

The Science of Social Organisation

BHAGAVAN DAS

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THE SCIENCE OF SOCIAL
ORGANISATION
OR
THE LAWS OF MANU
IN THE
LIGHT OF ATMA-VĪDYA

BY
BHAGAVĀN DĀS
(M. A. Cal., ; D. Litt. *Hon. Causa*,
Benares and Allahabad,
ex-M.L.A., Central)

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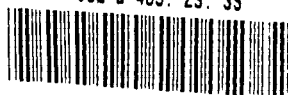
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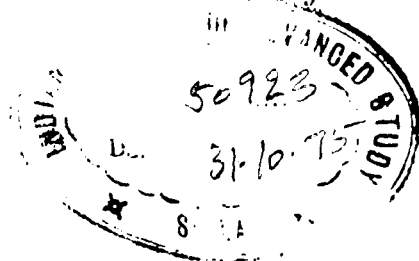
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PREFACE

There has again been a very long break between publication of Vol. II and commencement of this Vol. III. Reasons are similar to those mentioned in Preface to preceding volume, which appeared in December, 1935.

I was thrust into the Central Indian Legislature by well-meaning friends in January, 1935; I kept on till 1938 in hopes that my "Bill for the Validation of Intercaste Marriage among Hindus"—officially entitled "The Hindu Marriage Validity Bill"—would be supported by the Congress Party in the Legislature.

If passed, it would have been thin end of wedge for all sorts of reform, socio-politico-religious, in Vaiḍika (Hindū) Dharma and Society. At one stroke it would have abolished the current fissiparous Caste-System by crass heredity, parent of disastrous internecine dissensions; source of all that weakness of the Hindu people which has caused them to be drowned under the waves of every foreign invasion. It would have built up their Strength again, which Strength is to be found in Organic Unity only, and would have laid the foundations of a long lasting true Self-Government, i. e., Government by the Higher Self of the People.

But I was doomed to disappointment. The Congress Party failed to support the Bill. It was killed prematurely. I lost heart and hope and resigned, feeling I had much more important, urgent, useful work to do than to waste time, energy, vitality, in listening, day after day, during six months of each year, for six hours every day, in New Delhi and Simla, to endless meaningless chatter, repeating the very same ideas, often words, over and over again, year after year. (See pp 767-770 and 1002-1008 *infra*). Since June, 1938, I have succeeded in completing half-written, some even half-printed, works—*The Science of the Self, Yoga-Concordance Dictionary*,

(*Hindī*) *Purushārtha*, 2nd much enlarged and thoroughly revised edition of *The Essential Unity of All Religions*, now a further enlarged and revised 3rd edition also, a 3rd very much enlarged and revised edition of *The Science of Peace* too, and a 2nd much enlarged edition of (*Hindī*) *Samanvaya*, a 2nd edition of *Mystic Experiences or Tales from Yoga Vāishṭha*, and so forth.

All words of the first edition of *The Science of Social Organisation or The Laws of Manu in the Light of Ātma-Vidyā* (i. e., *The Science of the Self*)² have been retained in the present trebled second. But attempt has been made to improve the language. (See Preface to 3rd edition of *The Essential Unity of All Religions*, pp. vii-viii.). That one whose mother-tongue it is not should dare to attempt to improve the noble English language perfected by Shakespeare, Milton, Pope, Dickens, Carlyle, Mill, Spencer, Tyndall, Huxley and a host of others, and even more by Scott, Tennyson, and especially Sir Edwin Arnold, author of that world-famous Scripture, *The Light of Asia*, and many other poems of rare merit like *The Song Celestial (Gītā)*, *The Song of Songs (Gītā-Govindā)*, *The 99 names of Allāh*, *With Sāḍī in the Garden*, *The Secret of Death* etc., is certainly very presumptuous.

Why is preference given here to Edwin Arnold over even world-famous Shakespeare? Eminent German writer, to illustrate and support an idea of his own, will quote Shakespeare first, Goethe, Schiller, Heine afterwards; French writer, Shakespeare first, then Moliere, Cornielle, Racine; Spanish, him first, then Lope de Vega and Calderon; Italian, him first, Dante, Petrarch, Tasso, after. The best commentary known to me on Shakespeare's plays has been written by a German, Gervinus. But there is only one exception, so far as I am aware, to this universal chorus of eulogy of Shakespeare; and that is an author who is himself a super-eminent dramatist, poet, novelist, and very learned, and historically, geographically, biologically accurate, viz., Victor Hugo. He has described Shakespeare as "an intoxicated savage",

very likely because of the coarseness, to be mentioned presently, and the Billingsgate in which his plays, *e. g.*, *Henry IV* and *Henry V*, abound.

Preference has been given here to Edwin Arnold because he (as also Pope in translations of Homer's *Illiad* and *Odyssey*) enshrines in his verse, thoughts and emotions of universal intelligibility, appeal, inspiration for man, woman, child, alike; as Shakespeare too, but not so well at all, and in language which is often very coarse and vulgar (witness, his much too frequent use of 'cuckold', 'bawd', 'bawdy', 'whore', 'whoreson', 'bastard' etc.) and is often very obscure and unintelligible even to an Englishman and much more so to an Indian youth (for whom three plays of his, a history, a comedy, a tragedy, used to be regularly prescribed, year after year, in graduation courses). No doubt almost all his lyrics are the very best in English literature, rivalled, perhaps even outmatched, by some of Shelley's wildly beautiful, elusive, sunset-cloud-like, diaphanous, shimmering, ethereal, mystic, inspired lyrics. But these are comparatively few. *Vēdas* abound in hymns of the same, even higher, quality. Next come *Iṣihāsa-Purāṇa*, *Bhāgavata*; then *Kāliḍāsa* in *Vikram-orvashī* and *Bhavabhūti* in *Uttara-Rāma-Charita* in a few verses; then some authors of noble hymns to *Sūrya*, *Vishṇu*, *Shiva*, *Shakti-Dēvī*.

But I am happy to say that, for this audacious attempt to improve the English language, I have received full support from one or two English friends—one of them himself not only a 'man of letters' but a poet of merit too.

I should have eliminated yet more 'the'-s—say four or five from every page of this book—but some remaining weakness prevented me. Readers will, no doubt, feel many a jolt and shock as they read, but I have every hope that they will be soon reconciled and cease to feel the bumps. Elision of 'the'-s is not only a negative gain but also a positive one, by prevention of spoiling of meaning; as they will discover for themselves if they

will try the method recommended on p. viii of Preface to third edition of *Essential Unity of All Religions*.

Readers will also note that footnotes in all three volumes of *Manu* narrate current history not only of India specially, but also of the world generally. Reasons for this will be found on pp. ix-xii of that Preface. It is trusted that they will find not uninteresting the parallels, showing contrasts as well similarities, between conditions in medieval and pre-medieval times in the histories of both India and Europe, also other Asian countries; which parallels have been indicated in those footnotes. Much more interesting, it is hoped, will they find the positive support given by modern Science to Manu's commands for the conduct of life, and to his statements of fact as to nature of men and women, especially his very unchivalrous-seeming and startling one as to nature of women; see pp. 1034-1038 *infra*.

Of all English translations of Manu that I have come across, Sir William Jones' has seemed to me best. Buhler's (Sacred Books of the East Series) is, no doubt, very learned and scholarly, but it is wooden word-for-word dictionary translation, and misses entirely the austere, sublime, philanthropic, grand spirit of the original which Jones has caught finely. Even so, Thomas Taylor's translation, the first in English, of Plato, compares with Jowett's much later, which is written in very elegant and smooth English, no doubt, but misses the mystic spirit of the original. It is well known that the first impressions of a traveller visiting a strange country for the first time and touring it rapidly are much more complete and comprehensive of its essential characteristics than later detailed inspections.

Unseen friends, who had read with much pleasure and appreciation the English translations of a few scores of Manu's verses and of a few more scores of verses from other Skt. Scriptures, wrote to me from Britain, Eire, Canada, U. S. America, New Zealand, Australia, desir-

ing me to publish a complete translation of the whole of Manu's text. This has been done now in these three volumes, especially the third; but with much re-arrangement in accord with the fundamental principle of four psycho-physical types of man and four corresponding vocations. The verses covered are duly indicated by chapter headings and bracketed numbers at beginning of paras. Many repetitions in the original have been omitted too, especially of law and rules which have fallen into desuetude and are no longer followed because of changed conditions. Abridgments have also been made frequently for similar reasons.

With publication of this volume is completed the mission in life commanded to me by the God within; the mission, viz., to interpret ancient east and modern west in terms intelligible to each other. If however the same God wills that I should remain tied to this body, now in its 80th year, for some time longer, I may continue to do more work along the same lines, viz., showing to the world that salvation for mankind and solution for all possible problems that have harrassed it in the past, are agonising it now, and may vex it in the future, can be solved only on the Principles of Manu's Socio-Individual Organisation of the Human Race. It is a complete and perfect scheme of such Organisation, combining the *practice and art* of administration of human affairs with *theory and science* of the Self, all based on the latter, all rooting in and branching out from that one all-reconciling Idea which has been expounded briefly in the *Science of the Self* and more fully in *The Science of Peace*, for the writing of which my hand has been a mere instrument wielded by the Lord Manu as I reverently believe. *World-War and Its Only Cure—World Order and World Religion* is only a continuation of an dsupplement to *Science of Peace and Essential Unity of All Religions*, as indeed are all other books written through this hand, all making one consistent whole.

It has been said above that if my soul and body are kept together for some time longer, I may do some more

work along the same lines. As it is, one book, *Ancient Psycho-Synthesis vs. Modern-Psycho-Analysis*, is quite ready for press, fair-typed, and its printing may begin as soon as publishers wish; for I don't expect to live long enough to see it through myself. I will therefore leave the typed copy with either "the Indian Book Shop of Indian Section of the Theosophical Society, Benares", or "Theosophical Publishing House, Adyar, Madras", whichever may be willing to take it. I will also leave corrected printed copies of *The Science of the Sacred Word or Praṇava-Vāda* (in* which indeed only two or three corrections have been made) and of Annie Besant and Bhagavan Das' *Bhagavad-Gītā* (in which more have been). *Science of the Sacred Word* has been long out of print, but demand has continued, not frequent but still now and then, for it is not very easy to read, but is a good supplement to the *Science of Peace*; and is almost certain to be reprinted, the sooner the better. The *Bhagavad-Gītā* must be nearing exhaustion, and is in continual demand all over the world, for, with its very brief 'Argument' (instead of the usual 'Contents') which articulates together what at first blush seems a mere collection of utterly disconnected though very valuable aphorisms, its very brief yet complete grammar of the Samskr̥t language, with examples all taken from the text itself; and its Index-Glossary; it forms a complete Manual of Samskr̥t which would be of great help to a beginner who wishes to improve his knowledge of the language side by side with knowledge of the precious teachings of Védānta enshrined in it.

For the *Science of the Emotions* also, much appreciated all over the world, and translated into three European languages other than English, viz., Spanish, French, and Norwegian, there is more frequent demand. I would revise it considerably if I had opportunity; but I have no longer the needed vitality left. I have the satisfaction however that it can be reprinted exactly as it stands in the third edition, also long out of print.

Such is the story of my life-work.

It only remains to thank Shri Jagaṭ Nārāyaṇa-jī for help in correction of proofs.

Key to Pronunciation is same as that of *Essential Unity of all Religions*, pp. xlix-l. I had thought of adding full Indexes of 'Books referred to', 'Proper Names', 'Glossary of Samskr̥t words', and 'Subjects'. But all this would have required a fourth volume of six or even seven hundred pages—impossible in the conditions left by the World Wars as to skyhigh prices of all things, and my own depleted vitality. Therefore I have contented myself by the reflection that the very full 'Contents' and the headings supplied to every page take the place amply of 'Subjects Index', while first two are really not necessary, being sufficiently indicated in text and foot-notes by italics or spaced types and capital first letters respectively ; and glossary is made superfluous by the fact that English equivalents are always given immediately next after Skt. words.

BHAGAVAN DAS.

Rāma-Navamī (Birth-Anniversary of Rāma-jī, the great Avatāra); i. e., Chaitra Shukla, 2005 Anno Vikramī, or 18th April 1948.

BENARES (CANTT.), INDIA.

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THE PROBLEMS OF EDUCATION (*contd.*)**An Ancient Method of discovering the Individual Temperament.**

Some remarkable Samskr̥ṭ texts, on the subject of ascertaining the temperamental vocational aptitude of the individual, came to the knowledge of the present writer, long after the manuscript of the last page of the second volume of this work was written.¹

The 'sacramental' ceremony of *anna-prāśana*, giving to the baby its first taste of 'corn'-food, (usually rice boiled soft in milk), is performed generally in the sixth month. Modern physiology says that pancreatic juice begins to be secreted about that time, and only then does it become possible to digest food other than milk.

"After the baby has tasted the new food, endeavour should be made to ascertain the means of living by which it will most suitably obtain the necessities of life when grown up. (a) Books, paper, pen, ink; (b) bow, arrows, sword, dagger, other arms; (c) gems, coins, cloths, articles of gold and silver, objects of art and craft; should be placed on the well-cleaned floor of the temple-room in the house. The baby should also be put on the floor, then, at some distance from these, so as to be able to see them all. Whichever object, the baby, crawling about, may be most attracted by, and seize hold of, first, that

¹**Note.** The first volume of this work (pp. 1—394) was published in December, 1932. The second (pp. 395—744) in December, 1935. The causes of the long break are explained in the Preface to the latter. Similar causes (and worse, due to the war) have prevented work on the third for ten whole years. It is being taken up in 1945. The Preface will explain more fully.

will indicate the vocation which it would be best for him to follow in after-life.”¹

Naïve ! Superstition ! Or ‘supra-conscious’ intuition ? The tradition is this : During the first few months, there is a gap, at the crown, between the parietal bones, over which opening in the suture, the skin of the scalp pulses up and down. Gradually the bones grow and cover it up. That opening is the *Brahma-randhira*, ‘the hole, the doorway, of *Brahma*’. So long as it is not completely closed up by bone, that Something whose various aspects are variously named ‘*sūkshma-sharīra*,’ subtle body, astral-causal body, aura, auric body, ‘*augocides*’, higher mind, ‘*daimon*’, protective deity, the supra-conscious, guardian angel, Higher Self—that Something continues to guide the child and shield it from harm, in various ways, through ‘instinct’, ‘providential escape’, ‘happy accident’, ‘miraculous good fortune’. The ritual is intended to purposefully make conditions favourable for the ‘higher mind’ to ‘inspire’ and direct the child.

Is such deliberate experimentation, for obtaining

¹कृतप्राशनं, उत्सङ्गात्, धात्री बालं समुत्सृजेत् ;
कार्यं तस्य परिज्ञानं जीविकायाः, अनन्तरं ;
देवताऽग्रेऽथ विन्यस्य, शिल्पभाण्डानि सर्वशः,
शास्त्राणि चैव, शस्त्राणि, ततः पश्येत् तु लक्षणं ;
प्रथमं यत् स्पृशेद्बालः ततो भाण्डं स्वयं तदा,
जीविका तस्य बालस्य तेनैव तु भविष्यति ।

Pāraskara, Gṛhya-Sūtra, Kānda 1, Kandikā 19; and
Gaḍā-dhara's Bhāṣya thereon.

अग्रतोऽथ प्रविन्यस्य रत्नभाण्डानि सर्वशः,
शास्त्राणि चैव, वस्त्राणि, ततः पश्येत् तु लक्षणं ;
प्रथमं यत् स्पृशेद् बालो रिद्धमाणः स्वयं तदा,
जीविका तस्य बालस्य तेनैव तु भविष्यति ।

Mārkaṇḍeya Purāṇa.

तस्मिन् काले स्थापयेत् तत् पुरस्तात्, वस्त्रं, शस्त्रं, लेखनीं, पुस्तकं च,
स्वर्णं, रौप्यं, यच्च गृह्णाति बालः, तैः आजीवैः तस्य वृत्तिः प्रदिष्टा ।

Muhūrta Chintā-maṇḍ.

indication of vocational aptitude in the very first year of life, which indication could be utilised afterwards by the educator of the child-adolescent-youth, in check and counter-check and co-ordination with other methods—is such experimentation possible, in a systematic way, on a nation-wide scale? Yes, it is possible, and will become practicable, and also practical, i. e., matter of actual and active practice, when at least the higher and more advanced members of the Shikshā-Vyūha, the Educational Organisation or Guild of the nation or people or community have seen reason to put faith in 'the psychic sense'; and have also acquired some practice in the exercise of it, side by side with the exercise of highly developed and all-round intelligence; and when the Guild has instructed every family-home, in the theory and practice of the ritual; in short, when 'psychic-mindedness' has become wide-spread.

All this may be brushed aside by those 'scientists' who believe that 'what they know not is not knowledge'. But the broad-minded scientist who realises the limitations of science; who knows that the 'unknown' details of nature are infinitely more than the known; he will be anxious to explore every avenue that holds out any hopes of new and useful knowledge, will 'test all things, and hold fast by the good'. It is obvious that, when ordinary scientific experiments require special conditions, 'superphysical' experiments can be carried out, with any hope of success, only amidst conditions of great purity of mind, body, surroundings, and prayerful mood—not helplessly will-lessly passive, like that of a hypnotised subject or medium, but will-fully purposively attentive, with *active* receptivity, as an ear straining to catch a faint and distant sound, as a telescope directed towards a star.

Some New Methods of Testing Temperament

The work of Dr. C. S. Myers, Principal of the National Institute of Industrial Psychology, (London), has been mentioned before (pp. 653-654, *supra*). 'Vocational Psychology' would have been a better name, as comprehensive of *all* vocations, than 'Industrial', which has come to mean only those vocations which are connected with the 'mecha-

nical industries.' But, no doubt, the word 'connected' is capable of very comprehensive interpretation; 'all things are connected with all things', as Metaphysic tells us; and the most skill-less manual routine workman's and laborer's mechanical industry, is indirectly, grade after grade, step by step, connected with the highest-skilled inventive scientific intellectual worker's and laborer's machine-creating industry. In the west, opposition of economic interests of capitalist and laborer, employer and employee, being one of the two or three main stimuli for thought of all kinds, at present, it is easy to see how the name 'Industrial Psychology' has come into existence.

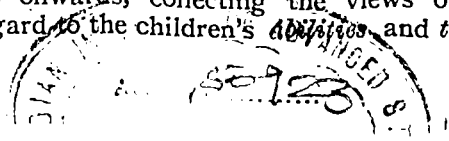
Dr. Myers' book, *A Psychologist's Point of View*, though published in 1933, came into my hands only in the early months of 1938. It deals with the question of *temperament* (as distinguished from only *intelligence*, see pp. 274-279 and 301-303, *supra*), in connection with Education, in very suggestive ways. It is perhaps a pioneer work. Other writings on the subject, which have come my way subsequently, will be mentioned presently. The main ideas of Dr. Myers' book may be mentioned here, in very brief summary. They illustrate and support the views expounded above, re Vocational Education. Very slight changes have been made, here and there, in words or order of sentences. Sense has not been altered in any way.

"(Formerly) Vocational Education began as a process of broadening out from the basis of an originally narrow, central, working experience...(Thus) the embryo doctor or surgeon began his instruction as a working apprentice, and had, during and after that period, to pick up and extend his knowledge of methods and principles as best he could...Now, its main feature consists in proceeding from an originally broad scheme of instruction to a narrow professional centre. The 'centrifugal' procedure has been replaced by the 'centripetal'. This is happening gradually in the case of all occupations. The initial acquisition of technical skill, followed by the learning of such a modicum of theory and principles as may be picked up in continuation-schools and evening classes, is giving place to the learning of far more general

principles and wider array of facts, before the acquisition of skill begins. Every vocation today, is more or less a skilled vocation :'' (pp. 29-30).

In other words, the new way is—a general 'cultural' education first (as in a high school or intermediate college in India), and then special 'vocational' education in a technical institution, with practical work in workshop, mill, factory. This way will suit those best who have good general intelligence *as well as a strong inclination for active work*. Those who have not the *latter temperament* will prefer to remain book-worms and will often become misfits, or swell the ranks of the unemployed. For such, the better way would be for their elders and guardians to find out early, their *lack* of the *active temperament*, and train them in the other way, that of the working apprentice, so that they may not be altogether without employment of some sort, though it may be little-skilled or even un-skilled. Yet, again, we see that Biological Nature's way is *not* to develop the several organs, brain, trunk, limbs, nerves, glands, muscles, *successively*, one *after* another ; but, more or less, all together, simultaneously, side by side ; (though, no doubt, there are cases, now and then, of *sudden* growths and shootings up of brain, or skeletal height, or sex-energy, also). The best way then, on the whole, seems to be a middle course and a compromise between, *i.e.* a combination of, the old way and the new way, *viz.*, to make the education 'culturo-vocational' from the very beginning, with increasing specialisation as the educand increases in years. This seems the method that was being, instinctively or deliberately, followed, more or less, in Japan, Russia, and now U.S.A., Britain, and other countries also, till 1939, when World-War II began, (but not yet in *new* India, though it was in *old* India ; see pp. 278-279, and 663 et seq., *supra*).

"What is needed is a teacher in each school (whether elementary or secondary) who will act as a *Careers Master* (or Mistress), having the children under his observation from the *age of eleven* onwards, collecting the views of the various teachers in regard to the children's *abilities*, and *temperament*,



making systematic examinations of his own, where these views are at variance, acquainting himself with home-conditions, parental wishes, and familiar with the modern scientific principles and methods of vocational guidance, (?), and at least with the nature and prospects of the commonest and most important local occupations": (p. 37).

"What seem most necessary are (i) some instruction on the nature of available occupations, (ii) some advice on the occupations suitable for individual pupils....Broad determination of the kind of career...(is) necessary at *eleven* in the primary school; so, too, the trade must be decided at about *thirteen*, on entry to a junior technical or trade school; the occupation must be determined at about *fifteen* in the modern or central school, and in at least a general sense by *sixteen* or *seventeen*, in the grammar or secondary school. Yet how many are there who proceed wastefully to the University with little or no knowledge and no decision as to the career suitable for them": (p. 37-39)

"Far too many objects are now being taught to young people in elementary or secondary schools for them to be taught well. The pupils learn to be jacks-of-all-trades, masters of none. The education consists in too great a multiplicity of subjects, a plethora of facts to be learnt and a paucity of general ideas. Begin with only a few subjects, treat them as thoroughly and as widely as possible, and teach them so as to bring a minimum of facts into relation with a maximum of general ideas and principles, so far as the pupils can grasp and appreciate them".

(This seems to mean—'show clearly the relation between such-and-such particular facts and such and such general laws and principles, so that the pupil may become able, by his own intelligence, to interpret corresponding facts, in other departments of nature, in the light of these ; may see that these same laws apply to those other facts also, that those other facts are governed by and occur in accord with these same laws).

"Recognise too, individual differences in *mental* (i. e. intellectual) and *temperamental* qualities at as early an age as possible, group your pupils, and plan your training accordingly...The most important determinant of success in life is the proper choice of a career. True success is impossible if one's daily occupation is totally at variance with one's interests....

Innate interests are determined partly by *instinctive characteristics*. He in whom the protective instinct is strong, will have his interests directed to nursing, philanthropy, motherhood, horticulture, or the like ;...the fighting instinct,...to the career of a soldier, or the keen competitive life of a business man.... But, in adolescence at least, such interests are often untrustworthy....Interests alone are insufficient to ensure success. A particular *interest* may be strong ; even the relevant special *abilities* may be strong ; yet failure may ensue unless the requisite *character and temperament* and *general intelligence* accompany them." (42-47).

"Certain occupations demand greater *general intelligence*. To press a person into one occupation, who has special talents pointing to another, is to try to fit a square peg into a round hole. But to press a person into a higher occupation, such as medicine, whose general intelligence indicates a lower one, such as that of laboratory assistant, is to try to fit a peg into a hole which it will never fill. The converse is equally dangerous. It cannot be expected that a man will be content and successful, who is forced into a lower occupation than his general intelligence warrants ; as well harness a racehorse to a waggon. The *character and temperament* of a man may lead to failure in one occupation, and success in another. If an irritable person takes up work which demands extreme patience, only disaster will follow ; so, if a gregarious person takes up work requiring isolation ; or one fond of change falls into an occupation of routine.

To avoid such calamitous misfits, two things are clearly necessary. *First*, a knowledge of the requirements for success in the various available occupations—the special *abilities*, mental and physical, the *degree of intelligence*, the *character*, the *temperament*, the *interest*, the *ambition* needed ; and *secondly*, some means of determining in the adolescent what are his special abilities, intelligence, character and temperament, etc., and of advising him in the choice of a most suitable career" : (32 and 48).¹

¹ Cf : सर्वेषां ब्राह्मणो विद्याद् वृत्त्युपायान् यथाविधि ;

प्रब्रूयाद् इतरेभ्यश्च, स्वयं चैव तथा भवेत् । *Manu*, x. 2.

For translation, see pp. 555-6 *supra*.

R: distinction between 'general intelligence' and 'special intelligence', the latter has more varieties, perhaps, than 'temperament'. One kind is good for history, another for

"Along these lines, satisfactory progress is now being steadily made. The National Institute of Industrial Psychology...has been giving vocational guidance to the school-leavers in a large London district. 1200 have been followed up in after-school history. Two years after school-leaving, the following results were obtained: Of those who entered occupations of the kind recommended, over 80 per cent were satisfied with their work, prospects and pay. Of those who entered other occupations, less than 40 p. c. were satisfied, and that too, mostly because of the excellence of the employer than their liking for the work. Further, those who accepted the advice given them, not only had fewer changes of position but were in receipt of higher pay...The Institute is helping Educational Authorities elsewhere; has instituted vocational guidance, at the request of the Home Office, in Borstal Institutions; and has carried out investigation, on the subject, at the request of the War Office, at a centre where lads are being trained in suitable trades for army work. Increasing numbers of parents are privately bringing their children from the schools, and University students are coming now, to receive the Institute's advice in regard to their future career... Whatever be the career adopted, perhaps no character trait is more generally important for success than *tact*" : (48-49).

Dr. Myers does not explain 'tact'. The dictionary says: "Adroitness in managing the feelings of persons dealt with; nice perception in seeing and doing exactly what is best in the circumstances". Why does 'tact', which etymologically and literally means 'touch', (Skt. *tvaçh*, *tvaç*, skin), come to mean metaphorically what the dictionary says? 'Tact' is the 'touching' of another's 'mind' so gently as (*not* to hurt and annoy and ruffle, but) to soothe and please, and get him to do what is wanted to

geography, another for chemistry, another for mathematics, and so on, through the *scores* of sciences and sub-sciences and arts. Dr. Myers himself says: "Psychologists are coming to recognise the play of intelligence in three very different classes of objects, and the existence of vast individual differences (in kinds of intelligence: (1) lifeless objects, (2) symbols expressing ideas, and (3) living persons. The intelligence of some excels in dealing with *concrete* things; of others, with words and *abstract* notions; of yet others, with fellow-creatures" : (50).

be done. Such 'tact' may result from mere 'adroitness', 'cleverness', 'cunning', 'flattery', 'worldly-wisdom', such as is often found even among the least 'educated', even savages, even animals, and, specially, deceitful 'diplomats'; or it may result from highest spiritual wisdom plus corresponding ethical refinement—which sees ourselves as others see us, in a given situation, and also sees them as they see themselves; and, therefore, sympathises with them to the right extent, and, with self-control, forms a wise judgment as to the action proper in the situation, and speaks and acts accordingly. 'See ourselves as others see us', 'Do to others as you would be done by'—this is the essence of 'tact'. The dictionary's 'nice perception' is a good middle course between the low and the high 'tacts'; it is the quality which enables one to 'get on' with others, to work smoothly with others and make others work smoothly with oneself.

"True success in life depends not only on the choice of a *career*, but also on the choice of a *hobby*,... (conforming) to the individual's natural tastes, abilities, his constitution, and ideals, which may vary as life progresses; so too may the hobbies. Ultimately a hobby should be encouraged which will remain a source of pleasure and interest when a man has retired from his profession or business career": (55-57); 'for' in cases in which a fine 'hobby', intellectual, artistic, spiritual, has not been cultivated, and 'success', in respect of Wealth, or Power, or Honor, has been pursued and secured for merely worldly motives, that success generally 'turns to ashes in the mouth', in the later years of life: (ch. iv, 'Success').

Dr. Myers goes on to speak (p. 57) of the desires of "the artist and the man of science for loftier aspirations and greater discoveries" being "*tainted by the ambition to gain glory and approbation*", and of "the business man's longing for wider fields of *conquest, power, control*" being tainted by "the desire to accumulate *wealth* or to *rise in the social level*."

If Dr. Myers had had the opportunity to study sufficiently, the psychological principles of the Varna-Ashrama-Dharma, 'Fourfold Socio-Individual-Organisation of Mankind', he would not have used the word 'tainted' for these 'ambitions', any more than he would say that the

desire and the longing of a human being for a profession, a vocation, an occupation, is 'tainted by the ambition for food, drink, clothing, family-life'. He would have recognised that all these and all other possible 'ambitions' fall into four main classes, i.e., 'desires' for Honor, Power, Wealth, Recreation (or Play, Amusement, Rest). He would have seen that these, *duly regulated*, are the natural, normal, indispensable *incentives* to good, better, and best work ; and that they are to be *encouraged*, within *limits* ; for error and trouble ramp in every extreme. The meaning of several important words which appear in the excerpts above, f. i. 'abilities', 'temperament', 'mental', 'innate instincts', 'instinctive characteristics', 'interest', 'character', 'desire', 'ambition', 'glory', 'approbation', 'power', 'rise in the social level', 'tact', etc.—the meaning of such words acquires precision in the light of these psychological principles.¹

Every serious and philanthropic thinker unavoidably comes near to the eternal wisdom of Védānta. So does Dr. Myers, on several occasions. Consider the following sentences from his book ; italics are mine.

*Most of our actions, even if apparently attributable to the intellect, are really and fundamentally of emotional origin. We have to recognise the true motive for our actions in our desire for success, if success is to be ultimately attained. We have to be sure that our motive, and the ends served by that motive, are in harmony with our true selves and our true ideals...*A kind heaven may forgive our lapses into wrong thoughts and conduct ; but *our own* mental and nervous constitution never forgives or forgets them. Down among the intricacies of our mental and nervous structure, our wrong thoughts, decisions, and acts lie eternally recorded, never to be erased from the *book of life* which we carry within ourselves:" (61). "At the most abstract level...man may no longer believe that *God's guidance of the world* is directly influenced by human prayer ; and he no longer does good for reward's

¹The reader may, here, usefully glance through the appendices at the end of the present work on 'The Basic Tetrads of Varṇa-Āśrama Dharma' and 'The Fundamental Psychological Principles of Social Re-construction'.

sake, but for its own sake...He asks no longer, 'My will be done', but rather...he submits himself humbly to 'Thy will be done.' He 'communes' with God, rather than ask favors of Him, endeavours to consider himself as part of Him, strives to lose himself in Him—in his efforts to be at peace and in harmony with himself and the world...In the extreme form of such communion, *self-consciousness is lost and is merged in the 'person' or other conception of the Divine*...Similar loss of self-consciousness may occur in the *orgasm of sexual love*, during the ecstasy of the *appreciation of beauty*, and as an effect of the *hypnotic narrowing of consciousness* obtained by *monotony* of environment or by suggestion. That it is obtainable, or at least accompanied, by a kind of *sublimation of the sexual appetite*, in its transference from the human to the divine forms, may be seen in the records of certain saintly men and women. It is obtainable also by *surrender to the beauty of the godhead*. It is obtainable, or at least aided, by the performance of certain appropriate actions, by the *restriction of thought*, as practised among the *yogis of India*." (72-73)

The excerpts made above, from pp. 29-49 of Dr. Myers' book, bear directly on the subject of this chapter; those from pp. 55-73 are relevant to Education generally as treated in the present work. Readers will easily recognise the similarities and identities of thought. A few alterations, here and there, would probably convert similarities also into identities. Thus among the italicised words, in the last extract above, "most of" should be read as 'all'; *all* actions are ultimately motivated by 'Kāma-desire-emotion'. For "true motive", read 'deepest or strongest motive'; for "true selves", the 'True Self'; for "true ideals", 'the four-fold purush-ārtha-s, ends of life, aims, objectives, of human striving, the only possible ideals, *summa boni*'. "Our own...book of life...within ourselves" is, in the old words, Chitra-guṇṭa i.e., guṇṭa-chitra, the 'hidden everlasting picture', the ākāshika record, (in Arabic-Persian Sufi words, *lauh-i-mahfūz*), of Ātmā, the Self, in the aspect of

अकामस्य क्रिया काचिद् दृश्यते नेह कहिचित् ;

यद्यद् हि कुरुते जन्तुस्तत् तत् कामस्य चेष्टितं । Manu, ii. 4.

'Whatever any living being does, that is the work of Kāma-Desire ; where there is no desire, there is no action'.

Yama, the *Inner* Judge and Regulator, and the God of the Day of Judgment, giver of rewards and punishments in accordance with the inexorable Law of Action-and-Reaction or Compensation, Duality, Polarity, Causality. "God's guidance" of the world" is through the Eternal Meta-physical Laws of God's Nature, which Nature, as a whole, in its entirety, cannot be "influenced by human prayer", as one thing may be influenced by another which is *separate* from it, because all possible prayers and all their effects are already eternally *included within* that Nature, or so-called Divine Plan or Scheme. But, from the empirical, practical, 'temporal' standpoint of daily life, (as distinguished from the transcendental, philosophical, 'eternal' standpoint of the Supreme Changeless), prayers addressed by 'one *person*' to 'another *person*' are very desirable, may necessary, and often very effective, as when addressed by children to parents, or victims of criminals to *honest* public servants and high officers of State, or even king to king. In religious prayers, the 'deity' invoked or addressed, is not the All-Self, the Universal Supreme Self, but a '*Person-al* Deity', ranging, in nature, quality, power, from a 'fetish'-sprite to the Ruler of a Solar System, a Sun-god.

It should be noted that the Bible prayer, "Thy Will be done", is accompanied by the prayer, "Give us, O Lord!, this day, our daily bread". Corresponding Vêdamantra-s have been quoted before, (pp. 341, 379, *supra*). That the egoistic prayer for 'bread' (material as well as spiritual, physical nourishment by purer and purer food, as well as mental nourishment by higher and higher knowledge and finer and finer morality i.e. emotion-and-action), should 'accompany' (better, *precede*, and then be *succeeded* by) the altruistic consummation, "*Thy* Will be done"—this is in accord with God's Nature's own Law of (first) Pursuit and (then) Renunciation. "Surrender to the godhead" is almost exact translation of a Yoga-Sûtra¹.

¹ईश्वर-प्रणिधानाद् वा, i. 23; '(ex-stasis, ecstasy, standing out of one's own small self and merging in the Divine, may be achieved) by complete surrender (of the small self) to God'.

It has been expounded before, (pp. 385 et seq.), how the practice of the daily *saṅdhyā-vandana*, sunrise and sunset orisons, begun in the earliest 'student'-days, continued through 'household'-life, culminates in the last two stages, of 'retired' and 'renunciant' life, in *yoga-samāḍhi*, rapt absorption, in which "self-consciousness is lost and is merged in the Divine."¹

The full significance of "sublimation of the sexual appetite" will be found in all that has been said before, in the present work, with reference to *Brahma-charya*, 'walking in the way of, pursuing, Brahma, the Infinite, and the Science of the Infinite, as well as the included Sciences of the Finite;' and with reference to the re-direction of the vital energy to the brain, by mental and physical disciplined and developed will-force; so that the person becomes *ūrḍhva-réṭas*, ('one in whom vital creative ovo-seminal energy streams upwards'), and mentally progenitive; instead of the ordinary *adho-réṭas*, (in whom it runs downwards), and physically reproductive. The *ūrḍhva-réṭas* may develop superphysical sensor and motor organs, psychic powers, besides and over and above enhanced intellectual powers, if his good 'karma' is such as to bring him into touch with a really holy and advanced guru, a spiritual preceptor, educator, true *brāhmaṇa*; even as a highly talented student of a modern physical science naturally gravitates towards and ultimately comes into touch with the most famous specialist professor of the subject.

As regards "orgasm of sexual love", the *Upanishat* tells us², that 'extatic joy' of carnal love and union of

¹तदेव अर्थमात्रनिर्भासं स्वरूपशून्यं हव समाधिः, iii, 3; 'concentration becomes absorption, when sense of self is lost, when it becomes as it were empty of all self, and full of only the Object of concentration'.

²यथा प्रियया स्त्रियाःसंपरिष्वक्तः न बाह्यं किंचन वेद नान्तरं, एवमेवायं पुरुषः प्राज्ञेनान्तरात्मना संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरं ; ...तस्य एतद् आसकामं अकामं रूपं...अनन्वागतं पुण्येन, अनन्वागतं पापेन ; तीर्णो हि तदा सर्वान् शोकान् हृदयस्य भवति । *Bṛhad-Āraṇyaka*, 4. 3. 21-22 ;

man and woman is only a reflection, an image, but *inversed* image, imitation, of Bliss of Union of Individual Soul with Universal soul, reversed copy of realisation by the former of its essential Identity with the latter. The romance and exaltation which surround, as a halo, the first flash of that Realisation, that first Embrace of the 'one' and the All, 'I am All', last for sometime, as the wondrous glows of dawn; then they steady up into the bright white light of 'common day', in which the world's work is done as God's work; even as passion of bride and bridegroom becomes strong and steadfast love of husband and wife, and then mellows into soft tenderness of father and mother.

A later book than Dr. Myers' is *Human Affairs* (1937). It is a collection of sixteen papers by specialists, on different subjects, concerned with as many aspects of Social Life; and has been edited by three persons, Drs. Cattell, Cohen, and Travers. Among the papers is one on 'Psychology in the Industrial Life of the Nation', by Chambers. As regards general psychological principles governing the subject, it adds nothing to Dr. Myers' exposition, which is fuller; but describes, very briefly, some special tests of various kinds, which Dr. Myers' book does not. It adds repeatedly, however, as does Dr. Myers now and then, that the problem is very difficult, the subject is very obscure, research is still at an early stage, "Industrial Psychology is still in its infancy".

The Readers' Digest (New York) for January, 1942, has an article, 'Fitting the Worker to his job', brightly and sensationally worded, as most of that monthly's deli-

'As a man in the close embrace of a beloved woman, knows naught outside nor aught inside, (loses all consciousness of difference of Within and Without, I and Not-I, Subject and Object), even so the individual soul in the close embrace of the Prājña-Ātmā, the Omniscient All-Soul, knows naught outside or inside... This is the State in which All-Desire is fulfilled, No-Desire is left... In that State there is no touch of Sin or of Merit... Then is the Soul past all aches and sorrows of the heart.'

berately compressed articles are. It says,

"For years, employers have tested workers' health, intelligence, and skills--and still have been getting many misfits. Now, 209 firms are testing their employees' *temperaments* as well, and the improvement in efficiency and morale has been amazing...No hocus-pecus or laboratory paraphernalia is used in this business of discovering a man's *emotional* make-up. You merely answer a set of 'yes' or 'no' questions, rather simple ones--or so they seem. They are so worded, however, that you will not realise what you are revealing about yourself, and will see no reason for not answering honestly. 'Do you prefer bright or conservative colors?', 'Do you go on blind dates?';* 'Do you like to pass along a good story?', 'Do most of the people you meet interest you?', 'Do you like to see the villain punished?', 'Do you try to settle quarrels between people?', 'Do you find it hard to make decisions?' Innocent? Yes, but the answers to the first two, along with a dozen others among the 318 questions, ascertain whether you are timid or venturesome or retiring. The next two help to indicate whether you are sociable or a lone wolf. The third pair are bits of evidence as to your leadership qualities. The last is one of the many which suggest the measure of your *emotional* control".

A number of examples are given, of better work secured by employer, and mental comfort by employee, as the result of changes in kind of work and surroundings and fellow-workers; changes made in consequence of *temperament*-tests.

"The system responsible for such results, stems back to 1928, when Dr. Doncaster G. Humm, psychologist for the Los Angeles public schools, was invited to speak before an association of personnel managers. 'You wouldn't think of hiring a physically handicapped man to climb telegraph poles', he said; 'Mental health and temperament are just as important in industry as physical fitness'...What caused so many persons to fail in their work? '*Temperament*', explained Humm; if we could find a yard stick to measure their *emotional* make-up,

* 'Conservative' and 'blind' are used here in special U. S. American senses, not familiar in British English. 'Conservative' here seems to mean the 'opposite of bright', i. e., subdued, mild, quiet; but 'blind' dates (?).

we would have the answer.' There being no scientific temperament test, Humm and Wadsworth (one of the personnel managers) undertook to originate one. They drew up a list of questions, the answers to which would reveal hidden traits, prejudices, inhibitions. They tried them, and made a rude discovery: People would not answer them honestly. H. and W. started over again. This time they developed questions so disarmingly worded that individuals could not give fake information. They worked for two and a half years, drafting more than 2000 questions, trying them on workers, students, convicts, acquaintances, finally narrowing them down to the 318 now in use. The questions are based on a scientific breakdown of temperament into five fundamental components: self-control, self-interest, emotion, imagination, and inspiration. No one component is significant in itself; it is the combination that counts. An overdose or underdose of one or more of these hidden factors, invariably explains why a worker fails at his job."

It has also been found that explanation to a worker, by a sympathetic super-ordinate, of the temperamental cause of his failure, often induces the worker to rid himself of the defect, where the trait is not too deep-rooted; if it is, then change of work and surroundings is the only remedy. It has to be remembered that the fitness or unfitness of employers, managers, super-ordinates, to be successful as such, has to be ascertained in the same way.¹

The reader will readily observe that the remedy by 'sympathetic explanation', and the ascertainment of the temperament of the employers as well as employees, are

¹ Because of the upsettal of all postal arrangements by World-War II and its crop of 'censors' and 'examiners', over and above the wholesale destruction of foreign mails by the activities of submarines, aeroplanes, warships; the present writer has not been able to obtain so far (—this is being written in Aug.-Sep. 1945, after the surrender of Germany in May, 1945, and while the surrender of Japan on 2. 9. '45 is in process of actualisation—) a copy of the 318 questions. His letters to the Editor of *The Readers' Digest* seem to have gone astray. It does not appear whether the questionnaire has made its way to Britain, and is being utilised there, or not. Now that active War seems to have ended, for a time at least, though active Peace has not begun by any means, let us hope that conditions will mend; and that this vitally important and most practical Science and Art of Vocational Psychology, almost the most important chapter of the Science and Art of Education, will progress apace, by international co-operation between Educational Scientists.

features which have been only greatly elaborated, with many technical words, by the psycho-analysts; among whom, the 'practitioners' have to be themselves 'psycho-analysed'. Freud, the founder, named the science 'Psycho-Analysis'; his seceding pupil Jung, to distinguish his own view from Freud's, reversed the order of the two components of that name and called it 'Analytical Psychology'; another seceder, Adler, called his own doctrine, 'Individual Psychology'; Adler deals more directly with individual temperaments; (see pp. 198-206 *supra*).

It will also be readily seen that this 'new science and art', like most, perhaps all, of the sciences and arts which come within the so-called 'humanities' and 'divinities', (as distinguished from the 'realities' of physical science), and which go to make up what is known as 'advanced civilisation', are only great developments and elaborations of what human beings have 'instinctively' known and practised since the earliest ages.¹ 'If two persons cannot get on together, separate them, send them apart,' 'If two public servants are always quarrelling with each other, transfer them to different places', 'If a person shows timidity, do not put him in the army'—such ideas and practices have been common all along. The psychologist framers of the 318 questions, and vocational guides generally, have only, but very usefully and very desirably, been elaborating them. But the positive dangers as well as the negative uselessness and unpracticality of excessive elaboration and expertism must also be borne in mind.

¹ Even as regards the 'realities', it is worth nothing that Maurice Maeterlink, in *The Life of the White Ant*, has shown that the termite has, in several respects, been wiser and more efficient than man so far. At the close of ch. xi ('Their Destiny'), sec. vi, he says: "Earnest Kapp, in his *Philosophy of Technique*, has clearly proved that all our inventions, all our machines, are merely organic projections, i. e., unconscious imitations of models supplied by nature". Yoga-shāstra says we can develop superphysical organs, more effective and useful than machines. The tree is pre-contained in the seed, the conscious in the sub-and-supra-conscious.

In the old familiar terms of Samskr̥t psychology, the 'five fundamental components' of temperament are ultimately all reducible into cognitional or intellectual quality ('imagination' and 'inspiration'), desideral or emotional quality ('emotion' and 'self-interest' and 'inspiration'), volitional or conational or actional quality (quality of 'will', 'self-control'). The 'emotional quality', 'the ruling passion', colored and modified by the 'intellectual' and 'volitional' qualities, is the 'temperament'.

Résumé.

We have endeavoured to bring together ancient and modern views on the subject of ascertainment of each individual's temperament; because such ascertainment is indispensable pre-requisite for fitting him into his proper place in society. A Skt. verse says:¹ 'There is no word (letter, sound) that is not a *word of power*, *mantra*; no substance that is not a *remedy* (for *some* want, disease, trouble); no person who is not good for *some* thing; only the right *employer* (who knows which, whom, where, when, how to use, to employ)—such person is difficult to find! A king's greatest virtue is ability to choose ministers of the right-eous quality for different departments of the State; an army-commander's, the right types of subordinates for conducting different kinds of military operations, all converging to the one aim, Defence of the State by subdual of its enemies; a business-manager's, the right kinds of agents, superintendents, foremen, clerks, working in various ways for the one purpose of just production-accumulation-distribution of Wealth. Above all these, because over-shadowing, covering, embracing and guiding all these, is the Educator's greatest virtue—ability to ascertain the temperament of each pupil, and to educate, i.e., inform and instruct (the

¹ न-मंत्रं अक्षरं किञ्चित्, न च द्रव्यं अनू-औषधं,

न-योग्यः पुरुषः कश्चित् ; प्रयोक्ता एव तु दुर्लभः । *Matsya-Purāṇa*.

intellect), discipline (the emotions and character), and train (the will, the limbs, and the activities of) every individual, future ruler, or army-leader, or financier, for the vocation for which he is best fitted by natural, congenital, intellectual-moral-physical constitution.

Indian 'pandit-s', of the 'priest-caste', have, for some centuries past, been brought up on the available Samskr̥t literature only, and even of that, special sections only, *Vyākaraṇa* (Grammar), *or Sāhitya* (Poetry and Rhetoric), *or Nyāya* (Logic), *or Mīmāṃsā* (Scripture-Exegesis and Jurisprudence), and so on. They are prototypes of the medieval scholastics of Europe. They have largely forgotten the meaning of the great words bequeathed by the ancient sages; unable to see the spirit of them, they cling blindly to the letter, the outer husk; they shut their eyes obstinately to the changed and changing conditions of the human world; in the manner of 'die-hards', 'fighters to the last ditch', they resist all attempts at even small modifications; they strive desperately to maintain, and even promote, customs and practices which, whatever utility they may have had in the past, are, today, most baneful superstitions, without any justifying reason; and they do all this only for the preservation of their selfish 'vested interests', *viz.*, (a) blind worship of the 'brāhmaṇa' by mere name and birth, and (b) consequent gifts and presents, and (c) 'spiritual' power used for very 'temporal' 'material' gains, and often for vicious purposes of all sorts. 'Kṣhatṭriya' and 'vaishya' have also become degenerate correspondingly.

The ancient commentaries on the *Vēdas* and *Purāṇas* have been swept away by the floods of events created by the swirls of Time; events in the shape of internal degenerations of character and intelligence; and of external invasions, by Muslims and Christians, which were

¹ Tylor's *Anthropology* gives striking examples of how the growth of excessive reverence for the mere externals, forms, 'letter', of the past, prevented advance of knowledge and progress of civilisation in, e.g., Egypt, till Greeks broke up

made possible by those degenerations. These invasions, destroying much of the good as well as some of the bad of the old, (because the two had become intermixed), opened the way for a new start, a new 'Culture'. It is the advent of this new 'Culture' that is being resisted and reviled by the orthodox 'pandit-s' of Hinduism, and also, in lesser degree, by the orthodox '*maulavis*' of Islām (the next most numerously followed religion in India). Modern western Science is re-writing those lost commentaries with a new vividness and a greater fulness, in some respects, (not yet in respect of those departments of science which may be called 'mystical', 'occult', 'esoteric', or 'super-physical', i.e., dealing with superior, subtler, physicality or materiality). No words of admiration, praise, blessing, are too high for the tireless industry in research, and the amazing discoveries and inventions, of that Science. Even so, no curse is too strong, too bitter, for those who have been misusing those results for the moral and material destruction of Humanity. But 'There is a Providence that shapes our ends', and "God fulfils himself in many ways", and out of Evil He draws good again, when Good has changed to Evil by excess. So, let us hope, out of the devastation caused by this World War II, there will arise a finer, better-instructed, more deeply and lastingly warned and therefore more earnestly, sincerely, seriously fore-sighted and far-sighted Humanity and a correspondingly fine Culture and Civilisation.²

In that Civilisation, the Educator, the 'Man of Spirituo-Material Science', the man of the brāhmaṇa-quality, will have the first and most highly honored place. He will be the principal builder of that Civilisation, and will be helped in the great work by the 'good and wise' fathers and mothers whom he will have taught and made

the old and effete; and initiated new ways. Emil Ludwig's book, *Nile* (1938), shows how the new ways brought evil as well as good ; in accord with the eternal Law of Duality.

² See Appendix, 'The Meaning of Culture and Civilisation.'

'good and wise'.

We have seen before, that Manu builds his Civilisation on the triple foundation of noble Mother-Father-Preceptor, corresponding with the three 'twice-born', Vaishya-Kshatriya-Brāhmaṇa. These bring the new generation to birth and rear it up, physically and mentally; they observe it from the very beginnings of its manifold life; they are in a much better position to apply 'intelligence-tests' and put the '318' questions, in perpetual interviews with the young folk, in a much more natural atmosphere. The inventors of the questions get their subjects (employees and employers) ready-made. Mother-Father-Preceptor have to make them ready, can influence them for good, give them right direction. When these three, and the 'personnel' of the three great main Vocations of Society whom and which they respectively represent, viz., Nourisher-Protector-Instructor, Commercial-Executive-Learned, (discounting the unskilled or little-skilled Assistant and Industrial, for the moment)—when these three are able to discharge their functions du(e)-ly and right-ly, and fulfil their (Higher-) Nature-ordained missions properly, then the severe 'inner conflicts' of individuals, between their opposite desires, their higher and lower natures, urges, instincts, which cause so much frustration, despair, melancholy, psycho-neurotic disease, maniacal madness, will decrease in intensity as well as extensity; the present baffling complexities of character and occupations will probably diminish also; the great majority of persons will be able to see their respective appropriate ways in life plainly; competition will continue to exist, no doubt, because of the Metaphysical and Psychological Law of Duality; but it will co-exist with co-operation; instead of being bitter with jealousy and hatred, it will largely become joyous, full of the spirit of 'sport', līlā, full of affectionate emulation and helpfulness; it will be a race for the Good, the True, the Beautiful, a race for the benefit of the whole; not a race for the Evil, the False, the Ugly, a race for the profit of a part, of one-small-self, at the ruthless cost of others. 'That is Truth which

—

brings the greatest Good to all (or, since that is impossible, to most) beings ; so have we heard'.¹

¹यद् भूतहितं अत्यन्तं तत् सत्यं इति नः श्रुतं । *Mbh.*

The verse may be interpreted in various ways, each correct in its own setting ; thus : 'The One and Only True and Truth is the Supreme Self, which is the universally Beloved, the Heart's Desire, the One Good, in, to, for, all' ; also, 'That which brings about the greatest happiness of the greatest number, is the True, the Right, way to follow, in given circumstances.'

CHAPTER VII

SOME SCIENTIFIC PRINCIPLES UNDERLYING THE FOURFOLD SYSTEM

Socio-Individual Organisation

The preceding chapter brings to a close, generally speaking, the formulation of the Educational Organisation, on the lines laid down by Manu, in whose *Laws* it is dealt with first of all, as being constituted by the brāhmaṇa-varṇa and the brahma-chārī-āshrama, the learned 'profession' and the student-'stage'.¹ It may be repeated here that varṇa means profession, occupation, vocation, means of livelihood; and āshrama, stage in life. The four varṇa-s, vocational classes, functioning side by side, make the Social side of the Total Organisation; the four āshramas, succeeding one after another in each individual life, make up the Individual side of it; the two are as warp and woof.

The first six chapters of the *Smṛiti*, the 'remembered' laws, are taken up with the Educational Organisation; but,

¹ It must be borne in mind that it is *general principles* that are mostly dealt with here. *Details*, in practice, will depend upon time-place-circumstance. Many such details will be unavoidably very different from the old ones; but there will be correspondences. The old Guru-Kula will now be a University; the old guru-gṛha will be a house-master's house or a boarding-house with a warden; printed books and much other modern educational apparatus must be used instead of extensive memorising; and so on. What is needed is the old *spirit* and the old *principles*; the teachers should be benevolent as parents, the pupils should be affectionate as sons and daughters; the *forms* may differ as much as the different conditions necessitate. The same is to be understood as regards as the other three organisations.

incidentally, in connection with the life of the *brāhmaṇa*, as a whole, the duties of the three subsequent stages in that life, viz, (2) *gr̥ha-sṭha*, 'house-holder', (3) *vāṇa-sṭha* (or *vāṇa-prastha*), sub-urban 'wood-land-dweller' and 'publicist'¹, (4) *saṇ-nyāsi*, (world-)'renouncer'—these duties are also described. In the present work, these three 'stages' may be dealt with better, perhaps, in connection, respectively, with the three corresponding organisations, (2) Commercial or Economic, (3) Executive or Protective, (4) Industrial or Assistant or Sub-servient. The four are the components which make up the complete Socio-Individual or Collective-Personal Organisation of the community, nation, race, Mankind. (see pp. 156 et seq. *supra*).

The Executive or Political or Administrative Organisation' and the 'duty of the ruler' (king or other), *rājadharmā*, is taken up by Manu, next after the Educational. We should perhaps do the same here. But before doing so, it seems desirable to devote a few pages to the statement of some general principles which are utilised in Manu's Code of Life, i.e., the Fourfold Organisation of the Human Race^a.

^a**Note:** In 1936, as an elected member of the Central Legislative Assembly of India, I introduced 'A Bill for the Validation of Intercaste Marriages among Hindus'. It was officially entitled 'The Hindu Marriage Validity Bill'. It was very brief: "No marriage among Hindus shall be invalid by reason that the parties thereto do not belong to the same caste, any custom or any interpretation of Hindu law to the contrary notwithstanding". Word for word, it was the same as that

¹ 'Publicist' commonly means 'one who writes on or is skilled in public law, or current political topics'. But a convenient word is needed to connote 'the *public-spirited* public worker who works for public good without remuneration, simply because he has the *spirit* which seeks *public good*, not private gain; and for whom, *honor* from the public is sufficient reward and heart-nutrition and right incentive. 'Publicist' seems such a convenient word. 'Public servant' has come to mean *salaried servant* of government; and 'public worker'—a good expression otherwise—does not necessarily imply the *honorary* character.

which was introduced by Shri Vithalbhai J. Patel in 1918, but never came to the vote. That great patriot was a barrister by profession, and had far greater legal acumen and experienced knowledge of the subtleties and strategies of modern legislative procedure than I. Therefore I simply revived his Bill without venturing to make any addition. In 1926-1930 he occupied the Presidential chair of the same Assembly with rare distinction, and shed lustre upon it; then resigned, for political reasons; was rewarded with jail; on hearing sentence, remarked, with grim smile, "This is my peerage and pension after Speakership"; underwent serious medical operation in prison; was released; went to Switzerland for treatment; died there; and his property, which he bequeathed to a leading Congressman, for carrying on the non-violent political struggle of the Indian National Congress, for the freedom of India from bondage to the British, was confiscated by the British-Indian Government.

My Bill fared no better than Shri Patel's, ultimately. I had hoped that more competent members of the Legislature than I, would suggest all needed amendments and improvements in the Select Committee stage, and again when it came up for final consideration in the Assembly. But it failed to be referred to a Select Committee, and so was killed prematurely. On the two days given to it, 28th January and 4th February, 1937, the Congress Party, to which I belonged, had decided to boycott the Assembly; because those dates had been fixed for elections to the Provincial Assemblies, the Central M.L.A.s had to be present in their Provinces on those dates, and the Government had turned a deaf ear to their request for a change of dates; the motive of the Government probably was the hope that, if those members were kept away from the Provinces, fewer Congress candidates would be able to secure election to the local Legislatures. My Party allowed those members, however, who had Bills to pilot, to attend the Central Assembly. Thus, I and two other members attended, on the two days fixed for private Bills. Even so, my Bill had a chance. A large majority of the 'official' Hindu members on the Government benches, as well as of those 'nominated' by the Government, had promised to vote with me, if the Government gave them a free hand. But, presumably for some deep-seated 'political reason', the Government, i.e., the Governor-General and his Executive Council, ordered its

servants and nominees to vote solid against my Bill. One can only guess that the 'reason' was to prevent the rationalisation, liberalisation, solidarisation, reformation of 'Hinduism' and Hindu Society; and to keep up their internecine dissensions and weakness consequent on belief in the rigidly hereditary nature of thousands of castes and sub-castes; in pursuance of the well-known policy of *divide et impera*. So, out of 52 members present on the second day, 26 officials and 10 nominees voted *against*, and only 14 (including 7 Muslims) voted *for*, reference of the Bill to a Select Committee; while 2 Hindu members remained neutral. The Bill died.

In 1936, in the months preceding the introduction of the Bill, I published a series of articles in the provincial dailies, in order to incline general opinion in its favor, by placing before it the reasons which were inducing me to take this step. In these articles, and in the speeches which I had occasion to make in the Assembly, on the two dates mentioned, I endeavoured to point out, among other things, the principles of several sciences which have been 'applied' in the formulation of what was originally, and even now is, fundamentally a Vocational-Class-System, and has now degenerated into a Hereditary-Caste-System (in the same way in which 'king'-ship, originally an *office* entrusted to the most 'knowing', 'cunning', 'canning', able wise virtuous person, has degenerated into a hereditary birthright); and which principles all *favour*, indeed *require*, what is called 'inter-caste' marriages.

What follows, in the text, is made up of extracts from those articles and speeches. Another reason for reproducing it here is that it incidentally describes the present chaos into which the Hindu community (indeed, no longer a *commun-ity*) has fallen. To show the Ancient Way, *out of* this Chaos, and *into* New Life and Cosmos, is the purpose of this book; as it has been, of almost all the public work of the present writer, during the last 50 years nearly, since the foundation of the Central Hindn College—now grown into the Benares Hindu University—in 1898, by Mrs. (later Dr.) Annie Besant and colleagues. This purpose, not so clear at first, has become more and more conscious as the years have gone by, and the writer approaches the termination of his service on earth.

I.

Elasticity of Manu's (Hindu) Law.

Though convinced that the original *Varṇa Dharma* or vocational class system of the *Shāstras* by no means insists upon it, yet one can believe that caste and sub-caste endogamy may have served some useful purpose in the past, when other conditions prevailed in the country.¹ Such endogamy was not and is not inherently wrong always. But excess in anything is wrong. A very well known *Samskr̥t* proverb says: *Aṭi sarvaṭra varjayet*, 'Avoid excess everywhere'. Solomon the Wise, (except in the matter of women) indeed, goes to the extent of saying, in the Bible: "Be not too righteous" even; for excess of righteousness becomes very unlovable and mischievous self-righteousness. And a *ḥadīṣ* of the Prophet Muhammad says: '*Khair-ul-umūr al-awsat*', 'Only those actions are good that follow the middle course'.

¹ Any one who reads a work like Tylor's classic *Anthropology*—and it ought to be read by the student of *Manu*—will realise how some of the even most amazing, and to us now most horrible, customs of various savage nations, have served a useful purpose in their own time-place-circumstance. Thus among Fijians, it was usual to kill and eat up parents when they became too old to walk about and secure food for themselves; and such parents themselves often insisted on being so killed and eaten up. Among another tribe, of Amer-Indians, it was customary to leave such old persons, by their own wish, in some place, to die of starvation or be killed by wild animals. Very hard conditions of life, amidst barren and dangerous surroundings; necessity to be constantly on the move, to secure barest subsistence; inability to carry about the too old and sick—made such customs inevitable, and very useful for the preservation of the tribe. The careful student will see, with much interest, how Manu's Scheme, of voluntary retirement from the life of competition, after the 'householder' stage; of various optional ways of passing the last years of life; and of several ways of casting off the battered and no longer serviceable 'house of flesh', voluntarily, and thus triumphing over

Also, the Samskr̥t Scriptures themselves clearly say : 'Laws and customs have to change with times, places, and circumstances. There is no course of human action which benefits all equally and produces only good results. Therefore, when the evil consequences of any particular law begin to preponderate over its good results, then it has to be changed for another law. This new law, in turn, begins to fail, similarly, with the lapse of time and change of conditions, and has to be changed again. Hence we see that there is no uniformity, no finality, no permanent fixity, in law anywhere, but a great variety of changing customs and practices'.¹

The principle of living legislation, elasticity, adaptability, change, accommodation, reconciliation, compromise, synthesis, is thus amply recognised and given full operation in Hindu Dharma-Shastra. The oldest *living* law-book of the human world, *Institutes of Manu*, expressly declares that Dharma-s i.e., laws, rights-and-duties, change with the Ages of the Human Race. 'The laws for human beings are other in Satya-yuga, other in Tretā, other in

Death—he will see how that Scheme covers generally all conditions of rural and urban life, and sublimates, refines, and spiritualises the helpful practices followed in the 'savage' state 'instinctively', so that they can be, and should be followed in the 'civilised' state deliberately, in modern conditions too, with conscious approval of them. This transformation is brought about by the addition, to the practices, of the knowledge of the Self and 'voluntariness'. If those old ways are followed today, with such purposeful voluntariness, a great deal of the current external and internal, national and individual, physical and mental, maddening conflict would be eliminated.

¹ देश-काल-निमित्तानां भेदैर् धर्मो विभिद्यते ;

नहि सर्वहितः कश्चिद् आचारः सम्प्रवर्त्तते ;

तस्माद् अन्यः प्रभवति ; सोऽपरं बाधते पुनः ;

आचाराणां अनैकाग्र्यं तस्मात् सर्वत्र लक्ष्ये ।

Mbh., Shānti, chs. 35, 266, and 314.

Dwāpara, other in Kali-yuga.¹

Whatever, then, may have been the beneficial value of the rigorous enforcement of caste endogamy in other conditions, a large and growing body of persons within the community is convinced that it has run to excess and become very harmful now; and these are persons who cannot, by any means, be all regarded as thoughtless, or reckless, or immature of mind.

Great patriots and leaders of the public, whose nobility of purpose and self-sacrifice for uplift of the Indian People as a whole, in the first place, and, at the same time, loyal service of all that is really true and good and beautiful in Hinduism, in the second place, cannot be questioned by anyone, have, within the last few decades, repeatedly expressed the view that such rigorous caste endogamy is wrong. They have not only expressed the view, but, as befits true leaders, who practice what they preach, have acted upon it, and set excellent example.³

²अन्ये कृतयुगे धर्माः, त्रेतायां, द्वापरेऽपरे,

अन्ये कलियुगे, नृणां, युगहास-नुरूपतः । *Manu.*

¹Members of the family of Rabindranath Tagore, world-famous poet, have married persons of other castes. Mahatma Gandhi, another world-famous person, great spiritual and political leader, is a vaishya, 'man of the merchant-caste', by birth; Shri C. Raja-gopal-āchari, another front-rank political leader, who was Premier of the Madras province, from 1937 to 1939, when the Congress held the Ministry, is a brāhmaṇa, 'man of the cleric (clergy) caste', by birth; the youngest son of the former has married the daughter of the latter. Yet another world-known figure is Pandit Jawahar-lal Nehru; he is a Kāshmīrī brāhmaṇa by birth; his elder sister, now famous as Mrs. Vijaya-lakshmi Pandit, married Shri Ranjit Sita-ram Pandit, a Mahā-rāshtra brāhmaṇa. Mahā-rāshtra and Kāshmīrī brāhmaṇas do not intermarry ordinarily. Shri R. S. Pandit died in January, 1944, a few weeks after being let out of jail, where he had been a political prisoner, and had been suffering from pleurisy, grossly neglected by the jail doctors. Shri V. Pandit was Minister for Local Self-Government in the United Provinces (of India) in the years of the

In other ranks and classes of citizens also, such marriages are occurring with increasing frequency, now. 'Inter-caste marriage', i.e., marriage with each other of two persons belonging *nominally* to two different castes, may therefore well hope to receive the blessings of all persons who recognize that truth and safety are ever in the golden mean, and error and danger always in the tinsel extremes.

The Evils of Excess.

The one sin of all sins is excess; and rigorous caste endogamy is surely guilty of that sin, now.

"Good customs by excess corrupt themselves; and then the God in man fulfils Himself in orders new, following more moderate ways."

Such seems to be the teaching of history in all departments of life.

Some bureau, *some* law and order, *some* rule and regulation, *some* authority to compel the wrong-doer to

Congress Ministry, 1937-'9; was in jail repeatedly, before and after; toured in the U.S.A., during the days of the San Francisco Conference (1945), and gave many lectures on the woeful economic and political conditions in war-effort-stricken, famine-and-epidemic-stricken, and mis-Government-stricken India. According to press-reports, she was listened to by large, attentive, and sympathetic audiences. Pt. J. L. Nehru's younger sister has married a Gujerāṭi vaishya. The late Chīṭṭa-ranjan Das, renowned political leader of Bengal, leader of the bar in the Calcutta High Court, repeatedly imprisoned for political activity, was a kāyastha by birth; he married a brāhmaṇa lady. Shri Bhulā-bhāi Desai, leader of the bar in the Bombay High Court, leader of the Congress Party in the Central Legislative Assembly, New Delhi, from 1935 to 1945, (new elections are to be held at the end of this year, the war in Europe having terminated with the surrender of Germany in May, and in Asia with the surrender of Japan, in progress at the moment of writing, i.e. 1. 9. 1945), is a Gujerāṭi brāhmaṇa by birth; his son has married a vaishya lady. There are scores upon scores of other examples, from leading families, in almost all the provinces of India.

refrain—is very useful, indeed indispensable. But *bureaucracy*, irresponsible and absolute rule by the bureau over every department of the people's life, excess of ordaining, legislating, compelling, excessive authority which unavoidably becomes misuse of it—is very baneful, and equally inevitably provokes reactions and upheavals.¹

So, *some* money, *some* private property, *some* possessions, *some* differences in the ways and scales of living, within the limits of equitability, is helpful, is indispensable, to facilitate exchange of goods, to break dull monotony, to make life interesting and worth living. But excess of capitalism and monopolies in moveable and immoveable property, *pluto-cracy*, is very harmful, and necessarily produces vast unrest and revolt.

So, protective armament, by excess, becomes destructive *militio-cracy* and militarism, and causes perennial vast butcheries.

So, consoling religion degenerates, by excess, into *hiero-cracy* and desolating priestcraft, degrading and stultifying blind superstition, bigotry, fanaticism, and brings about communalist riots, inquisitions, religious wars, and then violent reforms.

Even thus have Hindu conventions and rules of social life run to excess. They are producing consequences which are the exact opposite of what they were intended to produce. They were originally framed as part of a complete Scheme of Social Organisation, for the purpose of reducing, by equitable division of labour and of corresponding reward, the cruelties of unregulated frantic competition in the earning of livelihood. They were

¹ 'Rationing' of all sorts of goods, 'Control' of all sorts of business, under 'Ordinances', during the years of the War, and being continued now, indefinitely, even after the War has ended, has caused awful, unprecedentedly intensive and extensive, demoralisation, corruption, bribery, blackmail, black marketing, profiteering, amongst public servants and their hangers-on, and correspondingly awful oppression and suffering to the people at large, in India.

intended to articulate all sections of society into an integral whole, make all parts of it interdependent, and create conditions which would favour and facilitate, as far as humanly possible, the making of happy marriages between parties possessed of parity of temperament. They were calculated to produce an environment which would promote the welfare and happiness of Families, and therefore of Society, as a whole.

The Family as the Unit of Society.

The old tradition expressly regards the family as the unit of society: 'Father-Mother-Child, these three together make up the complete human being; the man is not the man alone, but Man-Woman-Child, all together; the Elders have declared that that which is the husband, that same is the wife'.¹

Modern tendency is to regard the individual as such unit. Individualism at one end, Nationalism at the other end, is the modern ideal. Familism at one end, Humanism at the other, is the ancient. When the family is regarded as the unit, and father, mother, and child are regarded as permanently bound together, the natural consequence, of paternal and maternal relationships stretching endlessly, (two parents of each parent, two of each grand-parent, and so on, and descendants of these along many lines), is that the whole of society is seen to be not only psychologically but also biologically bound together and made co-operative, *literally* flesh of the same flesh and Spirit of the same Spirit. The bonds of commensum and connubium, *anna-sambandha* and *yauna-sambandha*, — constitute the *prāṇa-sambandha*, the biological vital bonds, between human beings. Commencum, commercial bonds, *artha-sambandha*, *vārṭa-sambandha*, mercantile relations, financial ties, trade unions, arise out of, and, in turn, give rise to, these. But when the individual is regarded as a free unit, his connection with the group

¹ एतावान् एव पुरुषः यज् जाया, आत्मा, प्रजा इति ह ;

विप्राः प्राहुः तथा च एतद्, यो भर्ता सा स्मृताऽङ्गना । *Manu*, ix, 45.

amidst which he lives, becomes only wilful, competitive, and therefore more fragile than cohesive. Hence we see the violent hatreds between individuals, as well as nations composed of such individuals, which pervade the whole human atmosphere to-day; conflicts between not only nation and nation, but within each nation, between rich and poor, ruler and ruled, strong and weak, and—climax of discord—between man and woman, parent and child, old and young.

Rigidity, the Cause of Decay

But the Indian customs, also, though they were originally based on scientific principles of right social organisation, have gradually resulted, through excessive emphasis on some aspects and ignoring of others, in the current caste-system. The extreme rigidities of this system are the main cause of the obvious decay of Hinduism and of the Hindu portion of the Indian people; and, therefore, indirectly, of the other portions also; for, as conditions are to-day, all must fall or rise together. This opinion may be contested by one who sees only the surface-fact that some other communities in India are increasing greatly in numbers. It will not be questioned by one who realises that these other communities are not prospering any more, in general welfare, but are becoming more and more dependent on artificial 'official' patronage instead.

These rigidities are utterly frustrating the very purpose for which the 'the vocational class system', was instituted by the Elders of the Race in the far past. That purpose was to promote the formation of a close-knit society, with mutually subservient parts, a true Social Organism, like a living individual body, with Head, Arms, Trunk and Legs. Instead of this, we see to day, divisions and dissensions, jealousies, even bitter hatreds, between the components. From a cohesive, centripetal force, the caste system has become changed into a disruptive and centrifugal one. Instead of reconciling all, it antagonises everyone.

Hindu Majority—a Fiction.

In political circles, 'Hindu Majority' is much talked of. It is a myth. The reality is a crumbling heap of quarrelling minorities, over two thousand castes and sub-castes, all mutually untouchable in respect of inter-dining and inter-marriage—a caricature of *Varna-dharma*, looked at with astonishment and contempt by all outside observers.

If the right remedy is not administered in time, the growing inelasticity of these customs and conventions will cause the death of the Hindu Social Organism, as hardening of the soft living tissues causes slowly the death of the individual organism. Of course, the race of human beings now comprised by what is called the Hindu Community would not perish even if Hinduism as such perished; but some very valuable aspects of spiritual culture and civilisation, and principles of social organisation, might disappear, for long periods, to the great loss of mankind as a whole.

II.

The Scientific Principles underlying the old Social Organisation or *Varna-Vyavastha*.

It is not possible to say with any certainty, when and where, in Human History and Geography, this System arose, and who were the Elders of the Race, seers and sages, Manu-s and Rshi-s, who formulated it. It appears in India, in times far past, beyond memory and record, ready-made, as Minerva sprang, ready-armed, from Jove's forehead, in Greek legend. It is mentioned as *primeval*, in the grand *Purusha-Sūkṭa* of the *Rg-Vêda*, which is placed, by the most cautious orientalists, as between 1000 and 3000 B.C. Interpreted in the light of *Vedānta* Metaphysic and Psychology, it was, in its origin, a complete Scheme of Social Organisation which consisted of four interlinked organisations; viz., an Educational Organisation consisting of the learned or *brāhmaṇa* class and

the student or *brahma-chārī* order; a Defensive (Protective, Executive, or Political) Organisation consisting of the chivalrous or *kṣhaṭṭriya* class and, generally speaking, the *vāna-prastha* or 'suburban' order; an Economic Organisation consisting of the commercial or *vaishya* class and the *grha-stha* or house-holder order; and an Industrial or Labour Organisation consisting of the *śūdra* or workman class as *physical* servant and the *san-nyāsī* or anchorite order as *spiritual* servant. This Four-fold Social Organisation was based on a few fundamental, wide-reaching, principles of many sciences, biological, psychological, economic, sociological, educational, dietetic and sexological, hygienic and eugenic. It was devised as a great broad mould into which could be poured and thereby Aryanised, i. e., civilised, more or less, all the multitudinous tribes, not only of India, but of all the Human Race everywhere, which might happen to come within its sphere of influence, with all their innumerable occupations, hobbies, pursuits, creeds, local customs, taboos, totems, mascots, ways of living, etc. 'Local customs, tribal customs, long-standing family-customs, have all been duly provided for, by Manu, in this Book of Laws, this *śāstra*, this great science; also the customs and practices of the renouncers; and the evil practices of sinners and hypocrites have also been pointed out here and warned against'.¹

The *Biological principle* incorporated into the system, is that two laws are always at work in the birth of the successive generations of living beings. They are what the modern evolutionist knows as (a) the Law of Heredity, and (b) the Law of Spontaneous Variation or Mutation; that is to say that (a) children of the same parents tend to be similar to their parents and to each other in body and mind, and that (b) they tend to be dissimilar also, quite often. The old words are *Janma* and *Karma*; also *Yoni*

¹ देशधर्मान्, जातिधर्मान्, कुलधर्मोश्च शास्त्रतान्,
पापदण्डगणधर्मोश्च, शास्त्रेऽस्मिन् उक्तवान् मनुः।

Manu, i. 118; see also p. 81, *supra*.

and *Tapas*. The reason for the existence of these two opposite laws is to be found in the Metaphysical fact that Spirit represents the principle of Unity, uniformity, similarity, continuity, Heredity; and Matter, the principle of Multiplicity, diversity, variation, Mutation.

The *Psychological principle* is that mind has three main functions; that one tends to predominate in every individual; that, accordingly, 'dvi-ja,' re-generate, twice-born, i.e., educated and cultured, persons, 'who have been born a second time, i.e., into the world of introspection and moral self-consciousness'—such persons tend to fall into one or another of three broad types or classes, (a) Men of Knowledge, (b) Men of Action, (c) Men of acquisitive Desire; and that there is a residual fourth type, composed of the comparatively uneducable child-minds, who become (d) the Men of unskilled or little-skilled Labour.

Another *Psychological principle* utilised is that the man of knowledge finds his greatest heart-satisfaction, and best incentive to good work, in affectionate Honour, *sa-m-māna*, most; the man of action, executive Power and official authority, in *ājñā-shakti*, *aishvarya*, *aḍhi-kāra*, most; the man of acquisitive desire, in Wealth, *dhana*, most; the man of labour, in Play and amusement and holidays, *krīdā*, *vinoda*, most. It has to be borne in mind carefully that even four uterine brothers, children of the same parents, may, and quite often do, belong to the four, or to three, or two, different types, by the law of spontaneous mutation; or they may, and often do, all belong to only one of the four types, by the law of heredity.

The why and how of such mutation and variation is to be found in the Metaphysics of Sexology, and has been explained in works on medicine, f.i. *Sushruta* and *Charaka*; (*vide pp. 720-740 supra*).

'All four classes or types are born from the same Creator's body: hence are brothers; but are differentiated into classes by their different temperaments and occupations'.¹

¹ न विशेषोऽस्ति वर्णानां, सर्वे ब्राह्मणं इदं जगत्,
ब्रह्मणा पूर्वसृष्टं हि, कर्मभिर्वर्णतां गतं । *Mbh.*, Shanṭi, ch. 186.

Another important *Psychological principle* is that carnal, sensual, sex-passion is naturally transmuted and sublimated into spiritual affection and self-denying sense of responsibility and duty, by the birth of children in wed-lock. Of course, excess as in other matters so of children, beyond the parents' power to bring up healthily, is disastrous. But if the birth of any children at all is deliberately avoided, in order to avoid all self-denying responsibility, and only snatch sense-pleasures, then that carnal passion invariably becomes a lurid fire of ever-increasing selfishness which inevitably destroys all conjugal love and happiness, soon rather than late, and leads to vices, crimes, social disturbances of all sorts. Hence the recommendation and eulogy of the 'house-holder order' as the best, because nourisher of all others; and, at the same time, depreciation of excessive progenition; (see pp. 158, 319, *supra*.)

Hence, too, the insistence that the family is the unit of society, and not the individual—a *Sociological principle* of profound psychological import and very far-reaching consequence, which has been embodied in the system. The *Economic principle* is that, to avoid or at least minimise the evils of unregulated frantic competition, human beings should, where the law of heredity is at all clearly manifest in their psycho-physical temperament and constitution, follow the hereditary occupation; but that when the law of spontaneous variation predominantly asserts

The theory put forward in the Skt. verses expounded at pp. 720-740, *supra*, may perhaps help to reconcile the differences of Lamarck, Darwin, Weismann, etc.; and also provide a clue to the mutative leaps of electrons from one orbit to another, in their dance around the neutron. After all, in Nature, physics, chemistry, astronomy, geology, biology, psychology, sociology, all must be intimately connected together at heart; cannot be separated off by blind dead walls; must be all governed by common fundamental laws; with numbers and measures running through them; because all are manifestations of One 'Will-Force' of 'Spirit-Matter', in Time (numbers) and Space (measures). J. W. N. Sullivan's *Limitations of Science* (1938) very interestingly provides much varied and useful material for thought in this connection.

itself in any individual, he should be allowed to take up the corresponding and appropriate bread-winning profession and vocational class-name, *and not be permitted to take up any other, in addition, for making money.* Thus each human being would be able to do the best, of which he is capable, in the way of service of the Social Whole, and would receive, from society, an appropriate remuneration and livelihood, and there would be an equitable distribution of work and wealth and leisure, because no person would be allowed to make money by more than one means of livelihood.

Another *Sociological principle* is that, as a single human body consists of head, arms, trunk, and legs, as a single human mind is made up of stores of knowledge, of desires, of volitions, and of simple vitality, so the Social Organism, i. e., every complete, well evolved, advanced, civilised society, consists of four main broadly distinguishable vocational classes, (a) the learned professions, (b) the executive professions, (c) the business professions, (d) the laboring professions; and that different rights and different corresponding duties, different kinds of work and different kinds of livelihood, different labors and different wages and rewards, different functions and different prizes of life, should be equitably partitioned between the four classes, according to the four temperaments, and none allowed to encroach upon those (especially the means of livelihood) of any other, or to adulterate two or three or all four in any single group or individual. Of course, there are numerous subordinate varieties included under each of the four main types of occupation. The Vêda, in a grand and also perfectly apposite metaphor, expressly enunciates the correspondence of the functional classes which make up the Social Organism, with the members or limbs, discharging separate functions, of the individual human organism: 'The thousand-headed, thousand-eyed, thousand-footed Purusha, Macro-cosmic Man, Oversoul of Humanity, Mankind, the Genius of the Human Race, Its Collective En-souling Mind, by the might of Its ten sensor and motor organs and ten-fingered hands, overspreads and occupies

the whole earth. The men of wisdom, of philanthropic science, form Its Head; of protective valour and action, Its Arms; of lawful desire and virtuous generosity, Its Trunk; of all-supporting labor and vitality, Its Legs.¹

Yet another *Sociological principle* of vital importance is that each individual life should be broadly divided into four stages; the first part to be devoted to study; the second to the household, bread-winning, bringing up of children; the third to unremunerated honorary public service; and the last to spiritual exercises and meditation; that egoistic individualist motives should be allowed to have regulated play in the first two parts, while socialist altruism should prevail ever more and more in the last two. This principle is the basis of what is known as the Ashrama-Dharma, the planning out of the Individual life, which is the inseparable complement of the Varna-Dharma, the planning out of the Social life, even as the warp is the inseparable complement of the woof.

If the third stage, with its order of persons retired from competitive bread-winning, full of mature experience, looking with benevolent and peaceful eyes upon the world generally and the younger generation specially, really 'honor-able' and 'honor-ed', always available for 'honor-ary' public work in the elective committees, boards, legislatures, paid with *honor* and not with stipends—if this stage and order were duly revived, the sordid selfishnesses and corruptions that are rampant today in the ranks of not only the salaried public servants, but also, though in less degree, in those of the elective and honorary 'publicists', would be minimised, if not wholly abolished.

The *Political principle* is that the four functional classes should form separate but interdependent Guilds;

¹ सहस्रशीर्षा पुरुषः, सहस्राक्षः, सहस्रपात् ;

स भूमिं सर्वतः स्पृत्वा, अत्यतिष्ठद् दशाङ्गुलं ।

ब्राह्मणोऽस्य मुखं आसीद्, बाहू राजन्यः कृतः ;

ऊरु तद् अस्य यद् वैश्यः, पद्भ्यां शूद्रो अजायत ।

Purusha-Sūkṭa of the Rg-Veda, (see p. 161 *supra*).

that a balance of power should be maintained between them all; and that Science-power, Military-power, Finance-power, and Bread-power must not all become concentrated in any single group or individual; because, from such combination of several powers in the same hands, there inevitably result despotic megalomania and tyrannical misuse of unrestrained power. The Educator, the Protector-Soldier, the Feeder, the Helper, each should keep to his respective sphere, and not wish to get any other under his thumb, much less his heel. Each, with righteous jealousy, should vigilantly guard against all encroachment on his own as well as every other's 'Rights'; should assiduously perform his own 'Duties', and insist on the performance of theirs by the others.

The *Educational principle* is that each and every child, who is at all educable, should be given, together with the elements of general culture, also special training for the vocation for which he possesses special aptitude; which aptitude should be carefully ascertained by his educators. In this way, every person would be educated for, and later, be provided with, suitable work, and every work provided with suitable worker.

The *Hygienic, Eugenic, and Sexological principle* is that every care and caution should be exercised, and all possible cleanness secured, in respect of food and marriage, and that persons with compatible tastes and habits and parity of temperaments, should dine together, and marry together, so that individual and racial health and happiness may be promoted.

On the basis of these principles, was built up the old Social Structure. In it, every individual would necessarily belong, not by rigid heredity, but by his particular temperament and aptitude, to one or another of the four main functional classes. Under these four main classes of vocations, all the countless occupations of man can be broadly grouped and classified, and every man can readily find and fit into his proper position in the Social Whole, and make a reasonable living without being a burden on society.

Such was the original Varṇa-Āśrama-Dharma or Samāja-Vyavasthā. Into it were unceasingly absorbed, and thereby organised and civilised, the thousands of tribes of India, in past ages. It could, and did, in the earlier centuries of the history of India, include, absorb, assimilate, persons of any race, nation, country, creed, without disturbing their creed or nationality or mother-tongue. Even to-day, as a patent fact, we have Punjābi, Mārwāri, Awadhī, Madhya-dēshi, Bengālī, Maḍrāsī, Marāthā, Gujrātī, and Bālinese (in the Bālī Island) brāhmaṇas, kṣhatṭriyas, vaiśhyas, śūdras; and each of these groups includes persons who belong to the Vaiṣṇava or Śākta or Śaiva or any one of scores of other faiths and sects, and speaking all sorts of languages.

In the fundamental principles of the original system, there is to be found no reason against, and every reason for, classifying each of the many peoples of the earth, Chinese, Japanese, Irānī, Arabian, French, German, British, North or South American, or Russian, and whether Hindu, Buddhist, Zoroastrian, Shintoist, Confucian, Christian or Muslim or Jew or other, into the same four vocational groups or professions. In fact, every civilised people actually does possess these four main broad 'castes' or classes or professions, though they are not so deliberately recognised and so systematically organised, with careful partitioning of functions and remunerations, as seems to have been done in ancient India.

Even the Russian Soviet at first instinctively named itself the Peasants', Soldiers', and Workers' (i.e. Intellectual Workers' and Manual Workers') Soviet Republic. Even in Britain the four estates of the realm are Clergy, Nobility, Commons, Laborites. Even the Quran speaks of men of *Ilm*, men of *Amr*, and *Zurra*, with the fourth type of *Mazdūr* (*Muzd-war*) understood.

It has been remarked by outside observers that it is impossible to say what exactly Hinduism is. In fact, there is not one single belief, not one single sacrament, custom, practice, which can be said to be the invariable, distinctive, differentiating characteristic of Hinduism and

the Hindu. No doubt, Hinduism includes the Essentials of Universal Religion in common with all the other great religions of man ; but, besides these, almost every one of all the customs and practices, beliefs and philosophies, lowest to highest, crudest to most refined, that can be found in any part of the world, will be found prevailing in some section or another of the Hindus. Christianity has hundreds of sects, but belief in God and Christ and Bible is indispensable to all. Islam has scores of sects, but belief in Allah and Muhammad and Quran is necessary for all.¹ For the Hindu, belief in no one such person or book, and no one form or name of Deity, or even any Deity at all, is so absolutely necessary. But acknowledgment, conscious or unconscious, implicit or explicit, vague or clear, of being included, however lightly or loosely, within the pale of the Varṇa-Āshrama Scheme of Social Organisation, and willingness to be designated as Hindu, may be regarded, if anything can be, as the characteristic of the Hindu.² Indeed the word Hindu is not to be found in the old books at all. The Dharma-shāstra words are Manushya, Mānava, Manu-ja, Nara, which all mean simply 'man'. The first three words are in fact etymologically the same as 'man'. It is true that the words Ārya, on the one hand, and the contrasted words An-ārya, Vṛshala, Mlécchha, Dasyu, on the other, also appear in the Shāstra-s ; but they only mean 'civilised', and 'uncivilised, de-civilised, barbarous, savage', respectively. The appearance of the word 'Hindu' in its present sense, is coeval with the beginning of the sclerosis which has been slowly, and is now more and more rapidly, sapping the life of that Society which it now names. The word really should mean, and originally did mean, Hindī, i.e., inhabitant of Hind or India, which two names were given to this land by the ancient Persians and Greeks,

¹I have been informed by a Muslim friend, a Sūfi, that, strictly, belief in Allāh is enough to make a person a Muslim ; if he believes in Muhammad and Qurān also, then he is a Momin-Muslim.

²See the *Text-Books of Sanātana Dharma, or Hindu Religion and Ethics*, published by the Theosophical Publishing House, Adyar, Madras.

respectively, because of the river and the province named Sindhu, (Hindhu, Greek Indus, Sind, Ind). Indian Musalmans, travelling in the near western Islamic countries, are called Hind-ī there, quite rightly.

Such a view of the caste-system reconciles and illuminates all the five or six views, tribal, religious, occupational, etc., which have been propounded so far, as to the origin of the system; and at the same time gives to it a great scientific and practical value, by distinguishing between psychological-vocational *varṇa-s* and biological *jāti-s*, and by grouping individuals, whatever their *jāti*, into *varṇa-s*, according to their vocational temperament and actual occupation.

The partitioning of the means of livelihood.

The partitioning of the means of livelihood deserves special notice. As every individual was assigned to one or another of the four great guilds, of Educators, Protectors, Tradesmen, and Workmen, so every individual was expected to earn his living by only those means of livelihood which were assigned to his class. He was not allowed to make money by the ways and means set apart for any other class. Even the business-man who was permitted to gather wealth, was not allowed to accumulate it beyond certain limits; and was, moreover, *induced* by *social pressure*, to hold and use it as a trustee for social good. Equitable distribution of wealth and abatement of the bitterness of the competitive struggle were secured in this way, as well as scope for play of individual tastes and abilities, by the old Social Organisation. In all other respects also, under the constant guidance of the few vital fundamental principles stated before, it made the best possible reconciliations between the egoistic and the altruistic instincts of the human being, the wisest compromises between the rival claims of Individualism and Socialism, the most practical solutions of all the problems that perennially, indeed, perpetually, beset Humanity. Combining organisation of the Social life with planning of the Individual life, it reconciled all 'isms' by avoiding the one 'ism' of extrem-ism. It made the best possible

adjustments between all the pairs of the contrasted needs of man, by giving to each its due, and not more than due. It provided sufficiently, and not more than sufficiently, for healthy wholesome recreation as well as procreation, within the family life. It gave reasonable opportunity and scope for all sorts of temperaments. It made practicable the noble Ideal of the Federation of the World and the Parliament of Man.

This Indian system seems, in known history, to be the first attempt made by the Human Race, and the only complete one, until the as yet very imperfect Russian effort, (with the possible exception of the Peruvian state-socialism of 12th to 15 centuries A.C.) to plan out each individual life and also all collective life consciously, in accord with the laws and facts of human nature. Some of these laws the Russian magnificent effort has been ignoring perilously.

It is the neglect of the fundamental principles underlying the scheme, distortion and misinterpretation of them, excessive exaggeration of the principle of heredity, ignoring of the law and fact of variation, and grabbing of all rights and shirking of all duties by the strong and the cunning, which has brought about degeneration of the vocational-class-system into the current caricature of it, in the shape of between two and three thousand mutually exclusive, even repellent, castes and sub-castes and sub-sub-castes; and, among many other evils, has given rise to those difficulties regarding marriage, which are forcing the more thoughtful sections of the Hindu public to regard legislatively validated Inter-caste Marriage as the first and most important step of reform. It will mean a great stride in the process of shifting back the Basis of the Social Structure from crass Heredity to rationally ascertained Vocational Aptitude and Temperament.

Beneficial consequences.

Such marriage, validated by legislation as a *purely permissive measure*, based on the sound and simple maxim, "Live and let live", would stop the internal corruptive and

disruptive decay that has set in, in the Hindu community. It would soften that spirit of hard internal and external *exclusiveness* which is the most prominent and most dangerous disease-symptom of that community, to-day. It would promote friendly relations with sister-communities also, by sweetening the whole spirit of Hinduism. It would make unnecessary, and thereby prevent, a not inconsiderable amount of hypocrisy and fraud in marriage negotiations; and also kidnapping and sale of marriageable girls and women, which, as is well-known, are being practised in several parts of the country, for the purpose of supplying wives to various sub-castes which are short of women for various reasons. One of these reasons has been, in the recent past, the well-known infanticide of girl babies, among some sub-castes. This infanticide has diminished, apparently; but, from the nature of the crime and the ease with which it may be committed without detection, it is by no means possible to say that it has been extinguished. Validated inter-caste marriage would indirectly help to make such crime unnecessary. It would help to shift marriage-conventions from the basis, on which they now stand, of superstition, which is belief *without* reason, *ḍharma-ābhāsa*, *miṭhyā-ḍharma*, *mūḍha-grāha*, (in this case, belief in the potency of the mere hereditary caste-name), to the basis of science, which is belief *with* reason, (*veḍā-ḍharma*, (in this case, psychophysical eugenic science). 'Only he knows the *law* truly who knows the *reason* for it; an alleged *ḍharma-law* or duty should be followed when there is *good reason* for it; not otherwise; life should not be gone through aridly (amidst dry sapless formalisms and meaningless conventions, without any rational enjoyment).'¹

Legal validation would *compel no one* to contract a marriage outside his caste or sub-caste; but it would *save* any one who may make such a marriage from being hounded out of caste publicly. It would *bind no one*

¹ यस्तर्कं अनुसंधत्ते, स धर्मं वेद, नेतरः । *Manu*, xii, 106.

हेतुभिर्धर्मं अन्विच्छेत्, न लोकं विरसं चरेत् । *Mbh.*, *Shānti*, ch. 268.

against his or her will to enter into or keep up any social relations with any one who has contracted such a marriage, but would *prevent* any one, on pain of being held guilty of defamation, from making any public proclamation that such a person has lost caste, and is not worthy to be associated with, because he or she has contracted such a marriage.

Some other important advantages may be expected to accrue. Co-education, (of as yet doubtful and debated value), which is growing steadily in the country under pressure of new conditions, would lead to many happy marriages, instead of acts of error and shame, soiling of mind and body, and, now and then, life-long nervous and other disorders. Suicides of girls, and other evils, now often caused by the growing practice of demanding very large cash-dowries—a practice born of economic distress, on the one hand, and, on the other, of the mammonist spirit fostered by the new civilisation—such evils would also be checked by growth of free choice of each other by educated youth and maid, without irrational limitation to the same caste-name. The legal status, now doubtful, in several respects, of hundreds of persons who have contracted such marriages by the usual Hindu rites and ceremonies, and not under the special Marriage Acts, would be made clear and firm. Great relief would come to those who wish to enter into such marriage without being bound by the conditions of the special Marriage Acts. Also, to those sections of Hindus who are experiencing serious difficulties in arranging marriages within caste and sub-caste.

Finally, *far from infringing any essential principle* of Dharma and any fundamental commandments of Dharma-shāstra, it will help greatly to *restore* to what is now called 'Hindu Society', but should be called 'Mānava Samāj' or 'Human Society', those most valuable principles of happy social life which that society has gradually forgotten in the course of the centuries.

Shāstras in favor of Inter-caste marriage.

For those who attach great value to the word of the

Dharma-Shāstra—and rightly, provided the writing be genuinely ancient, belonging to the times when the Indians were a self-governing people, and provided its word be rightly interpreted in accordance with the rules of that Science of Exegesis (Nirukṭa and Mīmāṃsa) which is essential part of the Dharma-Shāstra—for such persons, sufficient support can be found even in those Scriptures, especially the Purāṇas, for such marriages. Literally *hundreds of cases of intercaste marriages*, and of *change of caste*, are specifically mentioned in the Purāṇas.² For those who rely more on reason and common sense, scarcely any argument is needed.

No Compulsion.

Obviously, there is *no* idea of *forcing* any one into such a marriage. What is desired is to preserve intact to those who may enter into it, all their former social status and religious and legal rights and duties as Hindus; to save them from being more or less completely cut off from such of their kith and kin as may be desirous of keeping up social relations with them; and to retain for the community their services, which may, in some cases, be very valuable.

It should also be borne in mind that, in any case, there would not be many such marriages. In far the large majority of cases, persons and families would continue to seek alliances within their respective familiar and accustomed groups. Intercaste marriages would only be, comparatively, the exceptions which prove the rule; but very useful and desirable exceptions they would be.

The word 'castes' includes 'sub-castes'.

The word 'caste' includes also, *ipso facto*, what in English are called 'sub-castes'. The Hindustāni words *zāt*, *jāt*, *jāti*, include both castes and sub-castes. To the current orthodox view, marriages between persons belonging to two different castes or two different sub-castes are, equally, *ā-savarna-vivāha*, or 'inter-caste' marriage, and by

² See the present writer's Samskr̥t compilation, सान्त्वधर्मसारः

custom, both kinds are invalid, with some exceptions. Yet the pandit, learned in Samskr̥ṭ lore, will find it *impossible* to say, on the strength of any 'letter' of the Dharma-shāstra, that the marriage of persons of two different sub-castes of the same main caste is invalid. Indeed he will find it impossible to justify even the existence of most of these sub-castes, whose names are not to be found at all in the old books. In practice, what may be regarded technically as sub-castes, are regarded by the Hindu public as independent castes. As a fact, the sub-castes of the three 'twice-born' castes, taken all together, do not number more than a few scores, by the tables of the latest Census Report (1931). But the 'two thousand and more' other castes of the Census, which may, theoretically, be regarded as sub-castes of the fourth main caste, the 'once-born' śhūdr̥a, all regard each other as independent and exclusive castes; not as sub-castes. As regards the 'twice-born' sub-castes, the Privy Council (London) decided (in Gopi Krishna vs. Shri Krishna) by a judgment dated 28th April, 1936, that inter-sub-caste marriages are valid.

Bewildering variety of customs

In connection with this matter of sub-castes, it is worth nothing that very great differences of custom exist. For instance, in North India, the sub-castes of the brāhmaṇa-s do not intermarry; no more do the sub-castes of the vaiśya-s; each sub-caste is endogamous, of course avoiding the same goṭra (certain agnates and cognates). But the sub-castes of the kṣhāṭṭriya-s are exogamous; no kṣhāṭṭriya can marry within his own sub-caste; the whole sub-caste seems to be looked on as one goṭra. The Kāyastha sub-castes of the U.P., on the other hand, are endogamous, avoiding the same goṭra, again. Thus, in the Kāyastha caste of the U.P. (United Provinces, India), which does not intermarry with the Kāyastha caste of Bengal, and may therefore be regarded as a sub-caste, there is a Shri-vāstava sub-sub-caste, and in it there are two sub-sub-sub-castes, viz., Dūsr̥é-s and Khar̥é-s, and these two cannot intermarry. The Pancha-

Drāvida brāhmaṇa sub-castes of South India are also endogamous. There is a U.P. proverb that 'Seven Kanaujā-s require nine separate cooking places'; but a Gujrāṭī proverb says that '13 Gujrāṭī brāhmaṇa-s require 33'. Thus, in the brāhmaṇa caste, the Pancha-Drāvida sub-caste, the Gujrāṭī sub-sub-caste, the Nāgar sub-sub-sub-caste, there are three sub-sub-sub-sub-castes, viz., the Vad-nāgar-s, the Vish-nāgar-s, and the Sipah-nāgar-s; and each is superior to the other two, and the three cannot intermarry. The brāhmaṇa as well as the Kāyastha sub-castes of Bengal, on the other hand, are exogamous. The sub-castes of the śhāḍras, as they are usually called, are also endogamous, generally, all over India.

Yet more. The Shāstra-books themselves mention *eight sorts of marriages, and twelve or more sorts of sons* for purposes of inheritance. And, to-day, we see many other kinds of marriages current also. For instance, among the Jāts, the marriage of a father-in-law with a widowed daughter-in-law has been held to be valid by a High Court. Polyandry is also recognised among the Jāts, so that two or three brothers occasionally marry and have between them one wife. In the Jaunsār-Bāwar tract of the Dehra-Dun district in the U. P., where memories and also temples of the polyandrous Pāndavas still linger, the practice of polyandry too (common in neighbouring Tibet) persists still; some families are also found in which three or four or more brothers have two or three or more wives in common. They all call themselves Hindu-s, and kshatṛiya-s. (It will be remembered that the five Pāndava brothers, heroes of the *Muhā-bhārata* epic, had one wife, Draupadī, in common, at first; but, later, took separate wives as well). Among other tribes, the marriage of a son-in-law with a widowed mother-in-law is lawful. Among yet other sections, in the hills, exchanges of wives are made; f.i., a market fair is held annually at a place called Sīpī, near Simla, where such exchanges are made. On the other hand, among the high castes, we have extremes

of another kind. Thus, (I have been told, by two friends, belonging to those castes, that) in the Dvivēḍi and the Tripāthi sub-sub-castes of the Sharayū-pāri sub-sub-caste of the Pancha-Gauda sub-caste of the brāhmaṇa caste, in a yet more select sanctum sanctorum or imperium in imperio group of them, known as *pankṣi-pāvana-s*, living in some districts of Oudh, (something like the Quraishis, Milkis, Sayyads, in the Musalman community, who also, I am told, try, though not very strictly, to marry within their own groups, as far as possible), the numbers of eligible families have become so excessively reduced, by the process of 'outcasting' for the most trivial breaches of conventions, that the remnants are now arranging marriages between persons of even the same *gotra* and within the prohibited degrees. Again, on the Malabar coast, in the South, the matriarchal or matrilineal or mother-kin system prevails, and marriage customs among the high-caste brāhmaṇas there are radically different from those of the northern brāhmaṇas. *Mahā-bhārata* mentions *Śrī-rājyam*, 'Women's Kingdom'; and 'inheritance there is from the maternal uncle', *māṭula-kramaḥ*.¹

All this very perplexing multiplicity of customs would be simplified, to a great extent, by the public validation of

¹Sir James G. Fraser's *The Golden Bough*, Pt. IV, Book I, 'Adonis', describes how this 'mother-kin' system prevailed in many countries for many centuries, from ancient times. From the theosophical standpoint, it appears, however, that while his facts may be correct, his inferences as to origins often reverse cause and effect. The theosophist would say that the primal 'spiritual, superphysical, ideal archetypes', descending into matter, became more and more befouled and perverted (*demon est deus inversus*) into incestuous and murderous orgiastic customs and worships of monstrous images supposed to demand promiscuous prostitution and sacrifices of human beings. Fraser's language implies that the latter are primal. But when he further implies, as most western historians of civilisation do, that humanity is (again) gradually growing into less and less impure practices, (except in the matter of war), and trying to sublimate towards the spiritual out of the grossly material, the theosophist can agree with him.

inter-caste marriage, for those who wish to take advantage of it. Those who do not so wish, will of course be free to cling fast, each to his particular custom, without let or hindrance.

Among those who contract inter-caste marriages, it will obviously be proper that the wife should be regarded as taking on the varṇa-occupation of the husband, at marriage. This ought to, and must naturally, be so, until the *domestic* and *economic* arrangements of Society are changed radically—which is not likely for long yet.

Varna means Occupation.

To those who, like myself, interpret the word varṇa in its original sense, viz., the profession, or bread-winning occupation, 'which describes', varṇayaṭi, a man, by showing his position in and relation to society, the way in which he serves society and is supported by it in return—to persons holding this view, there is no difficulty at all in thinking that the woman takes on the varṇa-designation of the man she marries, whatever her father's varṇa-occupation may have been. It is obviously reasonable that she should. She becomes the mistress of her husband's home and maintains it in good order; she helps him to live and follow his occupation; therefore, indirectly, if not directly, she also follows that occupation. We have seen before that in Dharma-shāstra 'Wife is declared to be identical with Husband.'¹ The Bible says so too.

In the law-courts of India, the *description* of a defendant is completed only when his name, his father's name, his age, his place of residence, his religion, and, finally, his *peshā*, his means of living, his *occupation*, *varṇa* proper, has been recorded—the *peshā*, *jīvikā*, *vṛtti*, *varṭana-upāya*, *vārṭā*, which tells in what way exactly he is a member, limb, organ, of the Society of which he is a part.

Change of Varna like change of Gotra.

The view that varṇa originally meant occupation, is held by almost all orientalists, eastern as well as western,

¹ यो भर्ता सा स्वताऽङ्गना । Manu, ix. 45.

accustomed to 'critical' study, acquainted with the history of many nations in many countries. But the uncritical 'orthodox' believe that *varṇa* is a thing inherently hereditary, like *goṭra*. *Goṭra* is much the same as the Roman *gens*, or the Scottish *clan*, or the Arab *qabīlā*, or the Afghan *khēl* or *zai*. The families of men supposed to be descended from a legendary common male ancestor, and 'jointly owning and maintaining a cattle-ranch' (*gāvah trāyaṭṣ*), constitute a *goṭra*, (*g o*, *gauh*, 'cow', *trā*, 'draw', 'drive', 'protect'). *Goṭra* is thus patently biological, and matter of heredity. But, by a legal or theological fiction, the girl changes her *goṭra* for that of her husband at marriage; and so also does an adopted son for that of his adoptive father. Now, if indisputably hereditary *goṭra* can be thus changed by the bride, or the son, why may not *varṇa*, the heredity of which is not at all so patent, be similarly changed? There is also the fact that some of the *goṭra*-s are common to all the three 'twice-born' *varṇa*-s, which means that descendants of the same male ancestor could and did diverge into different *varṇa*-s, in ancient theory and practice. These facts should be carefully reflected over, by those who believe that *varṇa* is hereditary; over and above the fact that Vēdas and Purāṇas expressly mention cases of members of the same family being of different *varṇas*, and also of individuals and whole groups changing from one *varṇa* to another. This process is taking place even to-day. Many small groups, which were formerly regarded as *shūdras*, are now beginning to call themselves *brāhmaṇas*, or *kṣhāṭṭriyas*, or *vaishyas*. The phenomenon is the same in essence as, in western words, would be called 'rising in the social scale'. The latest Census Report, for 1931, mentions other sorts of amalgamations of and changes in, the minor castes or sub-castes, which are going on, and, because of which, the work of exact enumeration of sub-castes has become so perplexing that the Census authorities had to give it up altogether.

Some outstanding instances of recent and current efforts at wholesale change of caste or caste-name may

be mentioned here. Almost all Kāyasthas are at least literate; many are very highly educated, and occupy prominent positions, in the bar and the universities, on the bench, among landholders and business men; and many historical figures, in the field of politics and also of literature, have borne that caste-name. Many educated members of the U. P. Kāyastha community have begun to wear 'the sacred thread,' the mark of 'the second birth', and to regard themselves as a sub-division of the kshatṛīyas. The same seems to be the case with Mārathā Prabhus. I have heard some members of the wealthy Bhātiyā community of Bombay, commonly regarded as vaishyas, say that they were Lohānā kshatṛīyas. Such Kurmīs and Ahīrs of the U.P. as have acquired wealth and property, have begun to call themselves Kurmāchalī and Yādava kshatṛīyas, respectively. Jāyas-wāls of the U.P. were formerly Kalwārs by caste-name, and mostly liquor-distillers by occupation; but many of them are now landholders, some are legal practitioners and professors, some bankers or small money-lenders, and some follow other trades and professions; and they are all trying to call themselves Haihaya kshatṛīyas at the suggestion of some Pandits, who are willing, for proper-sized advocate's fees, to discover the needed unknown and lost chapters of old Purāṇas, which would justify the claim conclusively. A group or sub-caste of the U. P. which, some thirty or forty years ago, called itself Dhūsar Baniyā, now calls itself Bhārgava brāhmaṇa. A group of Sonār-s (svaṇa-kāras, gold-smiths), in the Madras Presidency, formerly regarded as shūdras, are now calling themselves Svaṇa-Vaṇiks, i.e., a sub-division of vaishyas. Even so, in the west, highly successful business-men buy 'honors' and peerages. It may be mentioned here that the assertion of orthodox Madrasī brāhmaṇa Pandits used to be that, in Kali-yuga, there are only two castes left, viz., brāhmaṇa-s and shūdra-s, that there are no kshatṛīya-s or vaishya-s left, and that those who call themselves kshatṛīya-s or vaishya-s are in reality only shūdra-s. The western equivalent may

be said to be that there are only two classes in the world, have-s and have-nots', or rulers and ruled', or 'educated and uneducated'.

Now all this endeavour 'to rise in the social scale' is quite right, no doubt, so long as a 'social scale' of any rational sort exists at all; yet, from the nature of the instances mentioned, it is clear that there is no rational scientific principle governing the endeavour. There is no sense, for instance, so far as one can see, in the whole group of Jāyas-wāls beginning to call themselves Haihaya kshaṭṭriya-s. The Haihaya-s were a mighty tribe of kshaṭṭriya-s in the Purāṇic Age. They seem to have ruled in the watershed of the Narmadā. Their greatest potentate was Kārṭa-vīrya, who began as a very virtuous protector of the people, but gradually degenerated into a very oppressive tyrant, and was ultimately slain by Parashu-Rāma. His soldiers seem to have been too fond of the bottle, or of whatever was the equivalent of it in those days, as warriors often are. This seems to have provided, to the Jāyaswāls of to-day, the ground for the idea of linking up with this particular noble ancestry. In the west also, royal and other aristocratic families have not been unwilling that heralds should trace their ancestry back even to Adam and Eve direct. I have seen a printed chart in which the late Queen Victoria was shown as the one hundred and eighth in descent from those venerable progenitors of the human race. But there is no special satisfaction of even sentiment, and none at all of reason, in *all* Jāyas-wāls beginning to call themselves Haihaya kshaṭṭriya-s. There would be much satisfaction of both, however, if such of them as are learned archeologists, or barristers, or professors, would call themselves brāhmaṇa-s; those who are land-holders or public servants in the executive departments, kshaṭṭriya-s; those who are farmers or shopkeepers or business-men, vaishya-s; those who continue to be distillers, (*asaṭ*, or lower kind of) śhūdra-s ('lower kind', because liquor-making-and-selling is very ignoble

and indeed sinful work,—the British-Indian Government is the only liquor-distiller-and-seller in India today—though, by one of many social paradoxes, liquor-*drinking* is regarded as noble, especially for ‘martial’ men). If they specially love the word Jāyas-wāl, they might retain it as a ‘tribal’ adjective for their ‘caste’-name, Jāyas-wāl brāhmaṇa or Jāyas-wāl kshaṭṭriya, etc. (as one might say Panjābī or British brāhmaṇa, or Rājputāni or Japanese kshaṭṭriya); but it would be best to drop it now, since it has no significance left; though originally it might have meant that the tribal ancestors belonged to the town called Jāyas, (an important one in its day), in the U. P., and the country round it.

In *this* way Hindu Society can shift the basis of caste-class from hereditary caste-name to actual occupation and means of living, and reconstruct itself scientifically.¹

To the ‘practical’ question, ‘What will be the caste of the woman, born in one caste, who marries a man of another caste, and what will be the caste of her children?’—the obvious answer is—‘As she will change her goṭra, so will she change her ‘caste’ also, for that of her husband, and the children of the two will belong to the ‘caste’ of the father, for all purposes of Hindu rites and ceremonies and Hindu personal law.’

Human, especially feminine, rapid instinct-intuition, as much as masculine pedestrian reason, requires this. In the west, the wife of a king automatically becomes a queen, an emperor an empress, a duke a duchess, etc.,

¹Within the last 30 years (i.e. since 1915), some European men and women have been formally converted and admitted into the Hindu fold, by a very few liberal-minded brāhmaṇa Pandits. One Polish lady, one Swiss Frenchman, one Swiss German, one Irishman, who have thus become Hindus, are personally known to me. The case of the American Miss Miller, who, after her marriage to a former Maharaja of Indore, was made a Hindu and named Sharmishthā Dēvī, by a former ‘Jagad-Guru Shankar-āchārya’, (something like a ‘Pope’ of a sect) of the Karawīra Matha, in the Kolhāpur State, was widely published in the papers.

though she may be a peasant's or a clergyman's or a soldier's daughter; and Miss Carter on marrying Mr. Porter automatically becomes Mrs. Porter and ceases to be Miss Carter, Miss Ty(i)ler becomes Mrs. Stoker, Miss Gardener is changed into Mrs. Fowler, Miss Fisher into Mrs. Taylor, Miss Mason into Mrs. Goldsmith, Miss Potter into Mrs. Skinner; even so, women, at least in the U.P., call the wife of a *ṭahsildār* as *ṭahsildārin*, a *koṭwāl* as *koṭwālin*, a *séth* as *séthāni*, a *rājā* as *rāni*, a *pandit* as *panditāni*, a *thākur* as *thakurāni*, a *pandā* as *pandāin* (priest), a doctor as *dāktarni*, a *subādār* as *subādārin* (infantry officer), a *risāldār* as *risāldārin* (cavalry officer), a *jamādār* as *jamādārin* (sergeant), a *hīrā-ṭarāsh* as *hīrā-ṭarāshin* (diamond-cutter), a *chūri-hārā* as *chūri-hārin* (bangle-maker); and so forth. "What the husband is, that same is the wife"—such is the injunction of the primal Law-giver. Whatever, then, the *varṇa* of the man, that same must become the *varṇa* of the woman whom he marries and who marries him.

I have purposely mentioned words which are not names of recognised and fixed castes or sub-castes having already well-known feminine as well as masculine forms, such as *mālī* and *mālin* (gardener), *ṭēlī* and *ṭēlin* (oilman), *lohār* and *lohārin* (blacksmith), *kumbhār* and *kumbhārin* (potter). Those words help to confirm the view that many of the older caste names were also occupational names, originally; while some were formed from the name of the locality which was the first habitat of the tribe, and others from the name of the legendary primal ancestor. In the French language, a practising lady-doctor is called a *doctresse*. I do not know if the French have barristresses also, but I believe they have prosecutrixes. Any way, all really ancient traditions and the genius of the Indian People require that the woman whom a man marries should take on his *varṇa* in the same way as she takes on his *gotra*.

Inter-caste Marriage restores the Ancient Way.

Such marriage would not be any new-fangled inno-

vation, but only restoration of the custom and practice of the happier, more alive and stirring, more vigorous, days of the Indian people, before the seventh century A.C.

Such return to the old is natural. It is what may be observed in every department of Nature, including Human Nature. New ways, in which God fulfills Himself, are usually only older ways, to which He returns on a higher level, in spiral cycles. There are two sides, and only two sides, to every question ; and humanity is always swinging from the extreme of one to the extreme of the other, and back again, over and over, in such spirals. The new name in vogue, for this very old Duality, is Ambivalence. 'Nature knows no mean', especially human nature, unfortunately. It is always running from one excess to the opposite excess.

In our self-complacence, some of us may imagine that we are inventing and evolving something entirely original, are striking out quite new paths, doing what has never been done before. Others of us, in our too great conservatism, based also on a similar short view of history, cry out loudly against what they also regard as an innovation. Yet history shows that new generations, and new nations and races, mostly repeat the stages that have been gone through by the older, or the far older, with great variations of outer form and language, no doubt, but with very much the same ambi-valent *essential ideas, feelings, emotions, incentives, necessities*, underneath.

Trees shed their leaves, some their bark also, and put on entirely new ones, which by and by, become very like the old. Various animals shed their shells, skins, horns, feathers, and put on new ones, which gradually become similar to the old. Same is the case with the ideas and customs and practices of humanity on the large scale.

How Reconcile the Two Sides of the Question?

Always, in all departments of human life, the one and only problem is how to adjust and reconcile opposites, free-will of each and free-wills of others, liberty and order, egoism and altruism, the wishes of each individual and

the requirements of all other individuals, laissez faire and regulative interference, King Log and King Stork, mob-rule 'an-archy' and autocratic, despotic, dictatorial 'mon-archy.' In the department of sex-love and marriage, the tremendous output of literature on the subject, in the west, within the last few decades, all seems to ring endless changes on, and to advocate the one or the other of the two opposed answers to, this single problem, viz., how reconcile self-seeking carnal passion and wilful self-indulgence and changing personal likes and dislikes, on the one hand, with, on the other hand, the other-seeking, unselfish, permanent, spiritual, affections that are meant by the words 'home' and 'family', the needs of the new generation, and the requirements of social organisation and stability; how reconcile self-seeking 'recreation' and duty-involving 'procreation', in short, as is the latest phrasing for the oldest ideas, viz., *dāmpaṭi-rāṭi* and *saṇṭaṭi-priṭi*.

The Golden Mean.

Wise statesmanship consists in regulating the swing of the pendulum between two extremes, in every department of national life—and all are inter-related, and family-life is the centre of them all, ultimately—in such a way that that pendulum may not run so very far from the middle point, on any one side, as to over-balance and overturn the whole clock.

The institution of marriage is undergoing, in the west, what is described as a sexual and moral revolution. This is proceeding side by side with corresponding and closely connected revolutionary changes in the other institutions of society, so far regarded as fundamental, viz., political, economic and industrial, religious and educational; for politics is rooted in economics, that in 'domestics' and psychophysics, those in pedagogics; and the pros and cons of the same two eternally opposed sets of extreme views are being threshed to pieces in endless pages of print, in the case of each. There is much straining to discover original terms and phrases, much variety of

angles of vision, much fine speaking and writing, but the essential pairs of opposed views are the same as ever.

Even Soviet Russia, which has made the greatest of revolutions known to history so far, with immense agony and bloodshed, seems, by all available report, to have come back, after several decades of brave experimenting, and more brave admission of mistakes, to the possession of private property, but regulated and equitable; to the toleration of religion, but not the tyranny of priestcraft; to the permanent union of man and woman, but without the enslaving of either by the other.

Rigidity in the matter of banning all intercaste marriage has gone much too far in India, and is provoking a rebellion in the educated and therefore more influential, active, and effective sections. If this rebellion is not allayed by wise and gentle handling and timely concession, it will create great confusion in Hindu society shortly, and hasten its disruption. 'The string o'er-stretched breaks'. Inter-caste marriages are multiplying under pressure of new conditions of education, travel, bread-winning; persons often wander far and work for long periods at long distances from their original homes, and contract such marriages; and the married pairs are being more or less cut off, by the process of 'outcasting', from their kith and kin and normal and natural relationships. They are bound to produce, in the body politic, the baneful effect which is always produced by unassimilated and therefore antagonistic foreign bodies in a diseased and devitalised organism, unless effective means are devised, to integrate them back into their proper place in the Social Whole.

IV.

The Artificial Superficial Characteristic of so-called Hinduism.

A few further observations as to the true and the false meanings of what is known as 'the caste system', its scientific and its superstitious aspects, will throw more light on the subject.

The most distinctive *apparent* characteristic (which is a distorted image of the real characteristic) of what is called the Hindu Community, has been, for some centuries now, that it is a mass of fissiparous castes and sub-castes, which are still going on multiplying in number. The Census Report of 1901 mentions 2378. The number now is said to be nearer three than two thousand. And the most outstanding feature of the religion of that community, the religion now called Hinduism, is that persons belonging to different castes, or, (with some exceptions such as those referred to before), sub-castes, must not interdine, much less intermarry, on pain of excommunication, loss of caste, and loss of various social advantages and legal rights.

Parallels in Other Communities

To the outside observer, the whole system or rather lack of system, and the whole custom or rather mass of conflicting customs, appears as an unintelligible monstrosity. Nothing exactly like it is to be found in any other country; though just as there is no perfectly healthy individual to be found, so there is no community without some peculiar illness of its own. Islam has scores of quarrelling *sects*; Christianity, hundreds. China wore huge pig-tails, and tortured women's feet cruelly until the Revolution of 1911. Even in Britain, the practice of sale-and-purchase of wives seems to have lingered on to so late as 1884, when twenty cases were recorded with detail of names and of prices varying from twenty-five guineas to a half pint of beer; and up to the beginning of the nineteenth century, the usual formality was that the husband should take the woman to the market with a rope round her neck, as a mark that she was his property like cattle.¹ So, in India, Muslim custom has deprived woman of the right of divorce, and given it all to man, though the Qurān gives it equally to both.

¹*Sex in Civilisation*, pp. 274-275 (chapter on 'Sex and Social Struggle' by V. F. Calverton; pub. 1929, Star Books Series, New York).

The peculiar trouble that the Hindus are suffering from, is really only a superficial crust, through it has become very hard, and, like a thick coating of dust and dirt on an unwashed body, it has ruined the health, and is endangering the life itself, of the whole organism.

Caricature due to Exaggeration of One Feature.

If this crust is carefully peeled off, it will be readily seen that, underneath, there is something which has parallels, more or less close, among the people of almost every civilised country. That crust is made up of nothing else than an exaggeration, beyond all bounds, of some half-truths and parts of principles of social organisation, which, in their wholeness, are very rational and beneficent. A caricature is only a lop-sided exaggeration of some feature. The handsomest human face would look awful if the ears were made too large or the nose too small.

The caricature of Hinduism results from over-stressing of what evolutionists call the Law of Heredity, and ignoring of the equally important complementary law, which they call the Law of Spontaneous Variation or Mutation. The west, (excepting Russia now, perhaps, to a large extent), is suffering, on the other hand, from over-emphasis of Spontaneous Variation and consequent frantic planless uncontrolled competition and struggle. Each law is a half-truth. The two together make up the whole truth.

For purposes of education, of bread-winning occupation, and also of marriage, *heredity* is the natural *preliminary indicator* as to which line to follow; and in the large majority of cases it is also the finally deciding factor. But where *spontaneous mutation* shows itself clearly, that ought to prevail and *decide ultimately*.

This rule has been expressly laid down in such a scripture as the *Mahā-bhārata*, which is regarded as the fifth Vēda; and it is laid down not casually, but at the close of a discussion as to which is the stronger, *Janma* i.e. Heredity, or *Karma*, (the individual's own self-initiated temperamental) Action, i.e. Mutation. *Anu-vamśa-tā* and *Sva-chhanda-unmēśha* express the same ideas,

In comparatively homogeneous populations, like those of villages, the law of heredity would naturally be more to the fore. But where, as in towns, brothers often show very obtrusive differences of taste, temperament, intellectual capacity, the other law is obviously more prominently at work and should be respected.

The society which blindly suppresses all such mutation and self-determination of individuals or groups, in respect of education, or occupation, or marriage—that society necessarily creates great discontent and resentment in its families, and must suffer the evil consequences thereof.

Only by steering a middle course, only by making compromises between opposite laws and tendencies, in respect of marriage, as well as of other functions of life, individual and social, only by giving justly regulated and planned opportunity for operation to each law and tendency, by 'balancing' of many opposed pairs, can Individual as well as Society maintain health and prosper.

Gradual Shifting of Basis from Occupation to Heredity.

There is reason to believe that in the earlier days of Indian civilisation, the practice was for a person to take up the profession for which he had special aptitude, as ascertained and developed by his educators; and to be given, by his teachers, the appropriate professional designation, as official or professional designations are given to-day, professor, or doctor, or captain, or general, or farmer, or baker, etc.; *then to follow only that profession, exclusively, with the means of bread-winning prescribed for it, without encroaching upon others, and to exercise only the rights and discharge only the duties assigned to it, and no others.* The rectitude of this principle is instinctively recognised, even to-day, in such a fact as that Government servants are not allowed to take up private services at the same time, (though other ways of making money, than by their public salary, are not all barred to them, as they would be barred under the old tradition). This principle makes for better and more equitable distribution of work and wages, leisure and pleasure, and helps to reduce unemployment.

Later on, heredity began to assert itself more and more in the matter of occupations. In the mediæval ages, occupational groups hardened into mutually exclusive castes and sub-castes. These were governed by much the same purposes and motives as guilds or associations or artels in Europe, and were jealous of new-comers, for economic reasons. Such economic jealousy is observable all round, to-day, in groups of the nature of Trade Unions.¹

The four main caste-names themselves clearly show, by their etymological meaning, that they are occupational names ; that is, (a) 'men of knowledge' (*Brahma* or *Vêda*, spiritual and material science) composing the learned and scientific professions, (b) 'men of action', forming the 'protective' soldiery (*Kṣhatrāṭ trāṇa*, protection from hurt) and police and executive professions, (c) 'men of acquisitive desire and of wealth' (*Vishah*, possessions), belonging to the agricultural and commercial professions, and (d) 'men of the laboring professions' (*Āshu-dravanṭi*, i. e. 'those who run quickly' at the bidding of their elders). So the many new names of new sub-castes that have gradually grown up, are patently occupational. Mālī means gardener, Lohār means iron-smith, Sonār means goldsmith, Kumbhār (kumbha-kār) means potter, Gadar-iyā means shepherd, Lonīa means salter. In Britain these have become proper names of families ; in India of sub-castes. But, as there, Mr. Smith by name, may be a priest or a judge or a soldier or a merchant or a labourer by profession ; so here, largely in consequence of the advent of the new western form of civilisation, and the changes wrought by it, some for the better, some for the worse, in the life of this country, while the caste or sub-caste designation indicates one occupation, the occupation actually pursued is very often quite another, now.

¹It is very difficult for a new man to secure membership of an Association of Attorneys in Calcutta, f.i., at the present time, unless he be a son or a son-in-law or other near relative or close friend of an existing member.

The system of occupational guilds had, and has, a very useful purpose. It has broken down, in west and east, for various reasons, mainly excess of greed and jealous exclusiveness. But it is possible that it may revive again, on a higher level, with better conditions and under new names, such as trade-unions, associations, artels, communes, panchāyaṭs, birāḍaris, brotherhoods or fraternities, as it seems to be doing in Russia and elsewhere also.

Now, when the bar against self-choice in occupations has been removed, and hereditary caste-occupation is no longer insisted on, though it had a more obvious use (viz., security of occupational employment and saving from immense and intense anxiety as to 'what-to-do'), simply because it is no longer fulfilling that use, there seems to be no sense at all in retaining the ban against inter-caste marriage, when that ban has not only lost its utility (viz., purity of racial quality), but has become positively mischievous.

Shastra Considerations

Even the most orthodox Pandits—and Benares, to which this writer belongs, is the central home of such—admit that the existing enormous number of castes and sub-castes is far too great, and is not justifiable by any word of Dharma-shāstra. The most authoritative scriptures mention only four castes or *varṇas* proper, and a very few intermediate or *anṭarālu* ones, resulting from intermarriages between the four.

The Pandits all further admit that *anu-loma* intercaste marriage is expressly allowed by the scriptures, though it is not commended. *Anu-loma* is marriage of a man of a so-called higher caste with a woman of a so-called lower caste. On the other hand, *prati-loma* marriage, i.e., marriage of a man of a lower caste with a woman of a higher caste, is forbidden. But that *prati-loma* unions did, as they now do, also take place in fact, is amply recognised, and the progeny are given specific sub-caste names in the old books. Also to each of

these resulting intermediate castes there is assigned a particular minor occupation as its means of living, in accordance with the old principles of Economic Organisation and prevention of unemployment. Ways are also mentioned in which individuals or families of these can rise and merge back into one or another of the four main caste-classes. More, in the epic work, *Mahā-bhārata*, which is also regarded as a Dharma-Shāstra, it is clearly stated that, in certain parts of the country, intermarriages between brāhmaṇas and kṣhatriya-s take place freely, and no blame or inferiority of any kind attaches to them or their progeny. It is also stated there that in some parts of the country, changes from any one caste to any other are frequent.¹

In actual practice, a nū-loma inter-marriages continue to take place openly in Nepal, even now; nowhere else in India. In this respect, Hinduism has actually modified its Dharma-Shāstra, (as it has in many other respects also), through change of public opinion within its own fold, to the extent that if a man of a higher caste were openly to marry a woman of a lower caste, now, he and she would both be thrown out of caste (except in Nepal) despite the permission of the scriptures. The idea, of course, was to ensure 'purity of blood'. But the practice has been futile and fatuous, because, already, there was no purity of blood left in any caste or sub-caste, and each included and includes all sorts and qualities of minds and bodies and complexions.

'Since all sorts of men procreate children out of all sorts of women, and all the varṇa-s have become adulterated, it is impossible to ascertain precisely the race,

¹Ample quotations are given in my Samskr̥t work, *Mānava-Dharma-Sārah*. The reader may consider here, the fact that in old Greek and Roman and also Medieval European history, the same families provided priests as well as soldiers, 'princes of the land' and also 'of the church'. In pre-Christian Rome also, particularly, the executive head of the state used to be the chief priest, *pontifex maximus*, too.

jāti, of any one'.¹

A modern expert in anthropology has written words which are an almost exact, if unconscious, translation of these many-thousand-years old Samskr̥t verses. He says: "No anthropologist has succeeded in isolating a pure race or type, presumably because there is no such thing. Hence the probability that races in a strict sense of the term do not exist, or if they did once, cannot be distinguished now, because of inter-breeding...The innumerable varieties of mankind run into one another by insensible degrees...Races do not exist; classifications of mankind do."²

In these circumstances, careful, well-matched, inter-caste marriage is likely to improve the quality of mind and body, and check the degeneration which is now being caused by blind caste-endogamy.

In western countries too, public sentiment still continues, in many circles, it would seem, to condemn what is called a misalliance, a marriage below one's proper station in life, one's level of culture and social standing; a girl, specially, of an aristocratic family who elopes with a chauffeur or a jockey is condemned much more severely than a young man of such a family who marries a maid-servant or a nurse; and of course there is much strong sentiment against 'racial miscegenation'.³ And just as in

¹जातिर् अत्र, महासर्प !, मनुष्यत्वे, महामते !,

संकरात् सर्ववर्णानां दुष्परीक्ष्या, इति मे मतिः ;

सर्वे सर्वासु अपत्यानि जनयन्ति यदा नराः । *Mbh.*, Vana., ch. 182.

² *Whither Mankind*, edited by C. A. Beard, pp. 252-254, (Chapter on "Race and Civilisation", by George A. Dorsey). The same view is stated more emphatically, and supported with abundant scientific reasons and facts, in *We Europeans* (edn. of 1939), by a triple author, Julian Huxley, A. C. Haddon, and A. M. Carr-Saunders.

³ Racial hatred seems to be most bitter in U.S.A., where cases of 'lynching' of negroes have been frequent ; is slightly less in south Africa and Australia and other British colonies ; lesser in Britain and other European countries ; almost *nil* in Mexico and South America ; and, it seems, quite non-existent in Russia.

India an orthodox 'higher caste' person will not sit down to dinner with another whom he regards as of a 'lower caste', whether the latter possess lower or higher culture, so among the aristocratic-minded in the west, there is a strong sentiment against sitting down to dine at the same table with one who is not similarly dressed and does not bow and smile and say thanks in the same way, and is not trained in the same table-manners, even apart from color and race prejudices.¹

New Conditions.

The sexual, moral, economic, industrial, and scientific revolutions, which have come upon the west, with the World-Wars, are breaking down this sentiment against marriages between persons of different social levels; and, together with the effete, the bad, and the unreasonable, seem to be also destroying some things which are good and wise. India has become tied to the west. The violent impact of western civilisation, aggravated and vitiated by political domination, in disunited, caste-and-creed-divided India—unlike united and therefore (until the second World War) deservedly fortunate Japan—is producing vast changes in the hitherto 'unchanging east.' The tumultuous movements of thought and action there, are causing similar turmoil here, in domesticity and sex-relations, as in other aspects of life. In these circumstances, it is our duty to try to minimise the violence of the transition from the old to the new, and at the same time to save what is good in the old, while helping to sweep away the useless and the indefensibly superstitious which is patently doing positive harm.

¹ The two World-Wars have upset the old 'social strata' very much in the West, and 'war-babies' of all sorts have been born in enormous numbers and have created acute problems for administrators; but in India, while the old strata are continuing, outwardly, a new stratum, much more baneful, 'the bureaucratic caste, with its own sub-castes', has been forming among the Indians.

V

Hygienic and Eugenic Scienca.

The instinct against *indiscriminate* interdining and inter-marrying is a very sound instinct. But the word *indiscriminate* must be rightly understood. *Ninety per cent of physical illnesses and mental derangements and abnormalities are due to avoidable errors in diet and in sexual relations*, and only ten per cent to causes beyond our control, accidents, epidemics, the evil actions of others, and the like. All the older and more experienced practitioners, of every one of the three or four most important and widespread systems of medicine now current in this land, whom I have had occasion to ask, have confirmed this view. Care and caution and purity in diet, preserve and improve the individual health. Care and caution and psycho-physical purity and parity of temperament in marrying, ensure and enhance family happiness and racial health. No amount of circumspection is too much in respect of these two vital matters. This is clearly the element of science and 'scientific religion' or 'religious science' (*Vaidika Dharma*) in the avoidance of indiscriminate intermarrying. That mere identity of hereditary caste-name ensures such purity and parity—this is the element of senseless superstition (*mādhya-grāha*, *dharma-abhāsa*, *mithyā-dharma*) in the current practice. That where such purity and parity have been ascertained, there too marriage must be forbidden simply because the parties belong to families with different caste-names—this also is the same utterly senseless superstition.

Astrological considerations.

In this connection, may be mentioned a curious and noteworthy fact, worth careful consideration by the 'orthodox.' It is this: The horoscope drawn up according to the science of astrology—which is one of those 'more things in heaven and earth than are dreamt of in superficial philosophy', and which a great many well-educated Christians and Muslims of all countries also believe in—

this horoscope not rarely states the *varṇa* or caste of the new-born child to be *other* than the caste whose name the family bears in which it has been born. This same science of astrology—which Jung, a famous living European exponent, and, indeed, one of the creators, of the new science of psycho-analysis, declares to be possessed of “relative validity”, to be able “to construct, in adequate fashion, a person’s character from the data of his nativity”, and to “represent the summation of all the psychological knowledge of antiquity”¹—this same science of astrology is evoked by the orthodox, when settling marriages, to tell them whether a majority of ‘the 36 marks, *guṇa-s*’, assigned for eight tests of temperament, etc., favor marriage between youth and maid or not.² The wish

¹*The Golden Flower*, p. 143 (pub. 1931). See also his *Modern Man in Search of a Soul*, for defence of some aspects of Astrology.

²This remarkable practice deserves some study by experts, in the light of psychology and biology, i.e., psycho-physiology. The technicalities are not easy to follow for a layman. Briefly, the points, by which the amount of compatibility is calculated, by positions of stars and planets, are eight; (1) What is the real *varṇa*, vocational-temperamental ‘caste’ of the two, by astrological rules; not by heredity. If it is the same, then one mark (out of a maximum of 36, for all the eight together, as in any ordinary examination question-paper) is assigned; if different, then nil. (2) What is the mutual ‘managability’, *vaśya-tā*? For this purpose, humans are classed under five types, human (Virgo, Archer, etc.), mammalian (Ram, Bull, etc.), aquatic (Crab, etc.), wild (forest-born, Lions, etc.), insects (Scorpion, etc.). If both are of the same type, two marks are given; if not, one or half or nil, by degree of compatibility. (3) Are the stars consonant? For this, three marks are available. (4) What is the *yoni*, ‘species’? Fourteen are counted, equine, elephantine, ovine (sheep-like), serpentine, canine, feline (cat-like), murine (mouse-like), bovine, bubaline (buffalo-like), tigrine (feline, tiger-like), cervine (deer-like), anthropoid, musteline (mongoose or weasel-like) and leonine (feline). If both are of the same species, four marks are given; if of different, then less or nil (see

to ascertain parity of bodily and mental constitution and temperament is very rational and very scientific. Where more reliable methods are not available, astrology (as distinguished from the often incorrect or bogus calculations of ill-instructed quacks or charlatan pseudo-astrologers) need not be despised; and, in any case, is not despised, but is greatly trusted, by every Hindu who is not so over-educated as to think himself omniscient. Yet Hindus despise and flout it when it says, as it does say quite often, that the 'real caste' of a person is different from the 'nominal' one. The 'real caste' signifies his true congenital temperament and vocational aptitude.

As regards the argument against inter-caste marriage on the ground that 'purity of caste' will be lost, it may be said, in application of what has been said before, that such alleged 'purity of race' can be evidenced only by characteristic typical physical, intellectual, and moral features. Now, at the present time, all sorts of such features and characters—brown, red, yellow, pink, Scandinavian and Kashmirian white to African black, complexions; tall and

pp. 723-728 *supra*). (5) Do the planets agree? Five marks are available. If they agree, all five; if they differ (as Jupiter-Wisdom and Venus-Intellect), then less; if opposed (as Mars-Anger-Fire and Moon-Mildness-Water), then nil. (6) Does the *gana*, 'group', agree? Three 'groups' are distinguished, divine (or angelic), human, and devilish (or titanic). Six marks are available. First and last cannot live together. Human can, more or less, get on with either of them. (7) are the zodiacal signs in harmony? Full marks, seven; only two alternatives, all seven if assonant, nil if in discord. (8) are the *nādi-s* in accord? This is something very peculiar and technical, and is calculated by the 27 asterisms. Eight marks are assigned. If the *nādi* of both is the same, then no marks at all; they ought not to marry; there will be no progmy; or, if there is, will not live. Thus, the full marks, for all eight points together, are 36; if 19 or more are secured by the two horoscopes, marriage is permissible; the higher the number, the happier the marriage. All this, if it could be translated into terms of psychology and biology, would be of very great help in determining temperament.

short, slim and broad, Apollo-build and Hercules-build, Nakula-like and Bhīma-like, bodies; straight, wavy, curly, woolly hair of a dozen different colors and shades; oval and square faces; prognathous jaws and straight profiles; brachycephalic and dolichocephalic skulls; blue-black, brown, green, yellow eyes; hairless and hairy bodies—all are to be found in almost every race or so-called 'caste'. The unavoidable inference is that 'purity of race', in any strict sense, has now become wholly imaginary. Discriminate, well-matched inter-caste marriages of physically, intellectually, morally refined and cultured persons of compatible tastes and temperaments, will help to *re-establish* the lost 'purity of race' on a higher and broader level, and gradually re-create a true and world-wide *varṇa-vyavasthā*, in which each family will inherit and carry forward traditions, which would be socially as well as individually good and useful; but will, at the same time, be always prepared to meet the requirements of 'Spontaneous Variation'.

That there are four main psycho-physical temperaments and four main broad corresponding classes of vocations, is borne out by western, and is expressly asserted by eastern, psychological science; that all persons bearing the same caste-name, or that even all uterine brothers and sisters, have necessarily the same temperament and vocational aptitude, is a superstition which is exploded by the slightest touch of observation.

Real Meaning of Sa-Varna-Vivaha and of Varna-Sankara.

When two persons, young man and young woman, have been born and brought up in two families of similar personal habits, ways of living, and breadwinning occupations, the indication is, and the presumption may well be, that their psycho-physical temperaments will not be disparate, will not conflict; this is the element of science in the sentiment for caste-endogamy or *sa-varṇa-vivāha*. To insist that because two persons have been born in two families bearing different caste-names, therefore there cannot be parity of temperament between them—this is the

element of superstition, in the present conditions, when caste-name is no more any index at all to personal habits, ways of living, and occupation.

Indeed, *sa-varṇa-vivāha* means marriage of persons having compatible dispositions and personal habits and similar occupational, intellectual, and emotional interests and tastes. It *does not mean* mere sameness of caste-name. By a too common error of the human mind, Hindus have been placing the cart before the horse, the form before the spirit, mistaking cause for effect, and effect for cause. The natural sequence is : congenital vocational temperament ; thence appropriate education and occupation ; thence class-designation ; in the words of that world-famous scripture, *Gītā*, *sva--bhāva*, thence *guṇa*, thence *karma*, thence *varṇa*.

'The four *varṇa*-s, classes, have been created by division of temperaments and vocations ; and vocations have been divided according to congenital temperaments'.¹

We have inverted this order into ; hereditary caste-name, thence occupation, thence temperament ; that is to say, because a person has a hereditary caste-name, therefore he has the occupation indicated by it, and because he has the occupation, therefore he has the appropriate temperament. The necessary consequence of this inversion of the natural order of things is—endless misfits, divergences between temperaments and occupations and caste-names ; *reductio ad absurdum* of the caste-system to mere avoidance of inter-caste dining and inter-caste marriage ; contraction of very many marriages which are nominally *sa-varṇa* but really quite *a-sa-varṇa* and therefore very unhappy ; and that general confusion of occupations and dis-organisation of society which is the real meaning of the Samskṛt word *varṇa-saṅkara*.

The allied Problem of Untouchability.

Closely allied with this question of intercaste marriage

¹चातुर्वर्ण्यं मया सृष्टं गुण-कर्म-विभागशः,
कर्माणि प्रविभक्तानि स्वभाव-प्रभैर्गुणैः ।

is the problem of untouchability. *Untouchability obviously attaches to dirt, and not to any human being as such.* That persons in an unclean condition, or suffering from contagious or infectious diseases, should not be touched, except when necessary to do so in order to help them, as in the treatment of the diseased—this is clearly the element of science in the orthodox sentiment on the subject. That a person, however clean and healthy, is untouchable simply because he bears the caste-designation (in Britain, the family-name) of Skinner or Tanner or Fowler or Fisher or Hunter or Butcher (Chamār, Bahéliā, Machhuā, Byādhā)—this is the element of superstition.

But no one should bear a name which indicates an occupation which he does not follow. The problem of the depressed classes or Harijans, which is now agitating the country so greatly, would be solved in a moment if their leaders would only induce them to give up the thousands of petty caste-names to which they are now clinging, and call themselves by the name of *one or another of the four main occupational caste-names, under which their particular occupations may, and do, fall as sub-varieties.* Also such of them as pursue occupations involving contact with dirt, must learn, and must be taught and given opportunities, to wash themselves clean, after their day's work. Such is the simple solution of the whole problem; but because the spirit, the will, the clear realisation of the method, are lacking, therefore the simple has become exceedingly complicated. It is patent that 80 p.c. of the so-called 'untouchables' are agriculturists, whatever other work they may add to this their main work, viz., tillage of the soil; therefore, they *should* all call themselves by the one 'class-caste' name of vaishya, and thereby at once become 'twice-born' and 'touchable'. It must not be forgotten here that there is *mutual un-touchability*, in respect of dining and marriage, among the castes and sub-castes of the 'touchables' too; and that insensate superstition will also be broken down, once 'intercaste' marriage is recognised as valid.¹

¹ For scores of forms of forms of expression of the 'touch-

The Letter which killeth *versus* the Spirit: which giveth life.

It is a weakness in human nature, all over the world, and in all departments of life, to forget the spirit which giveth life and hold fast to the letter which killeth, to cling to the chaff and fling away the grain. This weakness has to be struggled against with perpetual vigilance.

I have heard from an English friend, that when the fact of the transmission of contagious disease through germs clinging to unwashed human hands was first discovered, many decades ago, scientific men suggested that the flour and other material, for bread and other foods, should not be kneaded, or otherwise touched, by human hands, and it became the fashion for makers of bread and tinned foods, to advertise their goods with the label, 'Untouched by hand'. This English friend, out of curiosity to find out in what other ways the requisite processes were performed, looked in at a factory, and saw men kneading the dough with their naked *feet*! The doctors had advised that it should not be touched by *hand*; they had said nothing against the *feet*!

Where there is lack of intelligence, or self-righteousness instead of righteousness, or wish to evade and deceive, or to grasp rights and shirk duties, there such grievous perverseness of interpretation and of conduct always appears.

Ideal mould with 4 compartments

The fate of the caste-system has been such.

It was intended, and for long it helped, to amalga-

taboo' as exemplified in the customs of primitive tribes, see Ernest Crawley's *The Mystic Rose*. For treatment of the whole subject of 'taboo', from a point of view from which Crawley disagrees, see Freud's *Totem and Taboo*. Both start from observable 'facts' as data, from which they trace the growth of later customs and practices. *Fear*, of one sort or another, is indisputably at the bottom of all taboo. *Why* and *how* the facts, the data, come to exist—this can be answered only by Metaphysic. See also *fn.* on p. 794 *supra*.

mate the thousands of clans and tribes of India, and organise them into one great Social Whole, which gave to every individual all the needed opportunity for developing his special personal good qualities and for finding self-expression, and at the same time made those special qualities serviceable to society by assigning to him an appropriate occupation. It was an ideal mould, with four main compartments, each of which had many sub-divisional compartments, into which could be, and were, poured, for hundreds, perhaps thousands, of years, down to the end of the Buddhist period of Indian history, all sorts of tribes and communities; and each individual of these was assigned his appropriate place in Society, and given the right *varṇa*-name, with permission to retain his particular tribal name if he liked, and his particular religion and worship also, to the extent that it did not conflict with the general 'law of the land', *Varṇ-Ashrama-Dharma*. By vitiation of its spirit and shifting of its basis from temperamental vocation to mere heredity, from worth to birth, from *karma* to *janma*, it ceased to amalgamate, and, instead, has broken up the social whole into thousands of mutually untouchable, mutually repellent, fragments.

The all-embracing synthesis of Varna-vyavastha.

If the psychological principles underlying and governing the system of fourfold vocational classes, were rightly and liberally interpreted, the system could still serve the same purpose, of deliberately, consciously, organising and planning out the life of the whole of the Human Race, by a fourfold, interlinked, organisation, as said before, viz., firstly, an Educational Organisation by means of the class of Educators, *brāhmaṇa*-s or *Ālim*-s or *Ārif*-s. the Men of Wisdom, *Jñāna*, *Ilm*, *Irfān* (wisdom, which is science plus philanthropy); secondly, a Protective Organisation, by means of the Defenders, *kṣhāṭṭriya*-s, *Hāfiz-Amīl*-s, *Amīr*-s (or *Amīr*-s), the Men of *Amal* or Active Chivalry, and of *Amr*, command, or *Shaurya*, valour plus active benevolence; thirdly, an Economic Organisation by means of the Men of Business and Commerce, *Vāṇijya*, *Tejārat*,

which is skill in the gathering and distributing of goods, plus generosity ; and finally and fourthly, an Industrial Organisation, by means of the Men of Labor, *S'vā, Mashq*, which is physical ability to assist all the others plus eager willingness to do so. In this way, the Book guides the Sword ; the Sword defends the Purse ; the Purse nourishes the Plough ; and the Plough supports and helps all. 'Teach, Guard, Feed, Serve'—these are the main functional duties, *dharma*, of the older generation to the younger ; and of Society, State, Government, to the People.

The original caste-system is a system which does *not* require anyone to change his country or nationality or mother-tongue or special personal religious creed. The dweller of any country, the member of any nation, the speaker of any tongue, the bearer of any name, the believer in *Vēḍa*, or *Qurān*, or Old Testament, or New Testament, or Avesta, or Tripitaka, or *Jin-āgama*, or *Granth Sāheb*, can retain his faith and all his other attributes intact, and yet, according to his occupation, bear the designation of his vocational class ; and if he marries wisely, his better *half*, his *arḍh-ānginī*, would bear his occupational name with a double correctness.

Its Peculiarity.

The system, if rightly worked, is a great synthesis of all Humanity, with all its members, at all their different stages of evolution, the child-mind, the adolescent mind, the youthful mind, the mature mind, the aged mind, and all their respective toys, curiosities, passions, ambitions, and, finally, complete self-control and reposeful wisdom ; in short, all their superstitions and all their sciences. It enables them to avoid all conflict and live together in mutual affection, indulgence, tolerance, accommodation, unfailing sympathy, as in a great joint family of five generations.

But, it may be said, this is done already, in practice, everywhere, all over the world ; what is the peculiarity of the caste system ? The answer is that, in the first place,

it perpetually keeps before every mind the fact of the Solidarity of Man and the Ideal and method of the Synthesis and Organisation of the whole Human Race—a vitally important feature, the absence of which makes the current practice, everywhere, very imperfect and very full of blind struggle and of antipathies in place of sympathy; and, in the second place, it gives us a truly scientific combination of individualism and socialism, by *deliberately* making a *strict division* of the *social labor*, and a corresponding division of the *reward*, such as is *not to be found* in current practice *anywhere*. It does not permit a person who is earning his living by means of an occupation appropriate to and prescribed for his vocational class, to also try to earn more by following any occupation assigned to another class. Under it, a professor, or a lawyer, or a military officer, or a magistrate, or a judge, or a landholder, would not be allowed to be a banker or money-lender or factory-owner, or share-holder, or company-director, also; and vice versa; and salaries, profits, taxes, honoraria, the 'civil lists' of 'kings', would all be kept strictly within the limits of equitability, and extreme differences would not be permitted. Also there would be an equitable *partition* of comforts and luxuries and many other belongings of life.¹

Neglect of Principles.

But all the fundamental principles of the vocational class system have been forgotten. The clever man seeks to-day to grab all the honor, also all the official power and authority, also all the money, and also all the amusement, that may be available; in short, he tries, and succeeds, to grasp all rights and shirk all corresponding duties as far as possible; and from this general grab and scramble and *varṇa-saṅkara*, this disorganisation and 'con-fusion of vocations' and of remunerations, there results universal turmoil in the human world, and special degeneracy of the Indian people, and of Hindus particularly. That which was intended to be a force for integration and union, has become the prolific source of disintegration and

¹ See Appendix, 'The Main Quartettes.'

division. Supernal Blessing has turned into Infernal Curse.

The unregulated spirit of Individualism is the root-cause of political, 'self-determinist', nationalist, provincialist, fissiparousness, as much as it is of caste-fissiparousness. When the 'spirit' goes wrong, everything goes wrong. If we could restore the so-called caste-system to its true old occupational basis, and if we could attach and confine 'honor' and 'power' firmly to only 'wisdom' and 'self-denial and public spirit', and separate them from 'luxury and hoarding of wealth', as the old social organisation does, then indeed the spirit of excessive individualism and mammonism and all other related wrong *isms*, which are perverting the glories of the new scientific civilisation into the horrors of scientific hate and oppression and butchery, would be converted and transmuted into Humanism, and all our problems would be solved of themselves; for when the spirit is right, as it would be, if we separate honor and power from luxury and wealth, then everything comes right.

The heads of caste and sub-caste Panchāyats, to-day, have forgotten their duties of *helping and serving* their caste-men, within their respective ranges, and have been trying only to *taste power* by excommunicating persons who go against their notions of what is right in matters of dining and marrying and touching, and by 'selling indulgences' like medieval Europe's priests. 'Power' has come to mean, everywhere, *power to hurt and not to help*.

The Three Superstitions.

But good signs are not altogether lacking. The superstition, in respect of interdining, has largely disappeared except perhaps in southern India, among those who have received the new education, and is further disappearing under the pressure of the changing conditions of life, particularly of travel for the sake of business and pleasure. The superstition in respect of untouchability is also crumbling, but its dissolution requires to be facilitated by legislation, because of various sorts of alleged vested rights; and by the widespread inculcation of the fact that untouchability attaches to uncleanness and not to any human being as

such. The superstition against intercaste marriage is the strongest, and since legal rights and questions of personal law are involved, the help of special legislation is indispensable, to replace it by that common sense which is the parent of law. In this case, the child has to come to the rescue of the parent, who is being kept in durance vile by the dark forces of superstition.

If we were to seek for one comprehensfve principle of common sense as well as science, which would dissolve all these three superstitions simultaneously, and solve all the innumerable difficulties caused by them, we would find it ready-given to us in one brief well-known Samskr̥t maxim,

"Friendship, companionship, comradeship, is best and most successful among those who have similar or compatible temperaments and habits."¹

NOTE

The above, from p. 771 onwards, covers that portion of the articles and speeches, referred to on p. 770, *supra*, which dealt with the scientific principles of the ancient Indian Social Structure, and their bearing on the Inter-caste Marriage Validity Bill. What follows, represents the endeavour, in the speeches, to deal with adverse criticisms as well as sympathetic suggestions received before the introduction of the Bill in the Central Legislative Assembly, in response to the articles; and also to meet the hostile cavillings of the 'orthodox' members and the Government benchers. It is reproduced here as likely to be of special use to Indian social reformers up to the time when such Inter-caste Marriage becomes legally valid; but general principles will also be found stated, amongst particular facts, as particular facts, have been mentioned above together with general principles.

Special Marriage Act of 1923; its drawbacks.

It has been said that this Bill is not needed because the Special Marriage Act of 1923 meets all requirements.

¹ समान-शील-व्यसनेषु सख्यं ।

But that law imposes various conditions, which are not acceptable to many persons who are desirous of contracting inter-caste marriages. Under that law, they would become automatically severed from the joint family to which they may belong, even though the other members may not desire such severance; they would perforce come under the Indian Succession Act and lose their personal Hindu law. They would lose the right of Adoption; their children would lose certain rights of Inheritance; the Divorce law would apply to them. Those who feel no objection to the acceptance of such conditions, may and will certainly utilise those laws. But in the interests of those who feel conscientious objections to acting under them, this Bill is needed. It harms no one, in any way; it helps many, in many ways. It will initiate the restoration to health, of the Hindus directly, and of the rest of the Indian people indirectly, by the purification and strengthening of the Biological and Psychological Bonds between all.

Monogamy.

One positive suggestion which has been made, is important. All the Women's Associations of the country, including such very influential ones as the All-India Women's Conference, and the Women's Indian Association (of which the public-spirited Maharani of Travancore and other distinguished and honored ladies have been the annual Presidents) have given public support to this Bill, but have all pressed for the addition of a provision that all such inter-caste marriages must be monogamous. Some Governors of Provinces, and some High Court Judges, and many non-official men's associations and prominent individual men also have pointed out the need for such a provision. The necessary addition could be made by the Select Committee.

Orthodox Opposition.

Heads of particular religious sects, and several associations like Sanāṭana Dharma Sabbās and Dharma Mandals and Varnāshrama Swarājya Sanghas, have of course,

expressed themselves against the Bill. To these opponents of the Bill I can only repeat that it does not compel them in the very least to change the tenor of their lives against their will, by a single iota ; but seeks only to prevent them from interfering unjustly with the lives of others.

Varna of Wife and Child to be Same as Husband's.

If there is any special provision needed to make this perfectly clear and certain, it could be added by the Select Committee. Consequential provisions would also presumably have to be added by that Committee, to the effect that for purposes of Inheritance and Succession and any other purposes that there may be, the *varṇa* or caste of the wife and the children in the case of such marriages shall be regarded as the same as that of the husband and the father, and his personal Hindu law will govern such cases ; also that marriages under this law must be monogamous ; and that any one who proclaims 'excommunication' of persons making inter-caste marriages under this law, shall be liable to pay heavy damages for defamation, on suit in a civil Court.

Example of The Baroda State.

It should be particularly noted that the State of Baroda, with a population of two and a half millions, of which fully four-fifths or two millions are Hindus, has already got a Hindu Marriage Act, and a Caste Tyranny Removal Act, and a number of other Acts, which validate intercaste marriages, and punish with fine and even imprisonment, any excommunication of the parties thereto, and make other provisions much beyond the modest purview of this Bill.

When two millions of Hindus in Baroda are finding their life ameliorated, instead of disturbed, by such laws, there is good precedent and much reason for believing that the two hundred millions of Hindus in British India will also find their lives made easier, and not more difficult, if this Bill is enacted into law.

Excessive Conservatism.

The masses of the people are naturally conservative, in all countries. They are especially so in India, for various reasons which need not be detailed now. But whenever a change is definitely introduced, they take to it with equal fervour and tenacity, and begin to think that that (new) way has been and will be throughout all time. Sixty years ago, in my boy-hood, shortly after the Railway had been introduced, my venerated elders, having occasion to go from Benares to Calcutta, and being compelled to make the journey by train, for obvious reasons of convenience, instead of the older means of horseback, bullock-cart, or horse-or-camel-carriage, or boat, performed ceremonial expiation for the sin incurred, on return. Today, the train is purer than the bullock-drawn *raṭha*-cart. In 1891, there was a miniature rebellion in Benares, the home of orthodoxy, against the Water Works then being installed. Today, Benares has proportionately the largest number of house-connections in the U.P.; there is a constant cry for more, and perpetual complaint against insufficiency of water-supply; the family worship cannot be performed in thousands of homes without plentiful use of pipe-water, where formerly it was anathema. We also know that superstitions have extraordinary vitality, so long as they are feared; but crumble at a single bold push. The Chinese women tortured their feet, and the Chinese men wore vast pigtails, for centuries upon centuries. The customs suddenly disappeared with the great Revolution of 1911-12. So European women squeezed and tortured and positively distorted their waists and consequently suffered large mortality in child-birth for some centuries. British Beau Brummells too wore periwigs or pigtails for many decades. The fashions disappeared at the touch of some hygienic science and aesthetic art, a few decades ago. Many very foul customs and worships, flourishing for long under the cloak of religious priest-craft, have been broken up by the strong grip of stout-hearted reformers, in many climes and times. History is full of instances.

I trust the case of conservatist superstition regarding

avoidance of nominal intercaste marriage is and will be the same. Thousands of such marriages have been and are being entered into. This Bill would only make the transition to the new state easier, and will save much travail. The change is sure to come, is coming, in any case, under the unavoidable, inescapable, pressure of the changing times. If the purely permissive legislation that alone is needed, gives the needed and due help, that change will come less painfully, without internal quarrels.

Genesis and Use of Law.

Law does not make history. History is made by the heart, head, and arms of Society. Law only registers public opinion and facilitates the march of history, of which it is a consequence. Society makes laws, as it makes other implements and instruments, for making its life run more smoothly and richly. Let us make this law, to make the life of the Hindu community and also of the Indian people as a whole, run more smoothly and richly. There is quite sufficient public opinion now behind it, in favour of it, desiring it. Law is intended to help in stabilising social life, to prevent too rapid and upsetting changes ; but neither can it ever stand stock still ; because Human Life never stands stock still. Let us make this law to stabilise, by mere permission, the movement of Hindu life towards a greater freedom in marriage, as has been actually done in the State of Baroda, one of the 4 or 5 premier States of India. There is abundant authority in the Hindu Law-books for such needed changes in law and custom, as also for inter-caste marriage, (see p. 772 *supra*).

Obviation of Objections.

[Extracts follow from reply to Members who opposed my motion that the Bill be referred to a Select Committee.]

The Law Member and Leader of the House said that my Bill did not contain such provisions as Gour's Special Marriage Act contains, and that such provisions were wanted. It seems to me that if I were to put into this Bill all the provisions that already exist on the Statute-book in the shape of Gour's Act, there would be no necessity for this Bill at all. It is just

because I want to give to the Hindu community the chance which Gour's Act does not give them, that I have brought forward this Bill. There is a radical difference between this Bill and that Act. The latter automatically effects the severance of a pair, who have contracted an intercaste marriage, from their joint family, if they happen to belong to one. There are, to my knowledge, several joint families which do not wish that any members of theirs, who contract such an intercaste marriage, should be automatically severed from them ; Gour's Act would prevent them from having their wish. Again, the right of Adoption is lost by such a marriage, under that Act. There is no sufficient reason why that right should be taken away from them. Also, they have, under that Act, to register their marriage before a Registrar ; but many young people do not wish to do that, and wish to have their marriages performed according to the usual Hindu rites. Also, Gour's Act takes away from such a pair the right to hold any Religious Office or to manage any religious or Charitable Trust. I do not see why, if the other trustees of such a trust, or the persons concerned in the proper performance of such a religious office, are not antagonistic to this pair, that pair should be excluded from the performance of that religious office, or from sharing in the charge of that trust. The Select Committee could add provisions regarding such matters ; and make consequential amendments to the effect that, unless any member of the joint family wishes otherwise, the pair will be allowed to remain joint with them, or that, unless the founder of the trust or any existing member of the trust expresses unwillingness that such a pair should be allowed to participate in that trust as a trustee, they will be allowed to do so.

The Government spokesman said that the Bill is not permissive, and that it compels people to accept such pairs into a joint family. I do not see at all how it compels them. Even today, in the case of joint families where all the members are Sanātanists, differences of opinion and quarrels of all kinds are constantly occurring between members of the joint family, between brothers, between wives of brothers, between cousins, and they have to separate and partition off. If they have the needed common sense, and if benevolent elders are there to advise them, such a partition is made amicably and peacefully, without resort to ruinous law Courts. Some such provisions

might be made in cases contemplated by this Bill also. If an inter-caste-marriage pair is unacceptable to any members of the joint family to which they may happen to belong, then, by some simple process, they might insist on the new pair partitioning off with their property. For such reasons we do want a Bill which will be distinct from Gour's Act.

Hinduism—an Immense Synthesis.

As I have tried to show, Hinduism is an immense synthesis. Let us have provision for all kinds of tastes and temperaments. Those who are fully modernised can take advantage of Dr. Gour's and other such Acts. Those who are not so fully modernised, but are in course of transition, and want to retain some of the old religious spirit and true spirituality which is inseparable from a sacramental marriage—for them, there should be sufficient opportunity made by this Legislature. The Law Member said that Hindus are against this Bill. But in the opinions collected by the Central Government itself, the Law Member will find that the majority of the opinions are in favour of this Bill. And opinions given by whom? By Governors of provinces, by their Councillors, by High Court Judges, by District and Sessions Judges, by Bar Associations, people who are always in intimate touch with the common people, constantly having to deal with litigants of all sorts, and who, therefore, are in a very good position to give reliable opinions on this matter. I am at a loss to understand why the Leader of the House thinks that the Hindu people as a whole are against this Bill. In my own knowledge there are very many actual cases of inter-caste marriage. In this Assembly itself there are Hindu Members whose children have contracted inter-caste marriages. Some good friends have said that the mover of such a Bill should come with the support of the whole Hindu community behind him. If he had the support of the whole Hindu community behind him, it would be perfectly unnecessary for him to come to the Legislature at all. Need to seek help from the Legislature arises only during transition periods. When transition has been completely made, aid of Legislation is not wanted.

An orthodox Hindu member said that if I had "come forward with a Bill for validating not only inter-caste but inter creed marriages, the Muslim member who supported the Bill

would have spoken very differently." He was alluding to the Muslim sentiment which requires a Muslim to marry a Muslim only. I do not think as he does. Hinduism, properly understood, has no need to proselytize, because the whole Human Race is already included in its pale. The old Dharma Shāstra is known as Mānava Dharma Shāstra, 'the Science of Human Right and Duty i.e. Law'. Mānava is man; indeed the two words are the same, etymologically. Shāstra etymologically means the same thing as Science. Shas, to know, shams, to inform, are the same as the Latin word *scire*, to know. Sound knowledge, true knowledge, is Shāstra as well as Science. Mānava-Dharma-Shāstra does not insist upon any change of religion. As is well known, Hinduism includes all sorts of beliefs of all sorts of sects, Vaishnavas, Shāktas, Shaivas, Sauras, and so forth. Buddhism, Jainism, and Sikhism are only the more important *reform* movements *within* the pale of Hinduism. If our Pandits had only the necessary largeness of heart and far-sightedness of vision—not to speak of largeness of head, for many of them are very keen of intellect, though, unfortunately, they have no longer the large heart that they should have—they would be able to include human beings of all races and of all creeds under the name of Hindus, that is to say, Mānava, man. Islām is one of the many ways to God. The Prophet has very rightly said that there are as many ways to God as there are souls. Just as every human being has a face different from all other faces, although some features are common to all faces—we all of us have eyes, nose, and ears, and yet no two faces are exactly alike—so every soul has a way to God which is more or less different from the ways of all others, though the goal of all is the same. Hinduism recognises this fully. It is a great synthesis of all kinds of human beings and their ways. A Muslim colleague, learned in Sanskrit, referred to eight kinds of marriage. That is only a proof of the synthesising and reconciling nature of Hinduism.

A Hindu member rather mixed up the two words, 'temper' and 'temperament.' The two words mean two very different things. We are changing temper, every one of us, from time to time, unless we have been duly disciplined and become self-controlled; in which case we are able to maintain an equable temper for at least a great length of time, until very grievously provoked. Dvija-tā or twice-bornness, re-generation, leads to

such self-control. Human beings are clearly not born physically twice on this earth, in the same life. The second birth must obviously be taken in a metaphorical sense; not in a literal sense. What is that metaphorical sense? It cannot be anything else than is meant by the plain simple English words, 'twice-born,' 're-generate'. The word 're-generate' is a very common, very well known, very well recognised and often used English word; as also is its antonym, 'de-generate.' It is a literal translation of 'द्वि-जा'; and, as Christ said, "Unless ye be born again, ye cannot enter the Kingdom of Heaven". This means in simple language that, unless you attain to that self-control, self-examination, Self-knowledge, which only really re-generates, which brings true civilisation, not a mere veneer of civilisation, fashionable clothes, flashy talk, affectations in language and manners, but real regeneration of the whole inner nature, civilisation of heart—unless you do that, you cannot enter the Kingdom of Heaven. If all human beings, or at least a majority of human beings, attain to that true civilisation and true regeneration, then the Kingdom of Heaven would indeed descend on earth, would be seen on earth in the actions of men. That is just what the old great prophets and teachers and messiahs have meant. I believe that our Muslim colleague meant nothing else than this, that the fundamental principles of Islam are the same as the fundamental principles which I have most inadequately tried to expound before the House this morning. If my interpretation of what he said is correct, then there is no reason why any Hindu member should take objection. There is no occasion for any challenge. Rather, there is occasion for congratulation and welcoming. If the Muslim member calls those principles by the name of Muslim and the Hindu member by the name of Ārya, it is only a difference of language, not of spirit, not of heart or principle. Why should we insist upon our own wording only?

Let us give credit for good intention and we shall create that good intention. The person tries to become worthy of the credit. If we give debit, the person becomes debitable. If you trust, you breed trust. Hate, and you breed hate. Love, and you will evoke love. Therefore, let us trust and not challenge. If we challenge, it will be answered by a counter-challenge, and only blows will result. That is not true civilisation. That is not true द्वि-जा-त, not true regeneration.

Relief to Village-folk

One member endeavoured to speak on behalf of his electorate and his zamindāri tenants. I know the great trouble that many of these small sub-castes, living in villages, are in, because they cannot find suitable matches for their sons and daughters. Two Kānya-kubja friends have told me that, by process of ex-communication, either because of having touched an untouchable, or dined with an untouchable, or having 'crossed the black water', or such other reasonless reasons, the members of one sub-sub-sub-caste among them, the *punkṭi-pāvanas*, had become very greatly reduced; and for purposes of marriage they had to make alliances now within the prohibited degrees of consanguinity. Another friend from Bengal told me that amongst the so-called untouchable classes there was very great difficulty felt, owing to reduction of numbers, in finding suitable matches, and, because of this, many small sub-castes were becoming amalgamated. Those of us Hindus who live in certain closed circles, and do not look about us, feel that our way of living is the only way of living for the whole of Hindudom. That is not so. All sorts of customs are prevailing.

Divorce

Divorce is allowed in *Manu* and *Parāshara*. But wrong interpretations are causing all sorts of communal troubles. One member spoke of *Manu Smṛiti* having 57,000 shlokas. I do not happen to have seen any such. The current edition, with Kullūka's gloss, with which I have had to content myself, consists of only 2684 verses, and not 57,000. There are eight commentaries current on *Manu*. The eight commentaries, taken together, may perhaps amount to 57,000 shlokas. I have not seen all the commentaries. I have confined myself to the text, and preferred to make simple interpretations in the light of *Nirukṭa* and *Kośha*, rather than in the light of the often very involved and forced, strained and obscure, interpretations of many of these commentators. The same member laid great stress on the fact that I have not made any reference to *Parāshara Smṛiti*, and said that that *Smṛiti* amounted to 75 thousand slokas. I have not studied *Parāshara's* law-book so carefully as *Manu Smṛiti*. But I know well that it is a very much smaller book than even *Manu's*; but *Mādhava's* commentary on it is huge, and may well be 75000 verses in

extent. The member said that the laws of Parāshara are to be followed in the Kali Yuga, implying that those of Manu are not to be followed. Kaliyuga means the 'age of competition', struggle, and discord. I do not know if he would accept that interpretation of the 'Kali Age'. 'Kali' actually means *kāla* ha, i.e., discord, and struggle for existence rather than alliance for existence; and we are all feeling acutely how very true that description is of the present age, in East as well as West. This is the age of conflict and of struggle for existence par excellence. Nations are ready to cut each other's throats, and to exterminate each other, with immense armaments.¹ Well, so far as Parāshara is concerned, I am able to say that, indisputably, Manu is the accepted basis of all the subsequent *Smṛtis*. There are twenty-eight of them current now; others have been lost; none of them ventures to dispute the authority of Manu, who is the basis, the foundation, the root, of the Socio-Religious Polity which is now known as the Hindu religious polity. The difference between Manu and Parāshara is not one of antagonism at all, but of slight modifications. What the current shloka "*Kūluṁ Pārāsharāḥ smṛtāḥ*"² means is that certain modifications have been made in the laws of Manu, here and there, in accordance with the needs of the Kali-yuga times, by Parāshara; which, indeed, is proof that Hindu society is not a hide-bound society, nor Hindu laws made up once for all, and unchanging, like the so-called laws of the Medes and the Persians. I am sure that those too were also changing, when the Medes and the Persians were living races. The mere fact that there have been 28 *Smṛti-kāras* since Manu, means that the principle of living legislation has been amply recognized by the Hindu people; and in *Manu Smṛti* itself this principle has been clearly laid down. If the subsequent law-makers, the *Smṛti-kāras*, have ventured to make any modifications in Manu's laws, in accordance with changing circumstances, that too has been made under the express authority of Manu himself.

"In those cases where the existing law is silent, or if new conditions should arise which are not covered by the existing

¹ This was spoken in January, 1937. Since then the frightful World-War (1939-1945) has occurred, and the embers left by that tremendous conflagration are still burning in many countries, and threatening to cause another vast conflagration.

² कलौ पाराशराः स्मृताः ।

law, or a change of *deśha-kāla-nimitta*, place-time-condition, should necessitate a change in the law, then, the law that is made newly by *śhishta brāhmaṇas* shall be the law. *Śhishta brāhmaṇas* are those who have been duly instructed in the *Vēdas*, i.e., sciences, and the *upa-br̥hmaṇa*, 'expansion', of them, i.e., history, human and cosmic, and can demonstrate the truths of the *Vēda*-sciences". In present conditions, elected legislators are the nearest substitutes for such *śhishta brāhmaṇas*; they are the true *puro-hiṭa*-s, 'put forward', 'chosen', by the people.¹

Qualifications of Electors & Electees.

Modern western laws lay down qualifications for the electors; they do not lay down qualifications for the electees. Manu, instead, lays down qualifications for the electees, who are going to make the law, and none at all for the electors. A French writer on politics, in whose time there were only 27 millions of people in France, has said that 'foolishness divided by 27 millions and multiplied again by 27 millions at the polling-booths—does not make wisdom'. Therefore, the electors ought to be guided by laws which will lay down the moral and intellectual *qualifications of those who have to be elected* by their votes, so that the electees may be good and wise law-makers. If that is done, then only can we have good and wise laws. Otherwise, by haphazard, temporising, patch-work palliatives, they would try to cure one evil, which seems to be prominent at the time, but, not being able to see sufficiently far ahead, they would create ten new evils which are worse than the original evil. This has been recognized by such a great thinker and writer as Herbert Spencer. He has, in his *Principles of Sociology*, discussed these things, and said that the majority of modern legislators are unable to follow the reverberations and repercussions and consequences of the laws that they advocate and bring to the anvil of legislation, in all the departments of life.

- १ अनाम्रातेषु धर्मेषु, कथं स्यात्, इति चेद् भवेत्,
यं शिष्टाः ब्राह्मणाः ब्रूयुः, स धर्मः स्याद् अशंकितः ।
धर्मेण अधिगतो यस्तु वेदः स-परिवृहणः,
ते शिष्टाः ब्राह्मणाः ज्ञेयाः, श्रुति-प्रत्यक्ष-हेतवः । *Manu*, xii.

Ecology ; Far-reaching Consequences.

Charles Darwin has explained how the killing of cats, by a local board, in a certain district, brought about the failure of a crop of clover. Those who had advocated the killing of cats had forgotten the intermediate steps between cats and clover. Cats used to destroy the field-mice, which used to destroy a certain kind of bees, which made hives underneath the surface of the earth and were instrumental in fertilizing the flowers of that crop. Now the killing of these cats led to the multiplication of the field-mice, thence to the destruction of the bees, thence to the non-fertilisation of the flowers, thence to the failure of the crop. Well, legislators ought to be able to look far-sightedly in order to be able to make laws which will not create more evil than good.

Degeneration of Law-makers.

Unfortunately our law-makers have obviously degenerated ; I mean the Pandit law-makers, the successors of the Smṛti-kāras. They lost confidence in themselves, for various historical reasons. Shāstra and Shashtra, Science Power and Military Power, Church and State, Brāhmaṇa and Kṣhātrīya, Altar and Throne, were inter-dependent formerly, for purposes of helping and serving the people. The king was 'the chief servant of the people.' *Prajānāṃ ranjanāḥ Rājā* ;¹ 'the Rājā is called Rājā because he propitiates and pleases and serves the people in every way.' That is the literal meaning of the word 'Rājā', not "govern-or" or 'rul-er' or 'emperor', i.e., 'orderer-about', and so forth, but 'the chief servant of the people'. Such was the at least theoretical relationship between the old Indian Spiritual Power and Temporal Power, helping one another in the service of the people. The word kṣhātrīya means 'he who protects the weak from being hurt by the strong'. So the word brāhmaṇa means 'man of knowledge, of science, of God, of Brahma'.² What do we see today ? What happened in India has been happening in the West. The man of science has prostituted his science to the service of the greedy grasping capitalist, and of the bounding jumping imperialist militarist. That is the reason why we have this immense trouble and unrest over the whole face of the earth,

¹ प्रजानां रंजनाद् राजा ।² ब्रह्मणि अनुपमं ज्ञानं, क्षेत्रे च अप्रतिमंबलं ; प्रजायै तौ यतेते चेद्, जगत् सर्वं प्रसीदति । *Mbh.*

nations endeavouring to exterminate each other, and arming themselves with more and more terrible weapons, perpetually organising for war and not *organising for peace, which is very much easier* and far more beneficent than organising for war. That happened to our brāhmaṇas and kṣhaṭṭriyas also. The kṣhaṭṭriyas took away the power of legislation from the brāhmaṇa, and the brāhmaṇas became time-servers, court poets, flatterers and bards, instead of the supervisors and inspectors of kings. Hence, we have this degeneration. I am only trying to explain how the difference between Manu and Parāshara, and again between the Smṛti-kāras and the Nibandha-kāras arose. Parāshara says, 'The horse-sacrifice, the cow-sacrifice, the anchorite-stage, the use of flesh in oblations to the ancestors, and marriage with a brother's widow—these five things, which were lawful in the earlier ages, shall not be lawful in the age of Kali.'¹

Dēvala-Smṛti and Re-conversion to Hinduism.

This is an instance of how, little modifications, here and there, were permissible, and were made; but the principles of the caste-class system remained, always. For another instance, there is a *Dēvala Smṛti*, which is expressly said to have been written in Sind; the whole purpose of it is to justify re-conversion and re-admission into the fold of Hinduism, of such persons as were not themselves willing and desirous to go into other religions, but had been converted to them forcibly. Those who willingly desired to embrace other religions were at liberty to do so; but forcible conversion has been forbidden by all great reformers of religion. I believe Islam also does not permit forcible conversion. "*La ikrāhā fīl dīn*", says the Prophet. (A Muslim member interjected, 'These are not the words of the Holy Prophet. They are the words of the Holy Quran').

I stand corrected. As Maulana Rum has said,

Gar che Qurān az labē paīghambar ast,

Har ke goyaḍ, Haq nā guḥta, kāfir ast.

'Although the Quran was spoken by the lips of the Prophet, yet whosoever says that it was not spoken by Allah shall be regarded as a kāfir.'

¹ अश्वशालम्भं, गवशालम्भं, सन्न्यासं, पलपैत्रिकं,
देवराच् च सुतोत्पत्तिं, कलौ पंच विवर्जयेत् ।

It is a Quranic text, and therefore all the more binding. So, these later *Smṛtis* and others have been making small changes. But when their age came to an end, i. e., the age of the *Smṛti-kāras*, law-makers who had sufficient confidence in themselves to be able to say that this shall be the law in modification of the older law; then the smaller race of the commentators and the writers of digests, the *Nibandha-kāras*, appeared. They did not have the same confidence in themselves, and were often desirous only of ministering to the baser motives of the kings to whose courts they were attached. So they began to make modifications in the application of the older texts by means of interpretation: 'We do not dare to say that this shall be the law, but we do venture to say that this was what the old law-giver meant.' From one point of view, it may be said that it does show respect for the old law-makers if we do not say: 'Oh, your law is wrong and we shall repeal it and make a new one.' They were more respectful to the older generation, and the Indian tradition is that respect should be shown to the old generation. Therefore, they used to say: 'This is what the old law-maker meant'. That is one way of doing things, and that is what our Judges do today, when they have to deal with laws, made by legislators, which they feel are not quite right. We all know that, ultimately, law really means the discretion of the law-applier and interpreter. If that discretion is wise, the law will be interpreted wisely, but if that discretion is unwise, the law will be interpreted and applied unwisely.

Change of Gotra. Fundamentals of Civilisation.

One member spoke about gotra being unchangeable. But, every Hindu member knows that the gotra of a bride changes as soon as the marriage ceremony is completed. Although, by association, the word has come to mean the descendants of a common ancestor, etymologically it means a *joint family of dairy-farmers and cowherds*. In the pastoral and rural age, wealth meant flourishing cornfields and healthy cattle.¹ Even today, although we all believe in aeroplanes, submarines, and streamlined railways, and such other bravery of civilisation, if the cows disappear, all the babies would disappear, and the new generation would not live at all. So,

१धनं धान्यं ; उत्तमं गो-धनं धनं ।

underneath all the trappings of this modern civilisation, the *fundamental facts* of primitive civilisation still last. Cows, cattle, milk, corn-fields, are still the only *real wealth* 'weal-ness,' 'wel-fare', of human beings.² What we ought to care for first and foremost is the *health* which is the *true wealth* of the race.

One member said that while the occupations of brāhmanas and kṣhātrīyas have been laid down by the Smṛtikāras, they have said nothing about the means of livelihood of vaiśhyas and śhūdras. I have said before that it is one of the distinctive features of the old Social Organization, a Socio-Individual Organization of the Whole Human Race, that the *means of livelihood of all the four castes* have been partitioned most clearly and definitely by Manu. He has said that the man of the learned professions shall derive his livelihood from teaching, priestly functions, and giving of expert advice in pious and charitable public works, by gifts and presents received therefor; that the man of the executive professions shall receive remuneration for protecting the people in various ways; that the tradesman shall earn his livelihood by agriculture, cattle-rearing, and trade; and the man of the labouring professions, by helping the others in return for adequate wages.¹ In those old days the teachers were not allowed to receive fixed salaries. That was regarded as *infra dig.* They had to receive honoraria. I have never been a barrister myself, but I have heard that as regards barristers in England, the legal fiction is that they do not receive fees from clients but only honoraria, which the barristers take good care to see are duly paid in good time beforehand.

(1) Official and (2) 'Sanātanist Orthodox' Opposition

Opposition to Intercaste Marriage may be classified under two main heads, (1) Governmental, and (2) Orthodox Sanātanist. I will try first to confound the Government out of its own mouth, and then deal with the others. I will quote the Law Member's precessors in office against himself. A Bill ni precisely the same words was brought forward by the

¹ षण्णां तु कर्मणां अस्य, त्रीणि विप्रस्य जीविका,

अध्यापनं, याजनं च, विशुद्धाच्च प्रतिग्रहः ;

शस्त्र-अस्त्र-भुत्त्वं क्षत्रस्य ; वणिक्-पशु-कृषिः विशः ;

सेवाजन्येषां तु शूद्रस्य ; प्रभुः कर्म समादिशत् । *Manu.*

Honorable Mr. Patel, on 25th February, 1920. Mr. Patel proposed that the Bill should be referred to a Select Committee made up of officials as well as non-officials. The then Law Member¹ proposed that the Select Committee should consist of non-official members only, with a Member of the Government as *ex-officio* chairman. He said :

"In moving this amendment I should like to explain the position of the Government in regard to this measure. The Government of India regard the Bill as a *liberal* measure with which individual Members of the Government have every sympathy. It is a *permissive* measure as I understand it. In *no sense* is it *obligatory* upon any person. My own experience is that *the best educated Indian opinion* I have met, at any rate in the province with which I am familiar, *is strongly in favour* of the proposals. Many of us indeed feel that it is *unreasonable* that adult persons who desire to marry should be *prohibited* by law from doing so because they happen to belong to different castes. *Nor am I myself much impressed with the argument that this law will strike a blow at the foundations of the Hindu religion.* This argument has been used too often. It was advanced when *Sati* was prohibited; at the time of the Widow Remarriage Act; when the Civil Disabilities Act was enacted; and later on when the Age of Consent Act was passed. We are many of us unwilling to believe that *the Hindu religion* does not rest on some *more old basis* than that. I am told also that in some Indian States there is legislation comparable to the Bill before the Council."

This was in 1920. As I mentioned to the House, the State of Baroda has passed a number of Acts which are much more radical than this modest Bill. Then he says :

"I have now placed before the Council the views of the Government on the Bill. There is naturally a feeling of sympathy with this measure, but in view of the opposition from the orthodox community, we seek to obtain the views of non-official Members of this Council as to our wisest course, and, for this reason, I have moved the amendment now before the Council. *We shall largely be guided by the opinion of the non-official Members who represent largely the educated opinion of the country.* It is for that reason, and in order to secure an

¹Sir William Vincent.

effectual presentment of that opinion, that I have proposed that this Bill should be referred to a Select Committee consisting of the (*ex-officio*) Chairman of every Select Committee, and of non-officials. Otherwise, indeed, it is very difficult for Government to ascertain the views of individual members. I must, however, say that while I propose this course, we retain liberty of action, if we think necessary, owing to circumstances, either to defer the further consideration of this measure until the *enlarged Legislative Councils* come into being"—(and they have now come into being, so that in any case the re-presentation of such a Bill to the enlarged Legislative Councils was already contemplated by the then Law Member)—"or to republish it or to take any other line that may appear to us to be most proper in the whole circumstances. I should be glad if this motion is carried, and I may say that it will be carried, because I shall use the official majority, and I have reason to believe also that my Honourable friend, Mr. Patel, will not oppose it."

This is all that I am asking for now. Like his predecessor in office, the present Law Member and Leader of the House will be the official chairman of the Select Committee that I am pleading for ; and we all know how much power there always is in the hands of the chairman or president. The former Law Member continued :

"Finally, I wish to make it clear that, while the Government are referring this matter entirely to the non-official committee, they quite realise that the responsibility for the ultimate decision will rest with them. So long as the present form of Government remains, it would be idle for Government to attempt to get rid of responsibility in this matter. But what we seek in this matter is the advice and help of all the non-official Members of this Council on a question of very great difficulty, the difficulties, the intricacies, and the perplexities of which we, as foreigners, cannot possibly understand as fully as many members of this Council."

When the discussion was continued on 26th February, 1920, speaking again, the Law Member said :

"I turn now to the speech of my friend Mr. Sarma, and I must confess to being much impressed by many of the arguments that he put forward. He has supported the Bill, but at the same time he put forward practical difficulties which must have appealed to every Member of this Council, to

minimise which would be idle. He referred, for instance, to the difficulties about inheritance, adoption, and legitimacy. Then we had the question, raised by Mr. Sastri, as to the necessity of registration and confining this law to monogamous marriages, and he also raised the question whether such marriages should only be permissible to those who have attained majority. And while I am speaking of monogamous marriages I am quite sure that the Honorable Mr. Patel does not endorse the suggestion made by Mr. Chanda on this matter. Mr. Chanda apparently had in his mind, not a system of polygamy, but of polyandry, for if I understand him correctly, he referred to the suggestion that no man or woman should be allowed to marry outside his caste, if he or she has a wife or husband alive. This was, I think, a mistake of the Honorable Member. All these are, however, matters of detail which will have to be considered by the Select Committee, and if the Committee think it necessary to alter the Bill very much in these respects, the question of re-publication and inviting public opinion on the new provisions will have to be considered. Many of the questions involved are of great intricacy and complexity. We are, speaking as a Government, in no way anxious to press a measure of this kind on an unwilling people. We are also well aware...that, whatever people may say or do now, in the end it will be the Government which will be responsible for the measure. If there is any odium excited, Government will have to bear it, and Honorable Members who support the Bill in the Council will escape the responsibility which must attach to Government in such a matter. *What we want* at first is to get the Bill referred to a *Select Committee* where it will, I hope, be examined with the greatest care. If the Committee think it ought to be re-published, then we are prepared to re-publish it. If they think that material additions are necessary to provide for the difficult questions raised by my friend Mr. Sarma, then we shall pay the greatest attention to the wishes of the Select Committee, but I hope for the present that the Honorable Member will accept the amendment I have placed before the Council."

I echo the hope of that past Law Member as regards the substantive motion I have made. Difficulties about inheritance, adoption, legitimacy, etc., are contemplated in his speech, and he expressly says that these could be solved in the Select Committee.

The present Leader of the House said that Gour's Act deals

with all those things, and makes it unnecessary now to go over the same ground. But the net effect of Gour's Act is that it does not help the Hindu community at all. It adds to its fissiparousness. It only creates a new small sub-caste of what we may call Gourians or Indian-Succession-Actists; or some other such name may be given to them. They will become like another Brāhma Samaj, without any solidarising, articulating, liberalising, uplifting influence on the Hindu masses, vivisected and microtomed as they are today into three thousand mutually untouchable, exclusive, repellant castes and subcastes. That is not what the Hindu community needs today. It needs *shifting back* of the caste system, from the wrong basis, the very wrong and very false basis, to which it has now become perverted, of crass and sheer Heredity alone, to its *real original true basis* of Vocation. What is called the Caste system needs to become again what it was in ancient times, a Vocation-Class-system. Such measures as Gour's Act are 'retrograde and mischievous', and not my Bill, which was characterised in these terms by my good friend, the Law Member. Gour's Act indeed means the victory of the Sanitists who are always intolerantly and fanatically eager to *exclude*; not the victory of those who wish to *include*. Persons who marry under Gour's Act are cut away from their community. What is the gain to them? They are only able to retain the name Hindu, but for all practical purposes the 'attributes', as we may say, of Hinduism, are lost to them. They lose the power of adoption; they lose the power of remaining in the joint family to which they may belong. They are automatically cut off from that joint family, even if the joint family be willing to retain them within its fold. The Law Member raised baseless difficulties about it. He said:

"Now, looking at it from this point of view, the daughter of a Mochi (cobbler) marries in a Brahmin family. It is the idea of Dr. Bhagavan Das that this couple will have the right of adoption and the Mochi-Brahmin combination will lead to an issue whom the other *co-parceners will be bound to adopt* for purposes of partition and succession."

I have not been able exactly to understand the argument. Why would the other coparceners be bound to adopt the issue of such a marriage under my Bill? Why need they? If any of the other coparceners wants to adopt any other boy, in accordance with the conditions of the law, nothing in this Bill would prevent him from doing so. Why should he adopt

the issue, or be compelled to adopt the issue, of this Mochi-Brahmin alliance if he does not wish to? Incidentally, it may be mentioned that we are advancing to the time when Mochis will no longer be held in the contempt in which the Law member holds them. Another friend also postulated a similar case. He used the word Chamārin instead of Mochi. My argument applies to his words also. Chamār means etymologically, *charma-kāra*, a maker of or dealer in leather goods. I find today that *brāhmaṇa* and *vaishya* gentlemen are in the leather trade; perhaps also some *kṣhāṭṭriya* or *khaṭṭri* and *kāyastha* gentlemen. If the proper significance of the name were clearly understood, then, whatever their hereditary name may be, their real *varṇa*-name, real 'caste'-name, would be *charma-kāra*. Any way, the fact remains that the scorn and contempt which have so far attached to the names Mochi, Chamār, etc., (and are expressed by the Law Member's heated language) are slowly disappearing, and quite rightly disappearing.

Partition of Property.

Further, we have to consider that, even if Gour's law automatically severs the connection, with the joint family, of such a pair as has contracted an inter-caste marriage, it does not automatically effect a partition of the property; does it? Of course, not. If a partition of the property is wanted, the coparcener in the property who desires it, whether one of the inter-caste-marriage pair, or another, will still have to go to the civil Courts, so that that difficulty is not avoided by Gour's Act. If the newly wedded pair are living in the family-house, they will not be automatically turned out of it by Gour's Act? In the Select Committee, we could easily make provisions which would be in advance of Gour's Act, which would enable two persons who enter into such an inter-caste marriage to remain in the joint family if it is not un-willing to keep them within its fold. Some simple measure could be devised by which any member of the joint family might express his or her unwillingness to remain joint with such a pair, and then the pair would be compelled to go out of the family, and all the parties concerned would have to arrange for a partition of the property. Even after the partition of the property, I am not convinced that there is sufficient reason for compelling them to be governed by the Indian Succession Act. Why

should they not continue to be governed by their own old Acts, Miṭāskharā law, or Dāyabāga, or any other laws that are prevailing in Mahā-rāshtra, or that law of matriarchal or matrilineal inheritance which, as a very remarkable exception, is prevailing in the southernmost part of this country ?

Which Shāstrā ?

Incidentally, I would like to know how do those who insist upon 'Shāstras' so insistently and persistently—how do they reconcile all these very *different* Shāstras which are prevailing in different parts of the country ? One Hindu colleague quoted a verse from the *Gītā*, very much on the lips of orthodox Pandits, which lays down that 'Shāstrā' is to decide what should be done and what avoided. But what *Shāstrā* ? That word Shāstrā occurs in the *Gītā* only five times ; once in a question by Arjuna, and four times in verses spoken by Kṛṣṇa ; and Kṛṣṇa expressly defines the 'Shāstrā' he is speaking of as "*Iṭam gūhya-tamam shāstram, i.e., 'This Gītā-shāstrā or Adhyātma-Shāstrā that I am teaching to you'.*" So, it seems to me that Gour's Act is really *retrograde* in that it helps the process of cutting off people from the Hindu community, and it is also *mischievous*, or, using a less harsh word, let us say harmful, in that it prevents the up-lifting, to a higher level of scientific understanding of the real significance and purpose of the class-caste system; of the less instructed, the less thoughtful, and the more blindly following masses of the people; who would otherwise have been beneficially influenced by these advanced persons remaining in their midst. My Bill avoids those things. It tries to retain these people within the fold of the Hindu Social Organisation, and thereby to influence others to advance also. Instead of being retrograde and mischievous, it is really very progressive and beneficent. The Law Member said, "It is no good merely repeating the *parrot cry* that it is permissive". He should recognise that I have been only imitating the *eagle scream* of his predecessor. Not that I consider a parrot to be inferior to an eagle. According to Hindu belief, a parrot is of the brāhmaṇa caste, whereas an eagle belongs to the kṣhātrīya caste. And for a good reason. The eagle is obviously not so intelligent as the parrot ; it cannot speak with the human voice, as the parrot can...[An interruption by a member.]

'Caste' in the Mineral, Vegetable, and Animal Kingdoms.

If the friend who interrupted would only take the trouble to read his own Shāstras properly, he would acquire a lot of very useful, interesting, instructive information. Animals are divided into castes, stones are divided into castes, quadrupeds, horses, elephants, are divided into castes, cattle are divided into castes. Also gods. That is the old way of making classifications of different qualifications. An animal, a stone, of such and such a caste, is useful for such and such a purpose; that is the old technology. As modern science has its own technical terms, so these were the old technical terms. The parrot is dedicated to the Goddess of Learning, Sarasvatī, for this very good reason. She is the Goddess of Learning and the parrot is a very intelligent bird; an eagle is not such. The eagle is dedicated to the war-like Viṣṇu and is his 'fighter-plane' when he is in his martial moods. I hope I have sufficiently disposed of the depreciatory and decrying effect of the expression "parrot cry".

Benefit to Joint families from Intercaste Marriages.

I may mention how the other members of the joint family may even benefit materially, now and then at least, if they allow such a pair to remain with their fold. Obviously, persons entering into such a marriage would be educated and enterprising, probably able to make a lot of money, which is the great God of modern civilisation, and has by no means been despised in the Kali age in India either. Well, if these people remain in the joint family, and if they happen to have no issue, all their savings would go to the other members of the joint family. They would benefit by it. But if the inter-caste pair are automatically cut off from the joint family, the joint family loses these reversionary rights. The Law Member has said: "Although they will marry according to the rites which are not acceptable to Hindus, yet they must continue to remain in the Hindu fold against the wishes of the other members of that community". But many of these people marry according to the rites which are very acceptable to Hindus, and many brāhmaṇas, who are advancing in thought with the times, and are professional *puro-hiṭas* and priests, are quite willing to take part in the ritualistic and ceremonial celebration of such marriages according to the Vēdic rites. I know of cases in which they have actually done so. Mahātmā Gāndhī is

undisputedly the greatest leader today, not only of Hindus, but of the whole Indian people, and Mr. Rāja-gopāl-āchāri is also one of the foremost in the rank of leaders that comes next after the unique Mahatma-ji. He is very highly honoured by the Indian people, and of course by the Hindus. Now, these two great leaders have permitted their children to contract an inter-caste marriage; and one is a brāhmaṇa and the other is a vaiśya, by birth, nominally.

Civil vs. Sacramental Marriage.

As there was no such provision in the Statute Book as my Bill endeavours to place upon it, these two young people, the son of Mahatma Gandhi and the daughter of Shri Rāja-gopāl-āchāri, were compelled to perform a civil marriage first before a Registrar. But they were not satisfied. They took the sacramental view of marriage, and therefore they were married again according to Vēdic rites and brāhmaṇa priests officiated at and blessed that marriage.

(The interrupting Hindu member exclaimed: "The marriage was condemned throughout the country.")

It was not. If he says 'in his particular household' or in a number of households of his way of thinking, I am willing to agree. As this colleague repeatedly and insistently claims to be the representative of the whole country, I am compelled to point out the nature and extent of his representativeness of the Hindu people. This is a sort of digression which has been forced upon me and upon the House by his exuberance. Here is a copy of a letter which was sent to the Secretary of the Legislative Department of the Government of India by the General Secretary of the All-India Aggarwal Maha Sabha, Ajmer. The interrupting member is an Aggarwal. The letter reads: "Dear Sir: At the 17th Annual Session, held at Calcutta, on the 18th, 19th, and 20th July, 1936, my society has passed various resolutions, copies of which are forwarded herewith in support of, or in opposition to, the several Bills pending before the Legislative Assembly. It hardly needs mention that it is my community, among its well-to-do compeers, which suffers most at the altar of the evil of child marriage, and infant and maternal mortality; also the number of child widows and child wives is very high in my community owing to this suicidal custom."

I received a letter from Benares only yesterday which says that a girl under 14 has just died there in child-birth.

(The President of the Assembly interrupted : "It has nothing to do with this Bill".)

Yes, it has, because people, who marry under this Act, will, necessarily, be grown up people, much above the Sārdā Act age, and so child marriage will also indirectly be counteracted by this Bill. The letter goes on : "I am not ignorant of the opinion of a section of my community which is against all progressive social legislation, but you will agree with me that this opposition is simply based on superstition and traditional belief. My society has been working hard to mitigate, if not to put an end to, this evil custom for the last sixteen years, and is spending thousands of rupees every year for propaganda work against social evils. But experience has proved that when public opinion is sufficiently advanced, as it is in this case, *concurrent legislation* must be the logical conclusion and prove a boon, and such legislation should not be of the type of the Sarda Act, conceded in a miserly and worked in a half-hearted spirit....

"I have further to inform you that the conference of Marwari women held on the 21st July, 1936, in the pandal of the All-India Aggarwal Mahilā-Sabhā under the presidency of Shrimati Sajjan Devi, a Marwari lady, supported the Bill in still stronger terms ; copy of resolution adopted is inclosed."

Modern vs. Ancient Ideas.

The Law Member, in pointing out the many defects of my Bill, said that : "the Bill is a retrograde measure, because if Dr. Bhagavan Das is after reforms which are according to established modern ideas, etc."

But I am not at all interested in many modern ideas. I am not one of those who wish to imitate everything of the modern, *i.e.*, western civilisation, bad as well as good. While I am perfectly willing, nay, very desirous, to accept such of its physical science as is really helpful to humanity, I am exceedingly averse to its much too crassly materialistic outlook upon what Vaidika Dharma teaches us to be highly spiritual and sacred domestic relationships and family ties, not only of bodies but of souls. I am deeply interested in the very — ancient, traditional, indigenous, and true Vedic ideas. I do not like the word 'Hindu', as I said the other day. It embodies a wrong idea. I would use the word 'Vedic religion'— which literally means 'scientific religion'. The word 'Hindu' is a geographical designation and not a religious denomination

at all. However, it has come into currency, and so we have to use it. I am not interested either in all current modern ideas ; or in the current degenerate practices of Hinduism ; except to point out their mischiefs. What I am deeply interested in is the re-establishment of the real, indigenous, traditional, scientific and spiritual interpretations of the great Vēdic texts and the ancient laws given by the old Smṛti-kāras.

Divorce.

Suggestions have been made to me for including a provision for Divorce as well as Monogamy. If the right to Divorce is given to one spouse, obviously it must be given to the other also. But I do not believe in divorce. Marriage is a discipline too, and not merely a picnic, 'on today and off tomorrow'. People having once married, or been married by the wisdom of their elders—wisdom, not superstition—or having married out of their own choice, by the gāṇḍharva or svayamvara form of marriage—Manu has provided eight forms to suit different temperaments—should abide by each other, train each other, bear with and forbear towards each other, and live out their life properly. In the U. S. A., they now have one divorce for every two marriages, in the larger towns ; and one in seven is the average for the whole U. S. A. *Parashara-Smṛti* expressly permits remarriage in certain cases, for specific reasons. It also praises marital fidelity and constancy unto death, and even beyond. Manu expressly says, 'As is the nature of the man whom the woman marries, and as is the quality of the mood in which they carry on their mating, such becomes her nature also. If the husband's nature is bad, the wife's nature becomes bad. If the husband's quality is good, the wife's quality becomes good. Aksha-māiā (who was very low-born) was married to the great Ṛshi Vasishtha ; and Shārangī, the daughter of a deer-hunter, was married to the great Ṛshi Maṇḍa-pāla ; and thereby both women became highly honored. (Dozens of other instances are mentioned in the Purāṇas). On the other hand, if the wife's quality is extremely good, the husband's evil nature is conquered thereby and is transmuted and sublimated into goodness.'¹

¹यादृग्गुणेन भर्त्रा स्त्री संयुज्येत यथाविधि,
तादृग्गुणा सा भवति, समुद्रेणेव निम्नगा ;
अक्षमाला वसिष्ठेन संयुक्ता अधम्योनिजा,
शारङ्गी मन्दपालेन, जगाम अभ्यर्हणीयतां । *Manu.*

Ideal of Conjugal Fidelity even beyond Death.

Parāshara says : 'As the strong snake-charmer drags the resisting snake out of its hole, so a good wife drags her husband out of his evil ways ; and if he dies in those ways and his spirit becomes earth-bound because of its gross cravings, and the wife decides to follow him in death deliberately, (not flung into the fire by criminal and wicked relatives), in that case, even if that spirit of the husband should have descended into purgatory, this holy spirit of the woman is potent to drag that spirit out of that purgatory, and both shall ascend to the higher regions.'¹

This is the old way of writing of the Smṛti-karas. They wrote like the Biblical prophets and not like the modern draftsman. So, their language may seem exaggerated, but it appeals to the Hindu mind. The language and the thoughts of Manu pervade the whole of Hindu life today, even though this may not be recognised consciously.

Such *voluntary* abandonment of the fleshly body, by wife, or by husband, because of sheer inability to live on in it after the death of the intensely-loved partner, cannot be prevented by any law or any executive action. Such cases are occurring in India today, and even in the west. The abandonment of the body need not at all be by the way of fire ; it is not uncommon by pining away, by weakening and cessation of heart-action, of the will-to-live. Such is the declaration of the Ṛshis. The investigators of the European Psychical Research Society believe in the fact of the spirit remaining after the body of flesh and blood has been cast away. For such reasons, divorce and widow remarriage are looked on with great disfavor by the Smṛti-kāras. Yet they are not absolutely and rigidly prohibited. Parāshara permits widow re-marriage in exceptional cases :

'If the husband should become lost and not be heard of for many years, or should die, or take Sannyāsa, and so undergo a civil death, or be impotent, or should become 'fallen' into sin and crime, and so 'degraded', then a woman, (if she be not of the higher spiritual temperament, and is left without protection and means of living), may take another

¹व्यालग्राही यथा व्यालं बलाद् उद्धरते बिलात्,
एवं पतिव्रता नारी भर्तारं नीचगामिनं,
अपि वा नरकं प्राप्तं, स्याच् चेत् तं अनुसंस्थिता । *Parāshara.*

husband.'¹ I believe there are some such provisions in the English law too. There are some verses in *Manu-Smṛiti* also

१नष्टे, मृते, प्रव्रजिते, क्लीबे च, पतिते, पतौ,
पंचसु आपत्सु नारीणां, पतिर् अन्यो विधीयते ।

Marriage, divorce, re-marriage, easy change of partners in life—this is the main theme *discussed*, (very rarely *illustrated* by examples as in *The Doctor's Dilemma*), in a score of the Plays and appurtenant Prefaces, which I have been to read through, of G. B. Shaw. He puts both sides of the case in the brilliantly clever dialogue of the Plays ; and more directly and argument-wise in the trenchant prose of the Prefaces. Startlingly sudden changes of the characters, from love to hate and hate to love, utter *volte-faces*, complete turning-round, of the same persons, in an instant ; amazing premises advanced by one character, more amazing inferences derived from them by another character, viz., the listener and now the second speaker ; inferences, the very reverse of what the first speaker intended or what an ordinary listener would expect, yet seeming very plausible after statement ; open or implied and sarcastic, and withal effective, ridicule of both sides of every question, and every answer, by the opponent of each ; wonderful thumb-nail portrait sketches of principal characters ; and subtle and excellent analyses of the emotions involved in the moods, manners, ways of action of the characters—all these (illustrative of the 'ambi-valence' and 'rationalising tendency' of human nature, as they have been technically named by the psycho-analysts) transfix the attention and interest of the reader, and at the same time perplex his intelligence, for a while at least. But, after all, the conviction remains, in the mind of the present writer at least, that Shaw is at his best in 'destructive criticism', in pointing out the mischiefs of the current systems ; he is much less successful in stating fairly and fully their merits, and in making specific suggestions as to *what to do instead*. The same is the case with his 'serious' book, *Intelligent Women's Guide to Socialism*. To criticise his criticisms would need bigger books. It is enough to correct him out of his own mouth, by pointing out that in none of the plays that I have been able to read, does he allow a divorce actually to take place ; and most of them end with a strong suggestion at least that the hero and heroine are going to marry and settle down ; while his nett

permitting separation of wife and husband, without absolute dissolution of the marriage-tie, and with provision for main-

conclusion, in the Prefaces, is that changes of partners in life should be made easier than they are at present, that divorce should be granted by law-courts, or be merely registered in Registration-Offices, at the *mere wish of either partner*, without asking him or her *why* he or she desires it. He refers to the example of Russia repeatedly in this respect; in other respects also, economic, political, judicial, social, educational, religious, etc.—and, indeed, they all are more or less closely inter-connected—he refers to Russia, from time to time, with approbation; even with admiration, though not very whole-heartedly; because, probably, of some lingering doubts as to what the ultimate outcome will be; in view of the changes that are being made there, from time to time, at comparatively short intervals. His nett conclusion, confirmed by his own happy married life, (he was born in 1856, married late, when he was 37, is now in his 89th year, in 1945; and his wife, a talented women, who herself wrote books *before* marriage, but, *after* that, so completely merged her personality in her husband's, that the public scarcely knew of her existence, and awoke to it, for a while, only when her death was reported, in 1944)—his nett conclusion on the subject of marriage, may be put in his own words which are the very last words of his play, *You Never Can Tell*. Those words are put by him in the mouth of the *wise man* of the drama, William Bohun, the Waiter:

"(The speaker contemplates the defeated Duellist of Sex with ineffable dignity): Cheer up, sir, cheer up. Every man is frightened of marriage when it comes to the point; but it often turns out very comfortable, very enjoyable and happy indeed, sir—from time to time. I never was master in my own house, sir; my wife was like your young lady [whom the listener was courting]; she was of a masterful and commanding disposition, which my son has inherited. But if I had to live twice over, I'd do it again, I assure you. You never can tell, sir, you never can tell".

But we *may* safely tell this, that, taking all things into consideration, generally, and, particularly, the differences of social conditions in India from those of the west, the ways laid down by Manu and the old Seers, for marriage as well as for separation, (to be presently mentioned briefly,

tenance of wife by husband ; something like modern 'judicial separation'; but only in very exceptional cases.

Function of Legislators.

There remains the old question of the functions of the Members of a Legislature, as to whether they are merely delegates to voice the opinion of the masses of the people, or are in the House to help the general welfare, the intellectual, moral, and physical uplift of the people, according to the highest dictates of their reason and conscience. I submit that we are here to serve the country according to the best of our ability, and to guide and mould the uninstructed part of public opinion in accordance with the better instructed part of that same public opinion. No consideration of cheap popularity should deter Members from voting in favour of the Bill simply because of the feeling, real or fancied, that Hindus generally are against it—fancied as I have tried to show. I should be ashamed to say as a Member of the Legislative Assembly that both my head and heart support this measure but that my lips will not support it because of considerations of policy or popularity or party. I do not say that we should disregard *all* public opinion. Nobody, strictly speaking, does, or even can. It is indeed impossible to do so. We must however, see to the quality of thought of those who support the measure on the one hand, and those who oppose it on the other. Self-government, if it is to have any meaning, should be government by the Higher Self of the people, and not by their lower self. The opinion of the best educated, the most public-spirited, the most self-denying, philanthropic, and most useful portion alone of the public should count in this House. The old tradition is exactly this. Manu's injunction, as to who should be the legislators and the qualifications they should have, is 'An assembly of not less than ten, or, if so many are not available in an emergency, then of only three even, or even one, far-sighted persons or person, deeply versed in human nature, and profoundly educated in the Science of Soul and Body, and known to be really virtuous and unselfish shall form the Legislative Assembly, *parishat*, of the king and what they declare should be the law, that shall be th

and more fully in a subsequent chapter on Domestic Organisation), are the best for the Indian people, and, possibly for all civilised nations,

law, the dharma. Mere numbers shall not count. The opinion of even tens of thousands, a yuta-s, of ignorant persons, shall not be taken into account.¹

Best-informed opinion supports Bill.

I strongly affirm that the best informed opinion, of Governors and Councillors and Judges and public bodies, all duly educated and experienced men and women throughout the country, is in favour of the Bill. I shall read out some of those opinions. I have also got here a whole bunch of Resolutions which have been sent to me by various bodies supporting the Bill and making suggestions for the inclusion of a clause as to monogamy. None of them insists upon divorce, none of them insists upon severance from the joint family, none of them insists upon the Indian Succession Act being applied to them, but most of them suggest the addition of a clause as to monogamy, and I am perfectly willing to accept that.

I have had a precis made of the opinions collected by the Government themselves. I shall briefly mention the more important features of the precis. *For the Bill*: Chief Commissioner of Delhi; Chief Secretary to the Government of Sind; Secretary to the Government of Madras, Legal Department; Chief Commissioner in Baluchistan; one Honorable Minister and one Honorable Member of the Government of Bihar. These are all for the Bill.

Against the Bill are: Legal Secretary to the Government of Central Provinces, Secretary to the Government of the United Provinces who says: "The Governor in Council is not prepared to lend his full support to the Bill."

This means he gives partial support. The Officiating Secretary to the Government of Bengal is also against the Bill.

The Governments that are neutral are, the officiating Secretary to the Government of North-West Frontier Province, Chief Commissioner, Ajmer-Merwara; Secretary to the Government of Orissa; Secretary to the Government of Bihar; Secretary to the Government of the Punjab; Secretary to the

¹ दशावरा वा परिषत् यं धर्मं परिकल्पयेत्,
 त्र्यवरा वापि वृत्तस्था, तं धर्मं न विचालयेत् ।
 एकोऽपि वेदविद् धर्मं यं व्यवस्येद् द्विजोत्तमः,
 स विज्ञेयः परो धर्मः ; न अज्ञानां उदितो अयुतैः ।

Government of Bombay; and Secretary to the Government of Assam. So, something like seven Governments are positively in favour, and the Government of Sind even *urges* the passing of the Bill *very strongly*, because there is very great difficulty there in finding alliances within the castes and sub-castes.

Seven Governments are neutral, and one, the Government of Bengal, is positively against. One or two are undecided and doubtful.

This is a precis of Government opinions, i.e., of the opinions of Executive Officers.

Then, more important than these are the opinions of *Judicial officers*. In favour of the Bill is the Registrar of the High Court, Appellate Side, Bombay; "The High Court of Judicature almost unanimously supports the Bill"; the names of those Judges who support are given. In the Punjab High Court six, in the Madras High Court six, Judges support the Bill. That is to say, in the High Courts of Bombay, Oudh, Bihar, Punjab, and Madras, 21 Judges altogether are in favour of the Bill. The High Courts of Bengal and Burma are neutral and express no opinion; and 9 Judges of Oudh, Bihar, Punjab, and Madras are neutral. Six Judges of Oudh, Punjab, and Madras are positively against the Bill.

Then, District and Sessions Judge of Bangalore, Additional Judicial Commissioner of Sind, District Judges of Ahmedabad, Satara, Karnal, Jullundur, and Amritsar, are all positively in favour of the Bill. District Judge of Satara specially points out the difference between Gaur's Bill and this Bill, and deliberately, on principle, supports this Bill as a measure in advance of Gaur's Bill. District Judge of Rangpur is neutral. Against it are Honorary Sub-Judge of Nawashah (Hazara), Additional District Judge of Ajmer-Merwar, District Judges of Ahmednagar and Thana, Judge of the Assam Valley Districts, District Judge of Rawalpindi and Subordinate Judge of Sylhet.

Of executive officers, in favour of the Bill are: Commissioners of Coorg, of the Northern Division of Bombay, the Central Division of Bombay, the Southern Division of Bombay; Collector of Ahmedabad; Deputy Commissioners of Gujranwala and Hoshiarpur and Sub-divisional Officer of Rajanpur—all support the Bill. Collector of Ratnagiri is neutral. Against are: Collector of Belgaum, Commissioner

Nagpur Division, Accountant-General of Central Provinces, and Commissioner of Berar Division.

Of prominent persons consulted by Government, six are for the Bill, four against, none neutral.

As regards Advocates, Public Prosecutors, and Bar and other Associations, of the 9 gentlemen and Associations who have given opinions in favour of the Bill, the Bar Library of *Calcutta* is one, although, as we know, for various reasons, opinion at the present moment in Bengal is being hindered in its progress by communal considerations. Only one person is neutral, and four persons and Associations, including Bar Associations of Rawalpindi and Chittagong, are against it. The U.P. Liberal Association is strongly in favor of it.

Then, as regards religious or semi-religious Associations, here naturally there are only two in favour, and the Sanatanists who have a number of very small Associations scattered throughout the land, give their opinion against the Bill to the number of 11. I am told, Government have received nineteen hundred telegrams against the Bill, and many of them pretend to be from large Associations, but the Leader of the House himself will bear me out when I say that most of these 'Associations' consist of only one person or at most of two.

I hope that Members have all read carefully the opinions collected by Government. If they have done so, that would be enough for my purpose...

Reformers are always few in number, in all times, in all countries, but they act as a leaven to raise up the mass. Persons who are striving for real regeneration and reconstruction of Hindu society in particular, and Indian society in general, may be counted only by tens of thousands yet. But we are voicing the sentiments of the best and highest thoughts and aspirations of the people. The higher instincts of the mass of the people, of their sub-conscious or super-conscious mind, are slowly and steadily responding to the upward call; and the people are gradually giving up their ignorance and superstition. Only a hundred thousand or so voluntarily suffered the legal and illegal consequences of civil disobedience, in the political struggle, at the hands of Government, but who can deny that the hundreds of millions of the people are with the Indian National Congress and for the Congress? What social reform has been ever brought about by insisting that the majority of people should be in favour of it from the very beginning? If the majority were actually in favour of it, there

would be no need for legislation at all. Did the Government of that day, long long ago, when public opinion was far less advanced than today—did that Government take a plebiscite when suppressing the custom of 'Sati' ? Did Government, when they passed the Widow Re-marriage Act, very many decades ago, insist that the Hindus as a body should be in favour of it ? If they had done so, it would never have been passed. Even today, so many years after the Act has been on the Statute-book, how many Hindu widows are actually remarried under that Act ? But who can deny that it was a measure of barest justice and humanity, advocated by that great and generous soul, the venerable Pandit Ishvara Chandra Viḍyā-sāgar, a Hindu of Hindus ? Take the Sarda Act, a most reasonable piece of social legislation, which the Assembly has recently enacted.¹ Nobody can affirm that the Hindus as a mass were in favour of that measure or are so even today. Yet it was a most necessary, right, and righteous enactment. The fact that the people have been and are hugging social evils to their hearts is only the greater reason for social legislation. To insist on a majority of the ignorant being in favour of a reform before it can be passed into law plainly is absurd. In the United States of America they forced the Southern States to abolish slavery and also compelled them to remain within the union, by means of a great civil war. Who in this House will venture to say that it would have been better for Abraham Lincoln, the second greatest of the Presidents of that great country, to let the Southern States secede and continue to have slavery ?

As things are, it is only on matters of social legislation that the British Government of India can co-operate with the Indian people and further their real interests. On matters political we are divided, at present it seems, by an impassable gulf of warring interests. But why do you refuse to co-operate with us in matters which do not adversely affect your political interests and which help the people greatly ? Or perhaps there is a deep-seated connection between social welfare and political welfare, which diplomatic subtlety discerns ; and

¹ It is worth noting that *after* the Sarda Act was passed in India, fixing the minimum marriageable age for the girl at 14, and the youth at 18, the minimum marriageable age of the girl, which, in Britain, was only 12 upto that time, was raised to 16, by the Parliament.

therefore it seeks to hinder the former also, in order to hinder the latter more effectively. In the days to come, when the British *military occupation* of this country becomes a matter of past history, and *honorable inter-dependence* has been established between Britain and India, then Britain will be ashamed to be remembered only because of the repression of the people's efforts for self-advancement and self-government, and not remembered for more helpful social legislation like the suppression of Sati, not remembered for forcing on the spread of really useful cultural and vocational education, for Acts to abolish social evils. Social legislation is the only common ground on which we can all meet—Government and Congress, Hindus and Muslims, men and women. Let us not throw away the opportunities for co-operation and good will that we have. I appeal to the more generous and higher mind of all the members and pray them to send this Bill to a Select Committee. The Law Member, as Chairman, will have it in his power to shape it as he likes, after due consultation with the other members. If there is anything in the Bill which is imperfect, he can perfect it; if wrong or vicious, he can cut it away.

Specific Legislation for Divorce Unnecessary. s

After careful consideration, my strong feeling is that when a grown-up pair—and persons who wish to enter into an intercaste marriage will presumably be such as have crossed well beyond the limits of age fixed by the Sarda Act (18 years for youth, 14 for girl)—when a grown-up pair are earnestly desirous to make a sacramental marriage, the idea of the possibility of divorce should not be placed as sentinel at the threshold of their new home. It would be an inauspicious thought to begin their married life with, and would ruin the spiritual influence of the sacrament. It is against the ancient traditional ideal of the land, which is that marriage is holy, unbreakable, lifelong, and, in the case of rare, advanced, highly evolved souls, lasts even life after life. After all, divorce is a two-edged weapon; and the edge turned towards the woman seems the sharper. It is at least as likely to cause harm to her as good. To prevent that harm, provision has to be added for alimony; and then the danger arises of the growth of alimony sharks, as they are called in the U. S. A. There, in the U. S. A., it is reported, there is now one divorce for every seven marriages, taking the country as a whole,

(f.n. of p. 856 contd.) See Eversley and Craies, *Marriage Laws of the British Empire*.

while the figures rise to so much as one divorce for every two marriages in some of the larger towns. It is also reported that women initiate divorce-proceedings for greed of alimony at least as often as for real misbehaviour on the part of the husband. Such a state of things goes against the whole spirit of this Bill which is directed towards the strengthening of the family bonds and the consequent wider and stronger integration of Hindu Society ; whereas frequency of divorce acts in the opposite way. Of course, hardships do result in cases, now and then, by not making express provision for breaking the marriage tie in the case of persons who have developed serious distaste for one another and great disparity of temperament. But no course of human action can lead to pure good alone, or satisfy everybody. Wisdom consists in the choice of the lesser of two evils. It seems that, taking all existing conditions into account, it would be more conducive to total general happiness, if a grown up pair take up married life, in the serious and solemn spirit of religion, as a life-long union, which can be made a perpetual source of happiness only by ever-watchful self-discipline, mutual forbearance, constant self-denial for the sake of children, and steady and deliberate cultivation of mutual affection ; rather than if they take it up in the spirit of lightly indulging a passing carnal fancy for each other, to be discarded as soon as they get tired of each other. Such mutual tire comes very quickly to those who do not attach any spiritual value to marriage ; begin it with the idea of the possibility of divorce whenever they like to take a dislike for one another ; and diligently avoid all children. If it be destined that such things must come to this country also, they will come ; but I shrink from making this Bill subserve their advent. I wish, instead, that the spiritual and sacramental idea of marriage and the resulting family life should be diligently cultivated and fostered, rather than the secular contractual, and sensual view, such as seems to prevail now in the U. S. A. and in Russia and in the larger towns and capitals of European countries including Britain.

The ancient idea is that, as the striking of a match is only a means to the lighting of a flame, so the contact of the hands in the physical marriage is only a means to the lighting of the flame of permanent spiritual affections. 'The house however palatial, is not the home ; the housewife is the home'.

१ न गृहं गृहं इति आहुः, गृहिणी गृहं उच्यते ।

The sweetest and holiest names in every religion are God the Father, Nature the Mother, Man the Child of God and His Nature.¹

Hence the ancient belief that 'the three together, father, mother, child, make up the complete human being; husband and wife are complementary halves of one and the same being; the wife is the same as the husband'.²

To meet cases of excessive hardship, the old *Smṛitis* themselves provide for 'separation', in rare and exceptional cases; and it is and will be open to the Panchāyaṭs of groups or castes, to discharge their duties in a more enlightened spirit, and revive the practice of utilising such *Smṛiti*-texts duly in such a way as to make sure that justice is done, to both the parties to the marriage, as well as to the children, if any, and that sufficient arrangement is made for the maintenance of the separated wife, when the separation is due to no fault of hers.

And, much more than Panchāyaṭs now, law courts can help in these matters. If the judicial officer exercises a wise discretion, he should be able to give to the woman the needful relief, when really deserved, by awarding adequate maintenance without restitution of conjugal rights; and he should be able to get from the men as well as the women elders of the caste-Panchāyaṭ concerned, evidence, as to circumstances, which would enable him to judge the merits of the case properly. But if the judicial officers themselves suffer from biases and prejudices, the best and the most carefully worded law will be useless, except for promoting subtle circumvention and ruinous litigation and forensic eloquence and length and number of judgments and thickness and un-manageability of law-reports. I know of a case in which the second wife of a dead sub-judge was awarded by a living sub-judge, only five rupees per month as maintenance against a step-son who had inherited some lakhs of rupees worth of property from his father the deceased sub-judge. In another case, a prosperous legal practitioner left the bulk of his large property to a charitable educational institution, and the rest to a nephew, and only five rupees a month for his widow, besides bare food and clothing and housing, to be provided by the nephew. The will was contested, but was upheld. (Both these cases belong to Benares).

¹पिताऽहं अस्य जगतः, माता, धात्रा, पितामहः। (*Gītā*). ²See p. 776 *supra*.

Economic Struggle and Marriage.

As regards monogamy, the vast mass of Hindus are already as a fact, monogamous. Economic pressure and struggle are strengthening the fact ; are raising the age of marriage for youth and maid alike ; are drawing into their maelstrom the women also ; are militating against bigamy and polygamy ; and are, indeed, making any marriage at all, more and more difficult for those whose temperament makes them look before and after.

It appears that even in a self-governing country like Japan, this change has been taking place irresistibly. Japan's traditional ideals, regarding marriage and home and woman's vocation as different from man's, were very much the same as India's. But the economic revolution, brought about by the advent of the machine and of its consequence, the new western civilisation, has thrown those ideals out of practice. Want of sufficient income delays marriage ; parents do not want to have daughters doing nothing and being only a burden on them year after year ; so the girls are forced to seek such employment as they can get, in the now plentiful mills and factories and elsewhere. But because the Japanese have always been a public-spirited and self-governing people, they have made satisfactory housing and feeding arrangements for their mill-hands and work-people generally, and given them such good wages as make some saving possible. Thus, the girls, when able to marry, have usually been able to take away with them substantial savings, as their own self-given dowries, to help in setting up their homes.

But in India, things are different. The state of things which, from one standpoint, is welcomed by some as helping forward the 'economic independence' of women, as it is called by them ; from another standpoint is regretted by others as driving women also into 'wage-slavery', whether the wage or salary be high or low ; and tearing her away from her nature-given vocation of maker of 'the home'—the happiness of which is the one sole reason for the existence of all the bravest paraphernalia of all government and all trade and commerce, from king and emperor to chaukidar, and from ten-million-pound ocean-liner or hundred-million-dollar battleship to village bullock-cart. It has also to be remembered that all this discussion about economic independence of women, and about divorce and judicial separation, largely concerns persons living in cities and belonging to comparatively

well-to-do classes. Among the vast masses of India, unfortunately stricken with much too great ignorance, poverty, and general demoralisation; stricken by those religious and political 'ruling classes' who should know better how to devise that better educational, economic, and industrial organisation which would prevent all this vast misery; among these masses, all sorts of customs and practices are already prevalent, as said before, regarding relations between man and woman; and not only women but even children are in a condition which may be called, as one likes, either 'economic independence' or 'economic slavery', since all have to work very hard for the wherewith to barely keep body and soul together; and many fail to do so. Famines and deaths from starvation by the hundred thousand, even the million, recur periodically.

In the sacramental marriage of Hindus, bride and bridegroom have to make a number of simple and beautiful solemn promises to each other, not of one-sided obedience, but of mutual affection and faithfulness unto death and beyond also, and the placing of his earnings by the husband in the hands of the wife, and the consulting together of the two in every important matter, and so forth. Any man of mature age, who enters into an inter-caste sacramental marriage of this sort, should, it seems to me, be liable to punishment under the ordinary Penal Code, if he should commit bigamy, and to pay reasonable and adequate alimony to his first and only lawful wife, out of his earnings, on the ground of such marriage vows, which should have not less force than a civil contract.

Incidentally, it may be noted that there is a tendency abroad, to think that such vows create a feeling of bondage; and, therefore, at once, set up a revulsion and rebelliousness which defeats the very purpose of those vows, kills love, makes the parties pull against each other and tend to separate; while absence of vows and 'free' love have the opposite effect. By the ancient Indian traditions, however, such *self-imposed* and *mutual two-sided* vows (to be carefully contra-distinguished from *other-imposed* and *one-sided* bonds) and steady endeavour to observe them and strive against reactions and temptations to break—these are indispensable for discipline of the *human* mind, strengthening of will, development and definition of individuality, perfection of self-control, growth of soul, and (according to the ancient Indian science of what the deeper thinkers of the west are

beginning to recognise as para-psychology) the securing of finer and finer births in life after life. The 'sub'-human kingdoms of nature, the animals, are not yet ready for them, not having sufficiently evolved mind and individuality. The 'super'-human kingdoms, the 'gods' and the 'īshis', if any, may have transcended the need for them, if and when they have transcended individuality, have 'let out ego' and 'let in God'. Human beings do need such pledges, and ought to take them, in the setting of the institutions of spiritual religion, equitable property, refined family, dharma, artha, kāma, for their own materio-spiritual progress on the path of evolution; and they have always, in all times and climes, actually sworn such vows, pledges, oaths, promises, covenants, on solemn occasions of serious and dangerous undertakings, for mutual co-operation and trust and heartening.

Yet more. As different temperaments are fitted for different kinds of occupations, so are they for different kinds of marriages. The Code of Manu mentions eight kinds, one of which he condemns, and two of which he deprecates but permits, while the rest he eulogises. Excluding the first, the others may be described, in the language of modern investigators of the History of Human Marriage,¹ as (1) *prājā-palya* or patriarchal, in which parents and elders primarily settle the alliance, suitable for the spiritual-intellectual temperament; (2) *gāndharva* or *svayam-vara*, which the pair themselves, of the active temperament, settle by mutual self-choice and self-determination, (3) *rākshasa* or 'marriage by capture', suitable for persons of very adventurous and martial temperament; and (4) *āsura*, or marriage by purchase, suitable for the acquisitive money-minded temperament. All these forms were and are current in overt or disguised forms in east and west alike. Thus, it seems that among the poorer classes generally, and in the Latin races particularly, of the west, marriages are mostly settled by parents; and in the well-to-do classes generally, and Anglo-Saxon races particularly, they are settled by the pair themselves.

Purāṇas indicate different types of temperament and domesticity in terms of animals, e.g., leonine, equine, canine, aquiline, columbine, bovine, and so on; (see pp. 480 *supra*).

Young man and young woman who prefer to marry in

¹ See Westermarck's *History of Human Marriage*, (edn. of 1921, in 3 vols.)

the secular way of civil contract, at arm's length, so to say, can very well utilise the other existing laws, which suit their temperaments. The present Bill would serve the temperament which is spiritual and sentimental, and, at the same time, too rational to be satisfied with the irrational caricature of 'touch-me-not' nominal caste now current.

VII

A Remarkable Case.

The case of Gopi-Kṛṣṇa vs. Shri Kṛṣṇa, decided by the Privy Council on 28-4-1936, has been referred to before. It is so remarkable an illustration of the vast variety, already referred to, of customs, some of them the very reverse of 'ideal,' which are included in what is known as 'Hinduism', that the main facts of it deserve to be mentioned here.

Mt. Jaggo was originally married to Baij-nāṭh. He belonged to the same sub-caste (unfortunately not mentioned in the report) of the vaishya caste. Baij-nāṭh died. She married his younger brother Sheo-nāṭh. Sheo-nāṭh had another wife, living already. There were constant quarrels. Sheo-nāṭh abandoned Jaggo. She married Nikku-lāl, by the ceremony of (a form of marriage common among the non-'twice-born' castes, known as) *sagāi*. Nikku-lāl belonged to the Kasaudhan sub-caste of the vaishya caste, Jaggo's sub-caste being different. After Nikku-lāl's death, a dispute arose between Gopi-kṛṣṇa, admittedly the legitimate son of Nikku-lāl by a wife of the same sub-caste as himself, on the one hand, and Shri-kṛṣṇa, the son of Nikku-lāl by Jaggo, on the other, as to the inheritance of half of Nikku-lāl's property.

It was contended on behalf of Gopi-kṛṣṇa that Jaggo was not the lawfully wedded wife of Nikku-lāl and that therefore Shri-kṛṣṇa had no right to inherit. The case was fought through the lower Courts of the U.P., and then taken to the Privy Council; which shows that the property involved was considerable, and the parties, men of means.

The Privy Council held that the marriage of Jaggo with Nikku-lāl was valid, though her second husband was living at the time of the *sagāi* ceremony. The Judges also expressly recorded that "the Shāstras dealing with the Hindu Law of marriage did not contain any injunction forbidding marriage between persons belonging to different divisions of the same *varṇa*, and neither any decided case nor any general principle

could be invoked which would warrant such a prohibition, even in the case of a marriage between persons belonging to two sub-castes of a twice-born class such as *vaiśya*s."

Marriage of a widow with a deceased husband's brother; bigamy by that man; practical divorce, by desertion, of this (widow-)wife by the husband; then bigamy by that woman involving marriage of man and woman of two different sub-castes of a twice-born caste—all these practices were held by the highest judicial authority to be valid, in this one single case, on the ground of custom and also of *Shāstra*.

In view of such facts, the formal validation, by legislation, of inter-caste marriages, performed according to *Shāstra* rites, with enforceable mutual vows of faithfulness and support, seems likely to introduce a higher and every way more scientific and rational as well as truly religious ideal, which would gradually reduce the prevailing chaos of customs and practices to some sort of cosmos.

*Hard-and-Fast Distinctions between Religious and
Secular, untenable.*

One more point may be considered, finally. Some colleagues have said that they are in entire agreement with the principle of the Bill, but do not like that the matter should be dealt with by the present Legislature. They feel that what they regard as a matter of 'religious sacrament', should not be handled by what seems only a 'secular body'. But they should consider that if they do not help the principle of the Bill, which they so wholly approve of, to be embodied in an Act of Legislation, the consequence will be that many young men and women, despite their deep and reverent desire to enter into a sacramental marriage, will be compelled to contract a 'secular' or a disadvantageous marriage under other laws. They should also reflect that Hindu jurisprudence does not make hard and fast division between 'religious' and 'secular'; and that the division cannot be sustained, if we trace down deep enough, unless we believe that a human being is not an organic unity of body and mind, physique and psyche, but only a casual bundle of separate parts, like a bundle of sticks. The ancient Indian law-books deal with all sorts of human affairs, including those now regarded as 'religious' as well as those looked on as 'secular'. That ancient-most living law-book, the Code of Manu, is a Code of Socio-Individual Life, which lays down the principles, and also a minimum of necessary details, of law,

for regulating *all* the main departments of human life, 'educational and cultural, domestic and conjugal, economic and industrial, protective and administrative and political, this-worldly and other-worldly, relating to the life here and also the life hereafter'; and it treats them all, and calls them all, as *Dharma*, *i.e.*, the Duty of Man, Duty more than Right, '*Āchāra-Dharma*, *Vyavahāra-Dharma*, *Prāyash-chitta-Dharma*, *Sanskāra-Dharma*, *Shikshā-Dharma*, *Rakshā-Dharma*, *Vārtā-Dharma*, *Sēvā-Dharma*, *Dēva-Pitri-Shrāddha-Dharma*, *Mahā-yajña-Dharma*,' and so on; *Varṇa-Dharma*, and *Āshrama-Dharma* above all; while *Rāja-Dharma*, 'the Duty-and-Right of the Ruler', is expressly said to include all.¹

The Statute Book of a civilised people cannot help touching all departments of their life, directly or indirectly; only, it should touch them all benevolently, and some very gently, always to help the good and hinder the evil. Even the very 'practical', matter-of-'hard'-fact, money-minded, Government of India, has, nevertheless, an Ecclesiastical Department (which unfortunately does not do at all the work it should). The *Upa-nayana* or *Yajn-opaviṭā samskāra*, (the Parsi *Zunnār* or *Nanjote* ceremony), modern correspondent of which is formal record of a new pupil's name in the admission register of a school by the Head Master—this ceremony, with which education and student-life began, was, and should be, regarded, as an even more sacred ceremony than *Vivāha-samskāra*, the marriage-sacrament, with which the household and family-life began. Omission of the former entails de-grad-ation, loss of 'grade', loss of 'caste'; but remaining unmarried does not. Obviously, lack of education of the right sort and of true culture, which are the implications of 'the sacred thread', must bring about loss of social status; not so celibacy, if virtuous and continent. Yet none has any objection to matters of education being taken up by the existing legislatures, and measures being enacted by them, whereby what may be called 'inter-caste' education, *i.e.*, education of children of all castes in the same educational institutions, would be promoted. Indeed, more effective legis-

¹ सर्व धर्माः राज-धर्मे प्रविष्टाः । *Mbh.*

वर्णानां आश्रमाणां च राजाऽसृष्टोऽभिरक्षिता । *Manu.*

'All *Dharma*-s are included in the *Dharma* of the king, the ruler; he has been created only to maintain all *Dharmas* of all *Varṇas* and all *Āshramas*'.

lation for such promotion is being demanded all over the country.

Also, we find that the legislatures and law-courts of the country are actually dealing already with many matters of personal law, and various other matters, which ultra-orthodox sentiment regards as exclusively 'religious', and therefore as deserving to be dealt with only by what may be called 'Ecclesiastical Courts', or *Sabhās* of *Dharma-aḍhikāris*, or of heads of castes and subcastes. And this current state of things is not possible, nor desirable, to change, in the present conditions of the human world. Nearly a score of Acts exist on the Indian Statute Book, which have made changes in Hindu Personal Law from time to time. Indeed, if the argument were held valid, that a secular legislature must not touch any matter that comes within the scope of 'Dharma-religion', then the current Penal Code and Civil and Criminal Procedure Codes, and Acts dealing with Contracts, Torts, Sales and Deposits, Trusts, Mortgages, and a hundred other things, would all have to be scrapped in favour of the laws which have been laid down on these subjects in the *Smṛiti-s*; e. g. *Manu*, ch. viii, and *Yājñavalkya*, ch. ii.

Yet more. Hinduism has been changing itself considerably in many respects, either by slow and imperceptible gradual change, or, now and then, palpably by means of *responsa prudentum*, *śāstr-ārtha*, *vyavasthā*, *tikā*, *bhāṣya*, corresponding to modern case-law or judge-made law, i. e., fresh and convenient interpretations, suited to new needs, by respected men of learning, who have acted as law-interpreters by the tacit consent of the people. After the passing away of the age of *Smṛiti-kāras*, law-making *Rshis*, laws of Hindus were not made by the method of direct repeal and enactment by formally constituted legislatures. Such interpretations, or 'ordinances', autocratic and arbitrary 'orders' by kings, (not always without suggestions from 'advisers'), took their place. Now, under any and every system of legal administration, the quality of the decision depends obviously and necessarily upon the quality of the judge. If the judge is wise, the case-law will be wise; if he is foolish, or ill-tempered, or hasty, or dishonest, or malicious, or otherwise interested, or biassed, or even only insufficiently informed and lacking in broad outlook and grasp of changed needs, the case-law made by him will be, and has been, correspondingly mischievous.

The misfortune is that the 'hereditary' *dharma-śāstris*

and *dharma-adhikāris*, theologians and jurists, of the Hindu community, generally confine themselves to the study of Samskr̥t lore only, and, though profoundly learned along their own lines, keep out of touch with new thoughts and conditions of the larger world and requirements of busy work-a-day folk ; hence they have made themselves incapable of giving to the people such help as they need in concerns of daily life, by means of new and livingly 'useful' interpretations of old texts. Such interpretations have therefore to be made by those who are not 'hereditary' *dharma-adhikāris*, but happen to be more or less in touch with old as well as new needs, ideas, conditions and movements ; and help of available legislative power has to be sought to give such interpretations the force of law, and make them apply to the daily life of the people.

It has also to be remembered that decision as to validity or other-wise of a Hindu marriage now rests in the hands of only law Courts. A new interpretation, even if made by *dharma-shāsris*, would have no authority to validate a marriage, if questioned on the ground of existing custom, by interested parties. Thus, again, help of the Legislature is indispensable.

We should miss no opportunity, therefore, of getting really good and wise laws, calculated to benefit the people, passed by the available Legislature, while we also endeavour steadily and diligently, in every way open to us, to oppose and repeal, as is our sworn duty, (for all legislators have to take oath), all bad and unwise laws, harmful to the just interests of the people. The old Smṛtis themselves advise us to "gather and accept good laws, useful scientific discoveries, helpful rules of hygiene and sanitation, wise maxims, new arts and crafts, and other such good things, *good brides especially*, from anywhere and everywhere".¹

Another reason should be taken into consideration, which reason at once leads to a larger view of the whole subject. Of all the Legislatures of the world, the Central Indian Legislature is uniquely composed of members representing all the great living religions of the world, Muslim, Christian, Parsi, Hindu, Buddhist, Sikh, Jain. Perhaps we have also some who, not wholly without cause, are disgusted with all denominational and sectarian religion, and think that it should

¹ स्त्रियो, रत्नानि, अथो विद्याः, धर्माः, शौचं, सुभाषितं,
विविधानि च शिल्पानि, समादेयानि सर्वतः । *Manu.*, ii. 240.

be wholly abolished from the world, because it has degenerated into priestcraft everywhere, and thereby become source of vast misery and conflict, instead of happiness and peace, to mankind. Yet these Socialist or Communist and 'anti-religious' colleagues, are at heart, sub-consciously if not consciously, truly spiritual-minded, because they desire a more equitable sharing of necessities and comforts, as all the greatest Teachers of Mankind have taught that human beings should desire and bring about.

The Prophet Muhammad has said, 'This is the highest religion that you love for others what you love for yourself'.¹ The Prophet Zoroaster has said, 'What I hold good and right for myself, that I should hold good and right for all others'.² The Messiah Jesus has said, 'Do unto others as you would be done by ; this is the whole of the Law and the prophets'.

The Avatāras of India have said, 'The whole of Religion and Duty is that ye do not do to others what ye do not wish done to yourself ; and that ye do unto others as ye wish should be done unto you.'³

We have followers of all these Teachers in the Central Legislature. Instead of being 'secular', the House is indeed a very 'religious' body, and has in it the possibility of acting as a truly Spiritual League of All Religions, inspired by the Spirit of that Universal Religion which has been proclaimed by all the Great Lovers and Teachers of Humanity. We have all only to rise to the height of our great opportunity. We would then be able to achieve the purpose for which, I reverently believe, the Mystery which has created and runs the Universe and which is at work equally in minutest atoms as well as vastest solar systems, has brought all these Religions together on this land, viz., the purpose of understanding each other, and dwelling together not only in peace but also in active friendship and mutual helpfulness, and thus of being all saved together from internecine destruction, and making ever greater advance, side by side, on the path of true civilisation and happiness.

¹ Afzal-ul-imāniun-ṭohibbo l-innāse mā ṭohibbo le nafsekā.

² Ushṭā yāhmāi kahmāi chīṭ, ushṭā ahmāi chīṭ.

³ श्रूयतां धर्मसर्वस्वं, श्रुत्वा चैव अवधारयतां,

आत्मनः प्रतिकूलानि परेषां न समाचरेत्,

यद् यद् आत्मनि च हृच्छेत् तत् परस्यापि चिन्तयेत् । *Mbh.*

This measure, which I am advocating, will initiate the beginning of that Reformation and Regeneration of Hinduism and Hindu Society which alone can enable them to live in peace within themselves and with all other religious communities, and achieve a new lease of vigorously blossoming and fruiting life and many-sided prosperity.

CHAPTER VIII.

THE PROBLEMS OF ADMINISTRATION,

OR

The Political Organisation.

Introductory.

It has been said before (p. 768 *supra*) that, after laying down the principles of Educational Organisation of the People, Manu proceeds to those of Political Organisation. Exposition of the former, in the present work, was, in a way, completed with ch. vi; and we should have followed the same course here. Incidentally however, a fresh statement of scientific principles underlying Varṇ-Āshrama Dharma has been made in ch. viii; and in connection therewith the problem of marriage between persons of 'nominally and hereditarily' different varṇas or 'castes' has been discussed at length. Marriage begins family-life, gr̥ha-s̥tha āshrama, 'eco-nomy', 'domesticity'; (Gr. *oikos*, house, *nomos*, law; Lat. *domus*, house; Skt. *okas*, house, *nam*, to bend; law is that before which persons bend, which causes them to bend, which has compulsive force). Also, after completing education, persons normally marry and enter family-life. Therefore, from the standpoint of individual life, of āshrama-dharma, Económico-Domestic Organisation may well be taken up after Educational. But from the point of view of collective life, of Society, of varṇa-dharma, 'protection' comes next after 'education' in importance.

From the individual standpoint, it may, indeed, well be said that, of all functions which are exercised in the carrying on of the life of the people, and of all functionaries who perform them; functions which are part of, and connected with, the Social Labor, and functionaries who divide it among themselves; of these, feeding and feeder are the very first necessity, and therefore Domestico-Economic Organisation should be settled first. Protection should similarly come next. Life must first be created and nourished, and then it must be guarded from harm. Then Education follows, to refine and

enrich that life. General Help, of all miscellaneous sorts, accompanies all the other work.

But from the viewpoint of the collective life of Society, as explained before, Manu's order is "Teach, Guard, Feed, Serve"; (see pp. 784 and 819-820, *supra*). Far-sighted, highly cultured, wise parents, intellectually and spiritually advanced, think : 'Better that no child be born to us, or be still-born, than live and grow up uneducated and uncivilised. The first two cause but temporary distress ; the third is a source of trouble all the lifetime. If, when notable persons of high qualities and virtues are being counted, the forefinger does not eagerly and readily point to his name, can his mother rejoice in the name of mother ? Better childless woman !'¹

As repeatedly said before, 'Education is the seed and root, Civilisation is the flower and fruit ; as is the one, such will be the other, good or bad'. Therefore Manu deals first and foremost with the Educational System, the meaning and purpose of Education, and the qualifications of, and rules and regulations for, the Educator and the Educand ; with the ways in which they should live and carry on their studies. Education, Educator, Educand—these three constitute the Trinity of that system. Next he takes up the Political or Administrative System. For, without an Executive to ensure that the Socio-Individual Organisation, planned out by the Educator-Legislator-Patriarch, works properly, it may be flouted and set at naught by the short-sighted, witless, wilful, criminal-minded egoists ; and wholesale confusion prevail in the land, instead of law and order ; libertinism instead of ordered liberty².

For such reasons, it seems best to take up the Problems and Principles of Political Organisation now.

It should be mentioned here that in the first edition (1910) of this work, Economic Organisation was dealt with next after Educational Organisation, and occupied pp. 210-263 thereof ; pp. 295-310 were devoted to considerations regard-

¹ गुणि-गण-गणना-श्रममे , न पतति कठिनी स-सम्भ्रमा यस्य,
यदि सुतिनी तेन अम्बा, वद, वन्द्या कीदृशी नाम ?!

अजात-मृत-मूर्खाणां मृत-अजातौ सुतौ वरं ;

आद्यौ तु स्वल्प-दुःखाय, यावज्जीवं जडो देहेत् । *Hit-opadēsha*.

² अराजके हि लोकेऽस्मिन्, सर्वतो विद्रुते भयात्,

रक्षार्थं अस्य सर्वस्य, राजानं असृजत् प्रभुः । *Manu*.

ing Vaishya-work or Economics, Agriculture, Commerce, etc.; pp. 311-324 were assigned to Shudra-work or Industrial Organisation, and Mixed Castes, and Minor Arts and Crafts; and the concluding pp. 324-348 were taken up with Religious Life after retirement from Pursuit of the Worldly Life and Competitive Work, the life of Renunciation, of spiritual Exercises, Realisation of the Super-physical and the Meta-physical. In the present edition, the whole body of the previous edition is being retained, with only very small verbal changes, here and there; but a good deal of rearrangement of the contents has been made, and much additional matter has been put in, in the shape of old texts with translations, comments thereon, and notes, in view of interim history and vast revolutionary changes in ways of living and international relations.

It is a commonplace of talk and writing, now, that artificial and even natural political boundaries, formed by State-made posts, pillars, forts, or by rivers, mountains, oceans, have been abolished by railway trains, steamships, aeroplanes; persons can carry on conversations across thousands of miles; commercial intercourse is universal, except as State-hampered-and-hindered; longer distances on the earth are calculated in terms of time i.e., hours of travel, rather than of space, i.e., miles or kilometres; while astronomical distances are of course, as a rule, measured in terms of light-years.

All this may seem, at the first blush, to the too quick observer, to imply that all the views of Manu, formulated in far-past times, when conditions of living were entirely different, must be wholly obsolete now for practical purposes, and of interest only to antiquarians and historians; that even the re-thinking and re-writing out newly of the whole book, (suggested by Dr. Annie Besant, vide pp. x-xi of 'Preface to the Second Edition', Vol I) was useless. On pondering over the subject carefully, to the best of my ability, however, and considering all the amazing changes, developments, discoveries, inventions, that have been made in the first forty-five years of the twentieth century, as the direct and indirect causes as well as consequences of two World Wars, I see that, whatever and however revolutionary the changes in the outer *ways of living*, the fundamental essential elemental *nature of inner life*, i.e., the constituents, aspects, functions of *human nature*, human psycho-physique, human appetites, needs, passions, emotions, human egoisms and altruisms, remains exactly the same as it has been, all these thousands of years. Human beings

continue to have head, arms, trunk, legs ; to eat and drink and multiply and acquire possessions ; to produce and consume ; to reproduce and protect and provide for ; to feel fatigued ; to tire and retire, and think of and crave for life beyond this life, and to Unify this Multiplicity, to simplify this vast complexity, all around, which overwhelms them unless grasped and controlled by the all-powerful unifying and simplifying instrument of the Self, them-Self, and Its Great-Word, *Ma h ā-v ā k y a*, 'I-am-Not-This'.¹ Exceptions, as

¹See the very fine essays on 'Rationalism and the Idea of God' and 'Religion and Science', by Julian Huxley in *The Essays of a Biologist* (Pelican Series); and then supplement it with *The Science of Peace*, or *The Science of the Self*, and *The Essential Unity of All Religions*. It has been well said of Julian Huxley that he is "a maker of new biological knowledge, and also a scholar and a poet". He contemplates a more serious purpose in life, is firmer based in principles, more steady of mind, and more respectable and (as I, for one, feel) happier even in style than his brother Aldous Huxley, who also has won an assured place among the English 'men of letters' of the present age.

"What is the *most fundamental need of man...as man*, as an organism differing from all other organisms in the power of thought, in reflection and self-consciousness?...His deepest *need* is to *discover something*, some being or power, some force or tendency, *which is moulding the destinies of the world* : (p. 17)...One of the attributes of man is his *desire for a complete explanation*, or at least a *complete view*, of the universe, and this has been at the bottom of much doctrine and many creeds : (190)...As Dean Inge says, '*Spiritual progress must be within the sphere of a Reality which is not itself progressing*'...Spiritual progress is our one ultimate aim ; it may be dateless and irrevoluble, but it is inevitably dependent upon progress, *intellectual, moral, and physical—progress in this changing, revolving, world of dated events* : (59-60)...It is obviously impossible here to go into the whole question of *values and ideals*, but it is clear...that there are certain *values, æsthetic, intellectual and moral*, which are *ultimate* for the mind of man—of truth,...righteousness, ...completeness and self-realisation, unselfishness and serviceableness,...the beautiful and useful,...æsthetic love of beautiful

usual, prove the rule. Seeing thus, I feel convinced that the psychological, scientific, rational principles expounded by Manu are ever-fresh and never-obsolete, so long as the human body-mind continues to be shaped as at present ; so long as humans (like sub-humans, animals, indeed all living beings) continue to be born with dual will-to-live (which takes definition as triple will to self-preserve, self-enhance, self-multiply, or will-to-be, to-be-more, to-be-many) and will-to-die (which manifests, in reverse order, as triple will-to-self-reduce-in-numbers-and power, to self-diminish-in-size-and-extent, to self-deny-and efface, or will-to-shrink, to-be-less, to-not-be) ; or, in other

things that prevents our doing ugly things : (pp. 134-135) ; *Essays of a Biologist* (pub : 1939).

It will be seen from the above that, generation after generation, scientists, the more thoughtful and enquiring they become, the more they feel compelled to philosophise and to approach the 'ideal-spiritual' which is the inseparable obverse aspect of the 'physical-material'. It will also be seen that what they crave for, but cannot yet quite comprehend, the Ultimate Values and Ideals, and the Unity which encloses the *date-fully* progressive *within* the *date-lessly* Un-changing—all that is to be found only in Vēdānta and Manu, in the four puruṣa-ārtha-s and Param-ātmā. At the same time, modern science, in turn, reflects a fuller meaning into the old words, by providing rich store of material for examples and illustrations. It is of very great credit to the leading scientists of today, that they have come quite up to the Temple of the Mystery, have even walked right round it, have come to the very door of it, with marvellous offerings in their hands. But, still, to have done all this is one thing ; to *enter* the Temple is another thing. Vēdānta-Theosophy-Ātma-Vidyā will enable them to enter ; *then* only will *their* "fundamental need of man" be satisfied. Thus, Julian Huxley, in the passage above quoted, after the words "something...which is moulding the destinies of the worlds", goes on to say, "something *not himself*, greater than himself, with which he yet felt that he could harmonise his nature, in which he could repose his doubts, through faith in which he could achieve confidence and hope." If he would accept the guidance of Vēdānta, and allow himself to be led by it *into* the Temple, he would realise that the Something he is seeking for is, '*not* Not-him-Self', but, in very truth, essentially, him-'Self', the '*Self*' of all.

words, dual will-to-take and will-to-give; or, in yet other terms, dual will-to-be-small-individual-self and Will-to-be-Great-Universal-Self. So long as this is so, Manu's Principles, which are founded on and arise out of Metaphysical Psychology, will hold good for the well-ordering-and-conducting of Human Individual and Social Life.

Therefore it is worth while to continue to endeavour "to justify the Manu's ways to men".

Problems of Politics—Kshatriya-Work.

The problems of Politics or Executive Administration have been indicated before, at pp. 141-142 and 154, *supra*. They may be restated here in a different way, and in perhaps more up-to-date phrasing, thus: Balancing of various vocations which occupy the energies of the people as a whole; effecting compromises between, and reconciling, conflicting interests of different classes or sections of the population; providing for the due satisfaction of all the ineradicable egoistic as well as altruistic instincts which Nature has implanted in the human; balancing of population and total resources available for supporting it; balancing of consumption and production; of agriculture and necessities-producing industries on the one hand, and comforts-and-luxuries-producing industries on the other; of dispersed rural habitation and concentrated and crowded urbanisation; of the four main kinds of Social Labor, or, in other words, of the ministrant functions of the State, promotive of general welfare, covering Education, Nutrition, and Help and Recreation (Spiritual as well as Material), on the one side, and its Constituent functions, preventive of crime and of all tendencies and activities disruptive of society, and preservative of law and order, on the other; of profit-motive, power-motive, and honor-and-glory-motive, on one side, and charity-motive, philanthropy-motive, and universal-brotherhood-motive, on the other; balancing of public servant and private citizen, of ruler and ruled; of superordinate and subordinate; of manager and workman, of director and directed; preventing, or inducing the calling-off, of stay-out and sit-in strikes

by workmen and lock-outs by employers, and avoiding Government-management of great concerns ; balancing of Spiritual Nourishment (or Religion and 'other-worldliness') and Physical or Material Nourishment (worldly occupations and 'business of this world') ; of Fine Arts and Useful Arts ; of cottage or hand industries and machine industries ; of light industries and heavy or key industries ; of exchange and means of exchange ; of monetary currency and barter ; of import and export ; of production and means of production, on one side, and distribution and means of transport on the other ; of private ownership and public or state ownership ; of Man and Woman ; of Old and Young ; of old Ideas of God and Religion and new Ideas about them ; of World by Creative Fiat and World-Process by Creative or by Emergent Evolution ; of Theism, Deism, Dualism, Pantheism, Monism, Non-Dualism, and A-theism, Scepticism, Non-dualism ; of Asceticism and Enjoyment of Life ; Purposefulness of World-Process and Purposelessness of it ; Blind Aimless Chance and Willed Order ; Free-will Vitalist Indeterminism and Mechanical Determinism ; Sacramental Ritualism and Rationalist Secularism ; of Man and State ; and of a hundred other 'pairs of opposites' connected with and subsidiary to these ; in brief, and in the most comprehensive terms, balancing of Spirit or Mind and Matter—the Primal Pair which gives rise to and includes all 'pairs of opposites' whatsoever. Such a wise Constitution of the State as will secure this balancing, such steering of the middle course between opposite extremes, between Scylla and Charybdis, between the devil and the deep sea, is indispensable in order to achieve a happy and full civilisation.

In yet other terms, of 'ideologies', as they are now called, the problems which face the modern politician are whether the state should be monarchic, or oligarchic, or republican ; autocratic, or bureaucratic, or democratic ; whether government should be dictatorial, carried on by ordinances, or representative and responsible, carried on by legislation ; whether the state should be imperialist, or militarist, or capitalist, or a combination of two or all of

these; whether it should be shaped and fashioned and conducted on totalitarian, or equalitarian, or proletarian, or communist, or socialist, or nazist, or facist, or bolshevist, or some other lines, or on the lines of Humanitarian foresight, far-sight, wisdom.

Vast welter and maddening din of battling opinions, *all* of which, be it remembered, come within the purview of the statesman and ruler, who has to touch, in one way or another, all departments of his people's life and activities, all of which are influenced inevitably by their beliefs. 'All dharma-s, all functions, all rights-and-duties, are included in Rāja-dharma, the ruler's duty'.¹ Before this din, the Scriptural Babel of Tongues is children's chatter! Who is the statesman who can achieve the needed formulary of peace and allay the din, by allotting to each and every deep-rooted human need and urge and surge, selfish as well as unselfish, ego-seeking as well as alter-seeking, appropriate time-place-circumstance for satisfaction in duly regulated measure?

Spirit or Mind, Un-consciously, i.e., Sub-and-Supra-Consciously, with Omniscient De-liber-ateness, has entered into, has 'appeared' in, a body of Matter, for Its own Play-Purposes, Its own Dramatic Reason, Its Self-Enjoyment, Its Self-Realisation. The statesman who would be a true and worthy 'states-man' should reverently study the Ways of God, (or God's Nature, or Cosmic Mind or Matter—the name does not matter). He should make sure of the Ultimate Purpose of the World-Process and of Human Life therein; and he should, then, help all to fulfil that purpose, by observance of appropriate time-place-circumstance. If he decides that there is no such purpose, that it is all a Mad Dance of Blind Chance, then, of course, let him 'do what he will', and tell others, 'do what you will', cut each other's throats, rob each other, rape and murder as the fury mounts them, and break all the commandments of all the scriptures, according to "The good old rule, the simple plan, that let him

¹सर्वे धर्माः राज-धर्मे निविष्टाः ; *Mbh.*, Shanti.

take who has the power, and let him keep who can." But if he decides otherwise, he should merge his will in God's Will, induce his people to do the same, and 'Do God's Will and carry out *Its* Purpose'. Metaphysical Philosophy, Védānta, tells us, and the scriptures (if they are thought to be of any use, as they have been, so far, among Hindus, Muslims, Christians, and others, even though much misinterpreted) also tell us, in their deepest meaning, that that Divine Will and *Its* Purpose is Dual (and is throughout permeated and pervaded by the Law of Duality, which indeed it creates), viz., first, Experience of the Joys (and-unavoidable accompanying Sorrows) of temporarily embodied Life in a Materio-physical Body, in the first half of life; and, next, in the second half, Experience of the Joys (and Sorrows) of the Spirit loosening It-Self more and more Free from the House of temporarily en-soul-ed Flesh. These are the Two Summa Boni of Life; in the old words, Abhy-udāya and Nis-shrē-yasa, Pravṛtṭi and Nivṛtṭi, Taste of Pursuit and Taste of Renunciation, Bandha and Moksha, *Lazaṭ-ul-Duniyā* and *Lazaṭ-ul-Ilāhiyā*.¹

Only the 'good and wise' statesman, who has taken to his heart these great Védānta views and the Principles of Manu issuing from them, can achieve the manifold Balancings above-mentioned, by means of 'good and wise' laws; for such laws can be framed only by such statesmen. Mere 'goodness' is not enough; it often means and amounts to only 'simple-mindedness' or even 'weak-mindedness'. Mere science, mere 'knowledge', mere 'information', however extensive, is not enough; it often means and goes either with 'lack of practical ability', 'lack of power of action', or with 'subtle cunning', 'aggressive intelligence', 'destructive and overbearing egoism', and 'strong-mindedness' for hurting others, and not for helping. Goodness *plus* Science, philanthropy *and* knowledge, make

¹ See *The Science of Peace*, or *The Science of the Self*, and *The Essential Unity of All Religions*, for detailed exposition of this Idea.

true Wisdom. *Humanity needs such Wisdom*, in its Legislators and Statesmen, in order to be delivered from its present perplexities, confusions, and manifold miseries, which pursue them on every one of the Many Wrong Courses they are following instead of the only Right One.²

Interrogatives of Protection.

It will be remembered by the reader, that all the problems of Education were gathered up and classified under a number of interrogatives, What, Why, etc. (p. 215, *supra*). The field of enquiry, Human Life and the Best Way

A Note on the Present Situation, in the World generally, and India Particularly.

² As this is being written (January, 1940), the dailies are full of reports of the efforts being made by the representatives of the three victorious nations, now 'surviving as the *fittest*' because Greatest *army*-Powers, viz., U.S.A., Britain, Russia, and of their Allies, some fifty other Nations—the whole euphemistically and diplomatically called 'The United Nations', though they are not united at all; efforts to plan out the management of the whole human world's affairs, by some sort of understanding between the Big Three. But the efforts are not succeeding. Intense jealousies prevail and mar them; jealousies over the secret of the 'Atom-Bomb', which the other two are not willing to share with Russia (whose scientists are hard at work to discover it independently); sharp disagreements over 'spheres of influence' in Muslim West Asia, in Indonesia, in Japan and China, and over the Arab-Jew question; over the treatment of India by Britain; and so on. Each Power is trying to worm out the others' secrets, and keep its own intact. All are thinking in terms of Power and Nationalist Balance of Power. Each is trying its best to tilt the Balance in its own favor. None is thinking in terms of Humanist Balance of Production and Consumption; (except perhaps Russia, and she is hampered and hindered by the deep-rooted 'Nationalisms' of the others, which compel her to behave also as 'Nationalist', for sheer self-preservation). A small War is in progress in Indonesia, between Native *patriots* who want independent self-government, and the Foreign Dutch, supported by the armies of Britain, (including British as

to secure and advance its Welfare, is obviously common to all problems whatsoever. Therefore, unavoidably, what has been said before, with reference to Education, covers a good deal of the ground occupied by Protection, and will

well as Indian soldiers), and also of U. S. A. ; though the U.S. American soldiers are practically rebelling and trying to avoid fighting against the patriots ; and the Indian soldiers are not feeling comfortable either, remembering the 'subject'-condition of their own country. Turks are frightened over various strong demands of Russia, particularly for free passage of all sorts of its ships, through the Dardanelles. A rebellion is active in the north of Persia, against the Persian Government ; which rebellion is supported, overtly or covertly, by Russia. Forces of all the Big Three are occupying Persia, and ignoring her demand that they should leave the country, now that the War is over ; oil-interests, and other interests, are involved. Five Arab States, Egypt, Saudi Arabia, Iraq, Lebanon, Syria, are endeavouring to form a Pan-Arabic Alliance or Confederation. Spain is in tribulation, over threatened change of Governmental power from the current Fascist régime to a Republican régime. Little revolutions are occurring, every other day, in some of the smaller states of South America.

But one *very great* Revolution has occurred in Central America ; which has been passed by, almost unnoticed by the world at large, with only the barest mention in the dailies. The bray, the bellow, the roar, the scream, of the World-War has drowned its sweet fluting. It is the *perfectly peaceful*, wholly reasonable, affectionate, co-operative *merger* of *two* small republics into *one*, for the sole purpose of securing and enhancing the welfare and prosperity of all their population. "Guatemala and Salvador, the two most thickly populated and northerly of the little American Republics, have become one country. This was confirmed here (Mexico City, 5-6-1945) by the respective charges d'affaires, M. Carlos Zachrisson of Guatemala and M. Lopez Ulloa of Salvador. M. Zachrisson said : 'The Guatemalan-Salvador frontier no longer exists. Troops have been withdrawn, and passports are not needed. *We have become one people*, with the same language, religion, problems. Both Presidents will resign, and, later, elections would appoint Governors of the Federated Central American Republic'. This last sentence points to the ultimate design of bringing in Hon-

need to be traversed again, only more rapidly, and also repeatedly. With each repetition, some feature or another, of the Fourfold Organisation, should be thrown into

duras, Nicaragua, and Costa Rica also into the Federation :'' (*Leader*, Allahabad, 7-5-1945). By its utter bloodlessness, by the rational good sense and sanity pervading all the population, this Revolution is more significant, more hopeful, more full of promise for mankind, than the U. S. A., French, and even Russian Revolutions. The only other bloodless Revolution recorded by history, is the *separation* of Norway from Sweden in 1905, almost exactly forty years earlier. It was bloodless, owing largely to the good sense and good will of the then reigning monarch of both, the aged King Oscar II. The son-in-law of King Edward VII of England, was chosen by the majority in a public voting, to be King of Norway under the name of Haakon VII. But though bloodless, it was a revolution of the wrong sort ; for *separation* instead of union. Probably British diplomacy and power-politics were behind the affair ; and the consequence of that *sin of separatism* has been the dragging in of Norway into the maelstrom of World War II, and its devastation ; from which Sweden remained free ; like Switzerland, in which, a million French and three million Germans, and some hundred thousand Italians fraternise, simply because they are not under *separate* sovereignties.

Such is, very briefly, the condition of World-politics, to the view of the man in the street.

The Indian Situation

The condition of Indian Politico-Economics may be summarised thus : *All* the political parties, Congress, Muslim League, Hindu Maha Sabha, Nationalist Muslims, Khaksars, Ahrars, Praja Krishak Sabha, All-India Christian Association, All-India Sikh League, Sanatanists, etc., are *unanimously* crying for Full Self-government or Independence for India. But the Muslim League violently opposes the Congress, and clamours to divide India into (1) a Pakistan and (2) a non-Pakistan ; Muslims to form the Government exclusively in Pakistan. The Hindu Maha Sabha also criticises the Congress strongly on many points ; but more violently opposes the Muslim League and its clamour for Pakistan. Others differ from the Congress more mildly ; yet others make only

greater relief, and made clearer. Only four interrogatives, 'What', 'Who,' 'Why', and 'How', should suffice for our present purpose. (1) What is Protection ? (2) Who is

some special additional demands. The Viceroy, Lord Wavell, has held Conferences of representatives of political parties, at Delhi and Simla, in June-July 1945, and made conciliatory efforts to induce them to agree among themselves and with him ; but, unhappily, without success. A British Parliamentary Delegation, consisting of representatives of all the British political parties, Labor, Liberal, Conservative, Independent, Communist, is touring India (January, 1946) rapidly, for a few weeks, and has been interviewing the various party-leaders, and been interviewed, day after day, and in town after town, by representatives of the press. Its members have been publicly promising Self-government to India "within months, not years"; but they are also adjuring all the Indian parties to make up their differences and agree among themselves on a Constitution—which is just what they cannot do in their present condition of mind ; for none concentrates on the main issue, the balancing of production and consumption, the equitable provision of food, clothes, shelter, appropriate work, for each and all ; but every one is irrelevantly tilting against every other, in order to grab exclusive hold of *Power*—as indeed the 'Powers' are doing in Europe too !

The latest sensation, the burning topic of the moment, is that on 12-1-1946, a Viceregal Ordinance, suddenly, without a moment's notice to the public, demonetised all currency notes of Rs. 500 and over. This lightning stroke is thought to be directed against war-millionaires, profiteers, and black-marketeers. They are rumoured to have hoarded away huge sums in such high-value notes. Guesses, as to the total, range from 50 to 300 crores, out of the 1200 crores of rupees printed off and issued by the Government. Even the Government and its Reserve Bank seem unable to make even a nearly reliable estimate. The immediate result is utter panic and enormous confusion in the money-market and in middle-class homes with comparatively small savings. The dailies are full of reports, from the larger towns all over the country, that 1000-rupees notes have been selling for 800 down to 500 and even 400 rupees in small notes; that panic has extended to even 100-rupees notes which have been selling for 80 or even

to be Protected? (3) Who is Protector? (4) Why? (5) What is Man? (6) What is State? (7) What is the Right Relation between the two, i.e., What are the Rights-

70 rupees, for fear lest they too are demonetised by a dishonest Government; that, per contra, in some places 100-rupees notes have gone up in value, because frenziedly sought in exchange for higher value ones, and have been selling for 110 or 105 rupees; that *some* 'experienced' multi-millionaires, with many tricks up their sleeves, and with large income-tax-paying private businesses requiring heavy cash balances always in hand, have been actually buying up the 1000-rupee notes at heavy discounts as above mentioned; that a bank-Manager has been heard saying that the Government are trying to squash one 'chor-bazār', ('Thief-Market', 'Market of Stolen Goods', a more appropriate expression than 'black market'), but they will create, and are indeed already creating, ten new kinds of 'chor-bazār'; that the printed forms of declaration which the Government have issued through the Scheduled Banks and the Branches of the Imperial Bank, for the benefit of *bona fide* holders of 1000-rupee notes in small quantities, are being sold to others for large sums; large quantities of the high-value notes are being rushed by aeroplane (so rumour says) into the territories of Indian States where the demonetisation is not in force; and so on and so forth. The remedies are proving worse than the disease. One mistake, one falsehood, is vainly sought to be covered up by more and more new mistakes and falsehoods. Two more Ordinances have been uttered by the Government, between 12th and 19th January, and further special orders, since then, to supplement and explain the first. Government are trying to pursue the high-value notes in the States too; some of which seem to have been induced now to pass similar demonetisation orders. Nevertheless, the indications are that the Cunning-Power of the Financier is likely to best the Brute-Force-Power of the Imperator, after all.

Another outstanding fact of the Indian situation today is the intense excitement and the wild enthusiasm that have been aroused from end to end of the land, by an extraordinary event, the upshot of which is, in its own way, of as good augury for India, as the Central American Revolution for the world. During the War between Japan and Britain-U.S.A.,

and-Duties of each, with regard to the other ? (8) How should Protection be effectively achieved ?

Shri Subhas Chandra Bose escaped from 'detention' in Calcutta ; found his way, *via* Afghanistan, Germany, Russia, Japan, Singapore, to Burma ; in Burma, he organised, for freeing from all foreign bondage, a fairly large 'Indian National Army' (INA), of some sixty or eighty thousand soldiers, consisting mostly of Indian soldiers of the British Army, who had been sent forward first, to fight with the Japanese, and had happened to be taken prisoner, or had been abandoned to their fate, without supplies, by the British Officers, when these retreated precipitately, back from Burma into India, with their British and U. S. A. soldiers. After the defeat of Japan, the INA fought a losing battle for some time ; their General and Commander-in-Chief, Shri Subhas Chandra Bose, was reported killed in a plane crash ; and they surrendered to the British. Thousands were killed ; thousands were brought to India as prisoners. For some reason, known to themselves, the British Government decided to place a number of the captured INA officers before a Court-Martial. Captain Shah Nawaz, Captain Sahgal, Lt. Dhillon (Muslim, Punjab Hindu, and Sikh) were the first batch tried. The prosecution was conducted very fairly by the Government ; captured Japanese high officers were flown over from Singapore to Delhi (where the trial was being held in the historic Red Fort built by Akbar), to give evidence ; this evidence was mostly favourable to the accused ; and the prosecution itself testified to their good character, with reference to the question of their punishment. They were formally convicted by the judges and sentenced to transportation for life, for rebellion ; but were immediately released by order of the Commander-in-chief, Sir Claude Auchinleck, who had been specially empowered in this behalf by the British Government. The three released officers have been touring India since then ; receiving immense ovations ; making speeches more moderate, temperate, thoughtful, than those of many Congress leaders ; have formally joined the Congress ; pledged themselves to non-violence in the political struggle ; are exhorting the people to observe similar non-non-violence, learn strict discipline, eschew all communal and sectarian quarrels ; and are setting, in their own persons, a fine example of communal harmony, and, indeed, utter ignor-

Varṇa-Āshrama Dharma supplies us with answers to all these. All the needed balancings can be adjusted, all the queries answered, by the proper application of the principles laid down by Manu.

ing of all communal differences, which ignoring, they emphatically declare, characterised the INA while it functioned in Burma. In Calcutta, in a huge public demonstration, in favour of the INA accused under trial, the flags of all the political and communal parties marched together, and refused to disperse, even though a score or more were shot down and killed and many more wounded by the police.

Yet another noteworthy fact is that new General Elections have been and are being held. In the Central Assembly, the Congress has won all the general electoral seats, and a few of the special ; and has succeeded in putting a Congressman into the Presidential Chair, defeating a combination of even the Government official members and nominees and the Muslim Leaguers. In eight of the eleven provinces, the elections have already been practically won by the Congress, in respect of the general seats as well as some special ones, even before the voting dates in March, because no rivals were nominated. Yet another notable fact is that rationing of food and cloth has been made *much severer* (since the 1st of February, in which month this is being written), and great public demonstrations, of *all* political and religious parties *combined*, are taking place against it.

Such is the present-situation, of very dark clouds with a small silver lining, in the shape of signs of remnants of sanity, and returning sanity ; in the World and in India.

The Root-Causes.

What is the Root-Cause of all this mad scramble and gamble? Lack of Honesty, Lack of Sincere Desire for the Welfare of the People, in the *Heart* of the Administration in every country ; and Lack of Wisdom in the *Head* of the same, as to the Right Way to Organise Society, which would satisfy all just needs of every one ; except, again, perhaps, in Russia, to some extent ; though mixed up, there, too, with serious psychological errors, which have been distorting the Soviet Schemes and marring their success; and, especially, Lack of Right Education, in the wide sense, in consequence of which the West has become sodden, rotten, maddened, with Alcoholism, Venereal

The factors of human life which need to be balanced, the queries which arise concerning it and them, have been put down above, in rather pell-mell fashion. It is not easy to classify them and set them forth in any very specific order. No such order can be definitive. Life is such a mixture, an almost unravellable tangle. But the Interrogatives will cover them all. We shall deal with these Interrogatives more or less in the order in which Manu deals with them. Chapters VII, VIII, and IX of his *Smṛiti* are devoted to Rāja-Dharma, the Ruler's Rights-and-Duties and Functions; they total 982 verses, besides a number of doubtful ones, and cover more than a third of the whole text of the

Disease, Insanity, and the demoralisation of all kinds. The East has also gone far on the same road to Hell.

This Dishonesty and Unwisdom in Administration and Legislation create profiteering, black-marketeering, racketeering, electioneering, blackmailing, bribery, robbery by public officials and private capitalists, jobbery and snobbery by their hangers-on, and panicking all around; and, again, by reaction, severer price-control, rationing, debasement of metal coinage, inflation and deflation of paper-currency, unlimited printing instead of minting of money, moratoriums *i. e.* (temporary) insolvencies (tending to become permanent) of great governments, and a long succession of teratological breeding of economical monsters, by the Setebos of Imperialist Land-Grab upon the Sycorax of Capitalistic Money-Grab.

Words not enough; Deeds wanted.

The immediate result is that, while the proverb says, 'Once bitten, twice shy', India, which has been bitten year after year, or even month after month and day after day, with false promises and hopes dangled and deferred and never fulfilled—India is no longer shy, but is *convinced* that 'Albion is *perfidie*'. This conviction has been, if possible, only strengthened by this latest trick of sudden demonetisation, and dishonest dishonoring of its signature and 'promise to pay' by the British Government of India. The conviction cannot be removed by anything that the Parliamentary Delegates may say to Press Conferences. Several utterances of Mr. Attlee, as Premier and present head of the Labor Government, have repeated the very words of the now fallen Tory Premier, war-

Smṛti. It has been said before that some western orientalist have expressed the opinion that the *Smṛti* is primarily a brāhmaṇa's manual. If they meant that the brāhmaṇa-class was mainly responsible for the preservation and application of the knowledge of the laws and rules contained in it, then we may agree with them; the 'lawyer-class', today, is similarly responsible, as regards the Statute-book of any country. But if they meant that it was intended to regulate the life of the brāhmaṇa class *only*, or even principally, then one can only say that they failed to give due attention and study to these three very important chapters.

(1) *What is Protection ?*

The Samskr̥t word for 'protection' is rakshā. The one all-important primal and principal Duty of the kṣhāṭṭriya is rakshaṇa, 'protection', of the people.

mongering victory-hungering Mr. Churchill. The conviction will be removed only when the British Government really *does* something tangible, in the way of substantial *transfer of power to a really National Indian Government*. As soon as this is done, the obstructionism of the Muslim League and the special demands of the other parties will disappear. The proof of the pudding is in the eating. Promises are tested by deeds.

Something to be said—on Both Sides.

Still, there is also a feeling, in the air, in India, that this is the first time in history that Labor has come into unalloyed power in Britain; that it is new to the situation; has not yet quite comprehended the problems of Britain itself; should be given some time and a fair chance to deal with India honestly. At the same time, it is also felt by Congress leaders, that the depressing effects, on the people, of the ruthlessly repressive policy followed by the Government, after the rising of August, 1942, have to be counter-acted by strong speeches, all over the country, exhorting the people to rely on themselves and build up strength, and not rely upon British Labor or anything other-than-their-own-Self. "Hope springs eternal in the human breast."

The root *raksh* means 'to keep, to keep from harm, to preserve safe'; the word 'protect' is derived from Lat. *pro*, 'all round', and *tegere*, 'to cover', to cover up as with a shield or armour against all wounds; the opposite word 'de-*te*c't', from *de*, negative, and *tegere*, is 'to uncover', to 'dis-cover', to 'dis-close', and expose to harm and hurt or punishment. As *shikshā*, 'education', is 'leading forth', 'development', of all faculties, in order to make life fuller, richer, finer; so *rakshā*, protection, is to *preserve* life, to make life possible at all, to *save* it from succumbing to the *mātsya-nyāya*, 'the law of the fish', the stronger and bigger swallowing up the weaker and smaller. 'Saving' may be regarded as of two kinds: (1) from external enemies and accidents, and (2) from internal troubles, physical and mental disease. The second kind has to be guarded from, prevented, cured, directly by the Medical sub-division of the Educational or learned profession and the Health, Hygiene, and Sanitation Department of the Protective or Executive Administration. The *kshattriya* or Executive officer proper deals with it only indirectly, *through* the others. As regards the first class, 'enemies' external to the body of the citizen may be either (a) native or foreign, and again, (a) human or (b) non-human. All these are kept off, or fought down and suppressed, by a police-and-military organisation. Military and police are not separated by Manu; *yāmika*, 'watch-man', is the word used, when the person is performing duties corresponding to modern civilian-police-duties; a *yāma* or *prahara* is a fourth part of the day or the night, i.e., three hours; the equivalent of seven and a half *ghatis*. The watchman is therefore named *praharī* also. But when he is performing 'military' duties, is out for, or is in, actual battle with native or foreign criminals, aggressors, robbers, invaders, he takes on the name of *yodha* (from *yudh*, 'to fight'), or *bhāṭa*, or *sainika* (from *sénā*, 'army'). Accidents, like floods, fires, earthquakes, landslides, changes of river-channels, droughts, etc.,—these, the ruler battles against, indirectly, through appropriate departments of engineers, revenue officers, agricultural and other scientific experts.

- (2) *Who is to be Protected,* (3) *Who should Protect,*
(3) *Why ?*

Is it right to keep a standing army separate from the police ; what are the historical reasons which led to this measure ; are those reasons sound ; is the measure really helpful to the general welfare, in the best sense ; does it not tend to mercenarise the soldier, and unfit him for all useful productive work, emasculate and enervate the citizen, deaden virile and patriotic virtue in him, and incapacitate him for the honorable emotions and activities of the territorial volunteer, civil militiaman, citizen-soldier, able to turn his hand at short notice from the plough, the pen, the machine, to the machine-gun, the bomb, the fighter-plane ; and back again, when the deplorable emergency is over, which took him away from his peaceful avocation—to such questions, the whole Scheme of Manu indicates the answer that the Citizen Army is the right kind of army, but with due specialisation, in the practice of arms, of a fair number of citizens, having the appropriate temperament and aptitude ; it is much less expensive to the State, and much more high-and-right-spirited, than the Standing Army. The latest and most up-to-date experience, of the rapid conversion of the civilian into the quite sufficiently efficient soldier, during the last two world wars, seems to support Manu's view. The ancient Grecian and Roman armies were citizen armies.

The answer to, *Who is to be protected ?* is: The people generally, *i.e.*, the whole population of a given country, organised into a State. *Why ?* That every one may live out full term of life, naturally, normally, happily. These answers are contained implicitly in Manu's answer to the third question, *Who is the right Protector ?* Manu says :

The Kṣhatriya as Soldier and Administrator.

I have so far declared to you (the questioning ṛṣhi-s) the Dharma of the teacher-brāhmaṇa ; the fourfold Dharma of his four āśramas, stages of life ; which, duly performed, yields virtuous fruit here and hereafter. Listen now to the Dharma of the ruler—kṣhatriya. I will declare to

you how the ruler-king-rājā came to be ; what should be his quality ; how he should conduct himself, to accomplish perfectly the purpose for which he was brought into existence. A person of the kṣhāṭṭriya temperament and virtues, duly educated in brahma, *i.e.*, the branches of spiritual and material science appropriate to his future work, should be entrusted with the high duty, the great task, of protecting all this world, in accord with the law ; (not wilfully).¹

As the brāhmaṇa is custodian of the national stores of knowledge, so is the kṣhāṭṭriya custodian of the national powers of external defence and internal order.

The very meaning of the proud, high-fronted word is, as the world well knows, 'he who guards the weak from injury by the strong' (the perfect definition of 'chivalry'). How shall he be king who behaves otherwise ? What shall the man, appointed to rule and protect, do with his life and his office of king, if it be blasted by ill-fame and the unanswered cry for help of the suffering.²

He is the king, the ruler, the warrior. But in his case also, as in that of the brāhmaṇa, to prevent jealousy and bitterness in the minds of others and arrogance and evil desires in his own, whence gross misrule and tyranny, power is yoked with duty, privilege with responsibility. The king must bow his head before the wisdom and the saintliness of the poor brāhmaṇa, and must also hold his very life as subservient to the protection of the meanest of his subjects from all wrong-doers.

- 1 एष वो ऽभिहितो धर्मो ब्राह्मणस्य चतुर्विधः,
 पुण्यो ऽक्षयफलः प्रेत्य ; राज्ञां धर्मं निबोधत ।
 राजधर्मान् प्रवक्ष्यामि, यथावृत्तो भवेन्नुषः,
 सम्भवश्च यथा तस्य, सिद्धिश्च परमा यथा ।
 ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण, यथाविधि,
 सर्वस्य अस्य, यथान्यायं, कर्त्तव्यं परिरक्षणं ।

Manu, vi, 97 ; vii, 1-2.

- 2 क्षतात्क्रिञ्च त्रायत इतिउदग्रः क्षत्रस्य शब्दो भुवनेषु रुढः ;
 राज्येन किं तद्विपरीतवृत्तेः, प्राणैरुपक्रोशमलीमसैर्वा ।

Kālidāsa, Raghu-vamsha, ii, 53.

The whole duty of the kṣhaṭṭriya, in brief, is the protection of the people, charity, the sacrifices whereby communion with the dēvas (gods) and purification of his nature is achieved, and study and non-addiction to sense-pleasures. Valour, majesty, steadfast purpose, fortitude, skill in war, never turning the back to the foeman, generous giving to deserving persons, and to institutions, authority, lordliness, power and habit of command—these are the qualities and duties of the kṣhaṭṭriya, that spring from his very nature, sva-bhāva¹.

Loyalty to the king is the duty of the people; love and protection of the people is the duty of the king. Nay, it is right to say that the sovereign also owes *loyalty*, *allegiance*, to the people, as much as the people owe loyalty, allegiance, to him; for 'loyalty' is 'lealty', 'law-fulness', 'legal-ity', 'al-legi-ance'; *mutual* love and help is the law-ful loyal sentiment in this relationship of king and citizen. The one is the indispensable price of the other. As the price of loyalty is patriarchal benevolence, so is the cost of arrogant carelessness in the ruler, rebellion in the ruled. So, on the other hand, the price of protection is allegiance, and repression the cost of rebelliousness. If the people should feel and pray and raise high the shout of 'Long live the king', the king should feel and pray and cry 'Long live the people'. Delicate must be the adjustment of the Spirit on all sides, if the life of the Matter-side is to be happy. Yet men neglect the Spirit and look only to its sheathing, neglect to water the root and diligently brush the leaves. "The fool hath said in his heart: There is no God." The sinner, the criminal, thinks: 'None sees; I am beyond punishment'. But the *witness* and the *punishing* power is *within* him; the punishment wells up thence, infallibly, sooner or later. Manu speaks of eight 'gods',

¹ प्रजानां रक्षणं, दानं, इज्या, ऽध्ययनम् एव च,
विषयेषु अप्रसक्तिश्च, क्षत्रियस्य समासतः । *Manu*, i. 89.
शौर्यं, तेजो, धृतिः, दाक्ष्यं, युद्धे चापि अपलायनं,
दानं, ईश्वरभावश्च, क्षात्रं कर्म स्वभावजं । *Gītā*, xviii, 43.

forces and elements of Nature, as permanent witnesses of all actions; they are all *within* our own constitution as well as without. *Psychic* laws govern history. 'We shall keep a subject nation uneducated; so they shall remain willing slaves'; but the habit of making and keeping slaves of others, grows till the 'ruling' individuals wish to reduce *each other* to slavery; then comes the disaster and the punishment. Or: 'We shall educate them in such a way as only to subserve our purposes, and never make them our equals'; but the 'grown-up' children *will* claim equal rights bye and bye, and if not treated justly, *will rebel*; then comes the disaster and the punishment. Every way, 'only' Righteousness prevailed in the end.

By his fostering care and nurture and education of them, and by the providing of protection, and of livelihood, the king is the real father of his subjects; the others are but the means of their birth into this world. The Great King of all created the king to be the protector of the people. He who hateth him blindly shall go unto destruction without fail.¹

Even to-day, in India, in the parts where the 'modern' spirit does not prevail, the people regard and address the ruler as 'father-mother' and each other as 'brother', in almost all the vernaculars. But to the modern spirit of egoism, when self-assertive individuality and clever individualism are having their day, this is only 'ludicrous' or 'hypocritical', or 'primitive', and ruler and ruled are both diligently throwing away their high opportunity.

Manu repeats over and over again that the king shall not live for himself, shall not permit himself to love the flavor of power, shall hold the sceptre of justice and might as a trust, to be wielded only for the good of others, with

¹ प्रजानां विनयाधानाद्, रक्षणाद्, भरणादपि,
स पिता, पितरस्तासां केवलं जन्महेतवः ॥

Kālidāsa, *Raghu-vamsha*, i.

रक्षार्थम् अस्य सर्वस्य, राजानम् असृजत् प्रभुः ;
तं यस्तु द्वेष्टि संमोहात् स विनश्यत्यसंशयम् ।

Manu, vii. 3, 4.

purity of mind and body, in awe and reverence of the Great King from whom it is derived.

Says the Law-giver :

Let the ruler ever strive to conquer his senses, day and night. He who has conquered his senses, he alone can conquer the minds and the hearts of his people. The pure, the true, the wise, the learned in the sciences, the well-supported—such only can wield the rod of power safely. The avaricious, the self-seeking, the foolish who have not achieved discernment, who are sunk in sensuousness, who have not the ability to make and hold loyal friends—such cannot wield the rod of power. The rod of power is a flaming fire and may not be safely held or even touched by the hand that is not vitalised, strengthened, and guarded, by the Knowledge of the Self; moved aside by the hand of foolishness from the straight course of duty, it recoils on the ruler himself, and slayeth him and his kin also. As the breath of the bellows, working on the fire, in the hands of the metal-worker, reduces even iron to ashes, even so the sighs and the sobs of the suffering victims of power, working on the righteous wrath of the gods, reduce the oppressor and his bands to ashes. Nay, more; if the ruler, the sovereign, is wilfully vicious, and forgets his loyalty to the people, the people are not only absolved from their loyalty to him, but are even enjoined, as duty, to concert against and restrain and punish him, even with the extreme penalty, as if he were a rabid dog, if his crimes are so outrageous as to deserve it.¹

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- ¹ इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम् ;
 जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ।
 शुचिना, सत्यसंधेन, यथाशास्त्रानुसारिणा,
 प्रणेतुं शक्यते दंडः, सुसहायेन, धीमता ।
 सोऽसहायेन लुब्धेन मूढेन अकृतबुद्धिना,
 न शक्यो न्यायतो नेतुं, सक्तेन विषयेषु च ।
 दण्डो हि सुमहत्तेजो दुर्धरश्च अकृतात्मभिः ;
 धर्माद् विचलितं हंति नृपमेव सन्वान्धवम् ।
 'अहं वो रक्षिता' इति उक्त्वा, यो न रक्षति भूमिपः,
 सः संहृत्य निहन्तव्यः, इवा इव सोन्मादः आतुरः ।

Manu, vii. 44, 31, 30, 28 ; *Mbh.*, Anu. P.

Such is Manu's ideal of the relations between prince and people. He gives many instructions as to the details of administration: departments of work into which national affairs should be divided; appointment of ministers; constitution and procedure of judicial courts; classes of civil and criminal cases they should deal with; management by the State of the properties of widowed women and orphaned children, and other such helpless persons as are fit to be wards of the State; provision of healthy recreation for the people; inspection of works by means of periodical tours; river-going and ocean-going boats and vessels; employment of merchant-fleets and navies; adjustment of foreign relations by means of the only possible four forms of diplomacy, *viz.*, (i) formation of offensive and defensive alliances and conciliation and friendliness on equal terms, (ii) payment of subsidies or tributes, (iii) 'divide and rule,' and (iv) war as the last resource; and so forth.¹ But it is the *Spirit* of righteousness and benevolence that is laid most stress on, throughout. If the spirit of the ministers of law, of all bearers of office, high and low, be right, the details are of small account. But if the spirit be wrong, then the thicker the statute-book, the worse the government. It was made the duty of the brāhmaṇa to see that the king maintained the right spirit in his own life and work; of the king, to see that all his subordinates, public servants, lived and worked in that spirit. This law of all laws, foundation of the whole structure of the State, is the burden of that primal manual of law and government, *Manu Smṛti* or *Samhitā*. Modern governments would hesitate to put such 'baby-food' in their law-books; yet it is this very 'baby-food,' this 'milk of human kindness,' which is the

¹ Details on all these and many other points are to be found in Shāṇṭi and Anushāsana Parvas of *Mahā-bhārata*, and in many chapters of Vālmiki's *Rāmāyaṇa*, which are the real commentary on *Manu*; and in such works as *Shukra-nīti*, *Kā-maṇḍakiya-nīti*, *Chāṇakya-nīti*, *Kautiliya-Arthashastra*, etc.

secret of individual and national health. Good character and good manners are the foundation of good administration; a just control of the senses—necessary to the maintenance of a due proportion between land and population—is the only way to avoid individual and national disease and struggle. These elementary maxims can never be brought home too often to all persons engaged with the affairs of men—though perhaps no modern ruler would think without a blush of proclaiming them as edicts, as was done even to the time of the Emperor Ashoka.¹ Verily, all kings and all priests, brahma and kṣhaṭṭra, 'knowledge and power' ('shaṣṭra and shāṣṭra'), in every nation, should teach and preach and publish assiduously to their peoples, as Manu, the great Prototype of all Patriarchs, does to all his progeny, the elementary principles of the Science of the Self (Aḍhyāṭma-viḍyā) and ethics and self-restraint, as the most important part of their codes and statutes and scriptures. It seems to be assumed, in most countries to-day, that such 'baby-food' is given and taken sufficiently in the schools. But this is unfortunately not a fact. Modern schools and colleges have been eschewing all moral and religious teaching. The bulk of the populace receives no education at all, though it needs the support of such, more than the others, in its incessant

¹ And has been done in recent times by the Mikādo Mutsuhiṭo of Japan—to whom be all honor—with results in noble patriotism, which all the world knows well. These results have been ruined, since, by an excessive growth of the vicious spirit of capitalism and militarism, in rivalry with, and imitation of, the western imperialist-capitalist Powers, Britain, Germany, etc. In Skt., shāṣ means, both 'to teach' and 'to rule'; shāṣṭā, ruler as well as teacher; in the earlier years of life, to the child-pupil, the father or the 'master', the 'school-master', is both; is *patrici-princeps*. But as 'patri-cian' (Skt piṭr, 'father') degenerated from father into arrogant and tyrannical 'master', so did the other. Rājā and pra-jā, nourishing and joy-giving 'patri-arch' and 'pro-geny', became autocrat and 'sub-ject' (*sub*, under, *jacere*, to throw).

struggle with poverty. The lower grades of the public service, (f.i., police, revenue peons, village patwāris or record-keepers, chaukidārs or village-watchmen) drawn largely from the uneducated and illiterate classes, are also without such instruction; though they need it greatly, in order to save themselves from becoming intoxicated with the official power that is entrusted to them, and behaving towards the citizen with overbearing arrogance and lack of patience and forgiveness.

This virtue of patience and judicious forgiveness is sorely needed by persons in places of power. It is only another aspect of patriarchal benevolence. Manu says :

The even random and harsh words of the young, the aged, the sick, and the feeble, should be freely forgiven by the person in authority, as also the words of anger and pain of those who, having suffered hurt from others, make complaint against the ruler also for failure to protect. He who endureth patiently the bitter words of the afflicted, he rejoiceth in heaven. He who forgiveth not, out of a hardened arrogance and sense of power, he descendeth into the regions of punishment....But they who disturb the peace of mind of the people, utter harsh words and wish evil to the world, who would upset the order-liness of the State—such should be diligently restrained by the ruler.¹

¹ क्षंतव्यं प्रभुणा नित्यं, क्षिपतां कार्श्याणां वृणाम्,
बालवृद्धातुराणां च, कुर्वता हितमूआत्मनः ।
यः क्षिप्तो मर्षयतिआर्त्तः तेन स्वर्गे महीयते,
यस्तु ऐश्वर्यात् न क्षमते, नरके तेन गच्छति ।

Manu, viii. 312, 313 ;

लोकोद्वेजनकर्तारः, क्रूरावाचो, जगद्द्रुहः,
निराह्वाः यत्नतो राज्ञा, राष्ट्रविक्षोभकारिणः ।

Mahā-bhārata.

In 1919, a Judge of the Allahabad High Court (Mr. Justice Walsh) had occasion to write in a judgment : "People sitting to administer justice and to hear complaints of contending parties and alleged grievances of all sorts and kinds which come into courts of law, and liable to have their

The kṣhaṭṭriyas, (i.e. government) were maintained by a single tax which was a definite proportion of the income of the wealth-producing money-earning commercial and industrial classes. It varied from one-fourth in times of difficulties to one-tenth in times of ease. It also varied with different sources of income. The average recommended was one-sixth.¹ All public servants and public institutions were maintained out of this, especially the great temples, to which were attached the counterparts of what we name to-day, schools and colleges, hospitals, museums, parks, gardens, and theatres and places of dance and song, and of other amusement and recreation.² Such institutions were placed in the shadow of the temple,

own decisions challenged and sometimes severely criticised in courts of appeal, *must not be too thin-skinned.*" This is wise advice; but latterly seems to have been forgotten by Judges of High Courts themselves. Since 1935, there have been too many cases of 'contempt of court', started by such Judges, in the U.P. and Punjab, besides those initiated by lower judicial officers.

¹ The king received one-sixth of the *merit* and the *demerit* also, earned by his good and evil subjects, especially brāhmaṇas; see *Mānu*, viii. 304, 395; and xi. 23.

² Besides these physical plane uses, the great temples were also, probably, centres of super-physical knowledge and powers, reservoirs of psychical forces accumulated by the prāṇa-pratīsthā, consecration, 'endowment with life', of the eidolons, in accordance with the para-m-parā, tradition, handed down 'from one to another', and revived from time to time by great Teachers. The peculiar very tall go-pura-s, seven-storeyed steeple-towers and spires, and metallic śāmbha-s, pillars, and ghaṇṭā-s, bells of special alloys, which are still found in the great temples of the South, might, possibly, (so the present writer has wondered), have served as means of conveying and catching ākāśa-vāṇī, 'the voice of or from space', radio-messages in modern terms. On the general principle of giving scope to both, the competitive individualistic and the conscious co-oper-ative socialistic tendencies of man, every physician-vaidya's home was a hospital also; in the same way as every brāhmaṇa's was a school or college too.

on the general principle which pervades all the ancient culture, of subordinating and refining the physical to and by the superphysical, and not allowing the latter to be coarsened and degraded by and into the former.¹

Human instinct compels such an arrangement ; so that even today, in east as well as west, vaiḍya-s and doctors give advice, medicines also sometimes, free of charge ; and even very successful and wealthy practitioners give their services, at stated hours and on fixed days, to hospitals and chikiṭsā-ālaya-s or ārogya-shālās, in an honorary capacity. What was 'instinctive' formerly, has now to be made conscious and deliberate, on a higher rung of evolution, with necessary modification of details. Varāha-mihira's *Bṛhat-Samhitā*, *Shukra-niṭi*, *Kautilya's Artha-shāstra*, and many other works now recovered and published, describe the plans on which vaiḍya's homes and also public hospitals and maternity-homes where treatment would be free, should be built ; also rooms in which treatment and medicines would be given for fees and prices to those who could afford to pay. From the religious point of view of 'merit', *Kāshī-khaṇḍa* says,

आरोग्यशालां यः कुर्यात्, वैद्यपोषणतत्परः,

आकल्पे अत्र वसति, सर्वभोगसमन्वितः ।

भीतेभ्यश्च अभयं देयं, व्यधितेभ्यः तथा औषधम्,

देया विद्यार्थिनां विद्या, देयं अन्नं क्षुधातुरे । chs. 58, 62.

पृष्ठतः कक्ष्याविभागे स्त्रीनिवेशो गर्भव्याधिर्वैद्यप्रख्यातसंस्था वृक्षोदकस्थानं च ।... उत्तर-पश्चिमं भागं पण्यभेषज्यगृहं । *Artha-shāstra*, Nishānta-praṇīhi-prakaraṇa and Durga-nivēsha-prakaraṇa. Punishments are also laid down for quacks, ignorant and careless practitioners, and for deliberately vicious maltreatment. Vaiḍya-s, approved physicians and surgeons, were usually maintained by the king, out of his treasury, i.e., from public funds, in modern terms, and some were regular members of the royal household, dwelt in the palace, and had their working-places and hospitals, open to the public, in the palace-precincts.

¹From the standpoint of the modern evolutionist, it might seem that this was a 'primitive' condition, in which 'religion' was mixed up with and overshadowed everything in life, as compared with the present 'civilised' condition, wherein 'religion' is separated from 'secular', and 'social labor' has been.

Some faint, often degenerate and perverted, copy of what we can imagine the original to have been, may yet be seen in Southern India. Out of this tax were also maintained any brāhmaṇas and ascetics who were not supported

divided and functions differentiated and separated. But it may well be that the homogeneity, the pervasion of all life's activities by the religious, i.e., spiritual, outlook and feeling, was not 'primitive'; but was homogeneity on a higher level; (see pp. 36-37, *supra*).

Havelock Ellis, *Psychology of Sex*, vi. 219, writes: "To the men of that age, the temple offered the complete notes of the human gamut; they found there, the teaching of all duties, the consolation of all sorrows, the satisfaction of all joys."

Sir Subrahmanya Iyer (Chief Justice of the Madras High Court), writing in the *Commonweal* (Madras) of February, 1914, quoted from an article on 'Moslem Endowments', which was published in the *Times of India* (Bombay), which had appeared a little earlier: "To the Musalman, the mosque is a place of worship, and it is many things more. It is the Hall of the corporation, where public meetings take place. In the early days of the Caliphate, before the aristocratic tendencies of the Omayyides, and contact with the luxurious lives of the Romans and the Persians, changed the simple habits of the Moslems, it was also the council-chamber and hall of audience of the Commander of the Faithful. To 'the son of the road' it is also the best and cheapest of hotels. But above all, it has always been the only school-house known to the 'believer'. To this day, the largest University in the world is Al-Azhar of Cairo. And as Islam does not recognise any divisions of human concern, such as spiritual and temporal, the instruction imparted in these seminaries has been both religious and secular. The scepticism and materialism of Greek philosophy were taught in the same mosque in which the God of Islam was being worshipped five times a day. To this hour, Unānī (Ionian) or Greek medicine is taught in the mosques of India..."

Much the same was the case with the great Roman Catholic abbeys and cathedrals. But the same perversions, and degenerations from the higher emotions to the baser passions,

by private gifts and presents. This proportion of one-sixth of the tax to the national earnings seems to indicate the right proportion of non-producers to producers.

The problems of administration and of national defence were thus solved by the kṣhaṭṭriyas. Only a small proportion of these joined a standing army, the bulk being engaged in the various departments of public service. But all were trained in arms, and ready to take to them when necessary. And all were animated by the spirit of protectiveness, of which holds true the saying that "greater love hath no man than this that he lay down his life for his friend". All knew that the reward of the kṣhaṭṭriya was every whit as great as that of the brāhmaṇa.

Two souls pierce through the photosphere, the 'ring-pass-not,' of the Sun, and win the mokṣha that is hidden in its heart: the yogī soaring on the wings of yoga, and the hero flinging away his body in the face of an unrighteous enemy and dying in a just cause.²

With such high spirit within the country, aggression

has taken place everywhere. Early in the second decade of this century, great efforts were made by spiritual-minded and at the same time highly intellectual and rationalist men of light and leading in India, to secure legislation for directing to noble and philanthropic nation-building uses, the vast endowments and incomes of the great temples and mathas (abbeys, convents), now being grossly mis-appropriated and mis-spent on vices and even crimes by the priests (who have made themselves proprietors instead of trustees). But these efforts, after a very short period of success, were defeated by vested interests and legal quibbles, and wrong interpretation of the law by the Privy Council of Britain.

¹That huge standing armies are not necessary for protection, but the determined spirit of liberty, inspiring all the members of even a small community, is proved by the Swiss people to-day.

²द्वौद्भौ पुरुषौ, राजन् !, सूर्यमंडलभेदिनौ,
योगी योगसमारूढः, शूरश्च समरे हतः । Mbh.

from without could be laughed at.¹ But when this spirit failed, and lust and anger increased, when arrogance and luxurious indolence appeared, then the horrors of militarism and imperialism came upon the fair lands of Manu, the earth groaned and relief came in great wars. Again shall similar causes breed, and have been breeding, similar results, till the race as a whole learns to respect and observe in practice the 'platitudes' and 'truisms' of elementary morality, and to subordinate the physical to the super-physical.

Statesmen, philanthropists, preachers, and piously-minded men and women, lovers of their kind, must ever hope and strive that the happy change may come about without pain. But the old books prophesy otherwise, and the logic of psycho-physics seems to point in the same direction. The Kalki Avaṭāra of the future—many, many thousands of years hence—is said to be an Avaṭāra of great destruction ere re-construction. And psycho-physics seems to say that egoism, the principle of separative, exclusive, combative existence, can end only in combat. That which slays others must itself be slain. Even as because of unhealthy ways of living, the majority of individuals die untimely and too early deaths, from accidents and diseases, even so must the majority of nations that follow unclean and unpeaceful ways of thought, perish by the violent ways of war and degeneration into savagery. The bulk of egoistic selves must continue to destroy each

¹This does not mean that the aggressor would always be successfully beaten off. It only means that death would be 'laughingly' preferred to enslavement. *The History* of Herodotus, e.g., recounts instances of Ionian cities, the whole populations of which abandoned their beloved homes and lands, and went off to distant places, some even as far as Spain, and founded new towns there, rather than submit to Cyrus, after having been defeated in battle by his greatly superior forces, even though he offered very mild terms of peace, if they would only recognise his sovereignty and pay tribute; and, in other cases, they died fighting, to the last person.

other's bodies by the slower processes of industrial competition or the quicker ones of war, over and over again, until they realise that this struggle cannot bring them what they seek.¹ Only when and as they realise this intensely, when they become really surfeited and deadly tired (*vairāgya*) in their very heart and soul with the present conditions, will they become ready to turn towards (*abhyāsa*) the conditions, and be born into the nucleus, of the next Race, and then expand that nucleus into the full Race. Even so, the individual who realises fully the painful consequences of the ways of vice and sin, takes to the clean and temperate life, and attains the more permanent if quieter joys of longevity. In the earlier days, the needed changes of caste, of law, of manners and customs, required by the gradual change of the psycho-physical constitution of individual and tribe and sub-race, might have been made peacefully and cheerfully, by the Acts of special or general legislation, of divine Kings and Seers, when there was love and trust between them and the people. But whenever there was not such faith and affection, in the distant or in the recent past, or is not, as at the present day, such changes were and are and will be brought about only by struggles and revolutions.²

¹Yet other ways of the Suicide of Egoism are these : Man and Woman will grow to hate each other and progeny will cease. Rich and poor, the powerful and the powerless, will cease to help and serve one another, and Society will become rapidly decomposed into Savagery. The Military will destroy the Civil, and then themselves perish for lack of nourishment. For other ways, see pp. 113-116 *supra*. But because Altruism is also working side by side with Egoism, Love with Hate, it will be long before Egoism prevails so overwhelmingly as to end in Suicide; witness the example of the ageing, weakening, decaying, deceased, physical body.

²The wars, described in the *Purāṇas* and *Mahā-bhārata*, of the Bhārgava brāhmaṇas in alliance with the vaiśya-s and the śūdra-s, under the lead of Jamarāgni and his son Parashu-rāma, against the kṣhatṛiyas under king Kārtavīrya; of Vasīṣṭha and Viśhvāmīṭṭra, in which the

In connexion with the duties of the ruler, we may consider Manu's ideals as to the best form of Government. He evidently did not approve of an autocratic despotism, however benevolent, nor, on the other hand, of mass-representation and democracy and anything that savors of mob-rule.

former called in, into India, the aid, as allies, of Pahlavas, Shakas, Yavanas, etc., from outside; are illustrations from the distant past. The recent past of the mediæval ages, and the present, requires no illustration. The only great historical change made without bloodshed, in the present, is the separation of Norway and Sweden; it has been discussed in a previous note (pp. 880-'1, *supra*). *Mahābhārata* says that the institution of marriage, and, again, of *shrāddha*, oblations to the ancestors, was effected by an 'act of legislation' of the ṛshi-s, at the initiative of Shvēta-kētu, in the very distant past. The connection between marriage and oblations to the ancestors is obvious; the latter require definite genealogical trees, and these are possible only through marriage.

How reconcile Manu's maintenance of the *kshatṛiya* 'military' caste-class with the conclusions of such books as Norman Angell's *The Great Illusion*, or e.g., with Herbert Spencer's statement: "Advance to the highest forms of Man and Society depends on the *decline of militancy* and the *growth of industrialism*"? The reconciliation is to be found in the etymology of the word *kshatṛiya*, 'he who *protects* the weak from being harmed by the strong'. The English word 'soldier' has a less worthy root, 'Fr. *soldat*, Lat. *solidus*, a coin, the *pay* of a soldier', i.e., 'a *paid* fighter, a mercenary'. 'Police-man' has a better ancestry, Gr. *polis*, 'city'; 'police-man' therefore means 'a city-man'; nearer to *kshatṛiya*. The latter is, or ought to be, the protective 'defensive' policeman; not the oppressive 'offensive' *militaire*. The 'militant' as well as 'industrial' and 'intellectual' types—all are needed for a completely furnished and highest form of 'Man and Society' and civilisation. It is all only a question of proportion and the 'golden mean'. N. Angell expressly recognises, (as indeed also does Mahatma Gandhi, the unique exponent and preacher of 'Non-Violence') the need of 'police'; and Spencer, rather

The kṣhaṭṭriya king is not an autocrat at all, but only the executive arm of the wisdom-stored head of the community, the brāhmaṇa priest, educationist, scientist, philosopher, legislator. Where the relevant law

inconsistently, while decrying 'militancy', strongly favors 'industrialism' and 'competition', (which, if unregulated, are quite as evil as unrestrained militancy), and at the same time, favors 'co-operation' too ; as regards which, it might be said that there is very close co-operation between the members of an army ! All such inconsistencies can be obviated by a more careful definition of the meaning of words, and more cautious use of them, and the avoidance of extreme statements. How maintain 'police'-quality efficiently ? William James' answer to this question is the best possible : "By the *Moral Equivalent of War*", struggle with the forces of nature, wild ferocious animals of land and sea and air, criminals ; and so forth. All this, N. Angell too explains in Pt. III, ch. V, of his book. Industrialism, contrary to Spencer's hope, has only intensified the general Discord. Not until the *pain of self-restraint* and control of population is undertaken by Man, will other pains diminish and Society achieve a really higher form.

From the Metaphysical standpoint, so-called 'advance in civilisation' is the unavoidable yet ever-futile effort to retain pleasures and avoid pains ; a greater and greater refinement of the ways of satisfying the primal appetites, by the 'long-circuiting' of the satisfactions, by means of 'arts' and 'sciences' ; with, as consequence, an increase of 'sensitiveness' to pains ; therefore a multiplication of the 'pains' of *wants*, for means to prevent those other pains ; and so on ; a perpetual vicious circle.

Genuine and effective self-restraint is possible only when the Great Self has been realised ; so that these, pains and pleasures, both, merge into Peace. As the *Upaniṣad* says,

यदा चर्मवद् आकाशं वेष्टयिष्यन्ति मानवाः,
तदा, देवं अविज्ञाय, दुःखस्य अन्तो भविष्यति ।

'When men succeed in rolling up the sky as if it were a piece of parchment, then only may they hope to put an end to pain without having discovered God, their Self'.

and the duty are unmistakably laid down in the Scriptures (āmnāya), the ruler *must* follow them, without power of making changes :

“But where the Scripture is not explicit, or new legislation is necessary, then what the well-instructed and perfected brāhmaṇas declare to be the law, that shall be the law. They are the well-instructed who have, with diligent observance of the ways of the virtuous, acquired the sum-total of knowledge embodied in the Vēdas, including their subsidiary sciences, and thus have the power to demonstrate and make visible the physical and superphysical truths of revelation. That which an assembly of at least ten¹ such, or even of three, may decide to be law, that shall be taken for law. The assembly of ten shall consist of three who know all the three Vēdas in

¹In later *Smṛtis*, the number is raised to 12, 15, 21, and so forth ; and the idea of functional representation (not territorial or numerical) is emphasised: there should be so many of each vocation and of each āshrama.

Yājñavalkya Smṛti, (i. 4-5) names twenty law-givers or Smṛti-kāras, authors of *Smṛtis* ('to-be-remembered', 'legal handbooks', *vade mecum*-s'), as having preceded ; Manu, first of all, then Atri, Vishnu, Hārīta, Ushanā, Angirā, Yama, Āpastamba, Samvarṭa, Kātyāyana, Bṛhaspaṭi, Parāshara, Vyāsa, Shankha, Likhīta, Dakṣha, Gautama. The commentator, Viṣṇū-śekhara, in *Mit-ākṣharā*, points out that the list is by no means exhaustive, and that Bauḍhāyana and others have also written *Smṛtis*. *Mahā-bhārata*, Shānti-parva, ch. 57, mentions Manu, Bṛhaspaṭi, Vishālākṣha, Kāvya, Sahasrākṣha, Mahēndra, Prāchēṭasa, Bharadvāja, and Gaurashirā, as having specially expounded Rāja-shāstra, 'kingly science', 'science of kings', 'science of government', political science ; and adds that Rāja-dharma, 'the duty-right, right-duty, of the ruler', is the highest of all dharmas, 'the cream, nava-nīla, of them all'; because it protects the good.

एतत् ते, राजधर्माणां नवनीतं, युधिष्ठिर !,

राजशास्त्रप्रणेतां ब्राह्मणाः ब्रह्मवादिनः,

रक्षाम् एव प्रशंसन्ति धर्मं, धर्मभृतां वर !।

their completeness; one who has specialised as an expert in following out arguments and consequences and the distant effects of causes; one who has specialised in the rules of interpretation and of making inferences regarding the texts; one who is more particularly versed in the

Further, (ch. 85), it says,

चतुरो ब्राह्मणान् वैद्यान् प्रगल्भान् स्नातकान् शुचीन्,
क्षत्रियान् दश चाष्टौ च बलिनः शस्त्रपाणिनः,
वैश्यान् वित्तेन सम्पन्नान् एकविंशतिसंख्यया,
त्रौश्च शूद्रान् विनीतांश्च, शुचीन् कर्मणि पूर्वके,
अष्टाभिश्च गुणैर्युक्तं सूतं पौराणिकं तथा,
पंचाशद्वर्षवयसं, प्रगल्भं, अनसूयकं,
श्रुतिस्मृतिसमायुक्तं, विनीतं, समदर्शिनं,
कार्ये त्रिवदमानानां शक्तं, अथेपु अलोलुपं,
वर्जितं चैव व्यसनैः सुधोरैः सप्तभिः भृशं ।
अष्टानां मंत्रिणां मध्ये मंत्रं राजा उपधारयेत् ।

‘The king should appoint as councillors : four brāhmaṇa vaidya-s, psychologist-physicians, versed in Vēdas and vidyās, sciences of mind and body, virtuous, able to say boldly what they feel to be right; eighteen kshatṭriya-s, stout, strong, valorous, versed in all arms and all arts subserving the defence of the people of the realm; twenty-one vaiśhya-s, skilled in trade and finance; three shūdra-s, self-controlled, virtuous, familiar with industrial work; and, above all these, a paurāṇika sūta, learned in Purāṇa-history, (knowing the bearings and the consequences of all sorts of political measures, actions, laws, in the past), familiar with the best traditions of brāhmaṇa-s as well as kshatṭriya-s (—a sūta is one born of a kshatṭriya father and a brāhmaṇi mother—), not less than fifty years of age, experienced, endowed with all the eight attributes of fine intelligence (wish for knowledge, studiousness, understanding, conscious memory, power of correct inference, ability to refute wrong argument, knowledge of detail, knowledge of essentials),

शुश्रूषा, श्रवणं चैव, ग्रहणं, धारणं तथा,
उहा, उपोहो, ऽर्थविज्ञानं, तत्त्वज्ञानं च धीगुणाः ।

science of words and their meanings in different references and connexions; one who is administrator of the law, the king and chief judge; one senior student, *brāhma-chārī*; one respected householder; one honored forest-dweller. The minimum assembly of three shall consist of three specialists in the three *Vēdas*, respectively, (for these include all knowledge). Verily, that is good law which *even one* twice-born, regenerate, person, possessing knowledge of the whole of the *Vēda*, may declare to be the law; not that which may be proclaimed by ten thousand of the ignorant. They who have not observed the vows of self-denial, they who have not received the solemn Mystic Words (*mantras*) that sanctify and confer power, they that belong to their caste only in name—such shall not constitute an assembly for legislation, even if they should gather in thousands. Such foolish persons, unknowing of *dharma*, living in the darkness of the selfish mind unillumined by the light of Self-knowledge—whatever they declare to be *dharma*, impelled by selfishness, that can be but sin and evil, which will recoil on them a hundredfold, (for the consequences of selfish and sinful measures can only be widespread misery)."¹

"Four persons who know thoroughly all the *Vēdas* (sciences) and the *Dharma* that is based on and issues from them, shall form a full *parshat*, assembly, com-

'He should be well acquainted with *Shruti*s and *Smṛti*s, *Vēda* and Laws, self-controlled, impartial, bold and eloquent of speech, free from all jealousies, tactful and able to compose differences, devoid of all avarice, free of all vicious addictions, (and should preside over the whole council and regulate and conduct its deliberations and discussions). Out of these forty-seven *amātya*-s, counsellors, the king should choose eight to be his *mantri*-s, secret-aries, (*mantra*, 'secret'), special 'executive counsellors', 'ministers', with whom he should consult in all affairs requiring 'secrecy'...'

¹ अनाम्नातेषु धर्मेषु, कथं स्याद् इति चेद् भवेद्,
यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्याद् अशङ्कितः ।

mittee, for purposes of legislation ; or even three such ; or, in an emergency, even one such, provided his knowledge of *Aḍhyāṭma*, 'Metaphysic-Psychology-Physiology', is really perfect (by fame)."¹

Legislation by the wise, the righteous, the mature in years and in experience, who, by their *self-denial* and knowledge, are worthy of all trust, and whom the people more than trust, whom they revere ; who, themselves unwilling to take up the responsibility, are requested by the king and prayed by the people to legislate for them—such is ideal legislation ; not legislation by those who diligently exhibit themselves and their qualifications to an ill-instructed public, in many-worded speeches,² in order to prove their fitness to receive the votes of electors, often drunken.

धर्मेण अधिगतो येस्तु वेदः सपरिवृंहणः,
 ते शिष्टा ब्राह्मणा ज्ञेयाः, श्रुतिप्रत्यक्षहेतवः ।
 दशावरा वा परिपत् यं धर्मं परिकल्पयेत्,
 त्र्यवरा वापिःवृत्तस्था, तं धर्मं न विचालयेत् ।
 त्रैविद्यो, हेतुकस्, तर्को, नैरुक्तो, धर्मपाठकः,
 त्रयश्चाश्रमिणः पूर्वै, परिपत् स्याद् दशावरा ।
 ऋग्वेदविद्, यजुर्विच्च, सामवेदविदेव वा,
 त्र्यवरा परिपज् ज्ञेया, धर्मसंशयनिर्णये ।
 एकोऽपि वेदविद् धर्मं यं व्यवस्येद् द्विजोत्तमः,
 स विज्ञेयः परो धर्मो, न अज्ञानां उदितोऽयुतैः ।
 अव्रतानाम्, अमंत्राणां, जातिमात्रोपजीविनाम्,
 सहस्रशः समेतानां, परिपत्त्वं न विद्यते ।
 यं वदन्ति तमोभूताः, मूर्खाः, धर्मम् अतद्विदः,
 तत् पापं शतधा भूत्वा तद्वक्तृन् अनुगच्छति । *Manu*, xii. 108—115.

¹ चत्वारो वेदधर्मज्ञाः पर्वत, त्रैविद्यं एव वा,

सा ब्रूते यं, सः धर्मः स्याद्, एको वाऽध्यात्मवित्तमः । *Yājñavalkya*, i. 9.

²But, of course, as the people so their legislators. The standpoint and the ways of life must be changed for all the classes of the nation, before any *particular* change in elective methods can be made successfully. Consider, here, whether

If the legislators are truly wise, numbers do not count; for truth is one, whether told by a few, holding amongst themselves all the needed knowledge, or by a thousand who do not add any more to the data. Only error with its myriad forms needs a myriad ambitious and selfish hearts and glib undisciplined tongues for its utterance.

The underlying principle of modern systems of representative Government is the safe-guarding of the interests of *each* constituency; and this implies that each representative is struggling with the rest that he may profit at their expense. It is the same principle of struggle and competition, imposing itself on the elders of the nations, who can behave no better and no more wisely than the quarrelling youngsters. It is not the common well-being of the whole that is thought for and worked for, with patriarchal love and anxious care and mature experience, in the senate-halls of the world's 'civilised' races, to-day; it is the separative well-being of each group, assumed to be necessarily in conflict with that of all others, that is fought for and defended by each, and is attacked by all others, with sarcasm and irony, gibe and jeer and derision, retort and rejoinder, smart self-display, imputation of motive and downright invective, and even physical assault. What wonder, when such is the spirit of their elders, that no substantial progress is made in the well-being of the nations, and solutions of their many difficulties remain as far off as ever? Verily, it is not the interested member, with only one interest at heart, fighting against all other interests, but the dis-interest-ed patriarch having all righteous interests equally at heart, who may discover the right course of action which will bring profit to the whole nation; a profit which would be evenly, justly, righteously distributed to all its parts.

theocracy (hagiocracy, ecclesiasticism), aristocracy (soldier-craft, feudalism, militarism, bureaucracy), plutocracy (capitalism), democracy (mobocracy), are, or are not, reconciled, by due *proportioning* and *partitioning* of the functions, rights, duties, of the four caste-classes; (see pp. 141-142, *supra*).

This lack of sense of the proportion of any given question to all others that affect the welfare of the community simultaneously, is the source of constant frustration of legislative hopes, wishes, and acts at the present day. Perhaps, in the purposes of Providence, it is the congenital corrective of the disadvantages of excessive expertism.

"Immensely more complex than at first appears is the interdependence of business, and far closer than we can readily see has become the integration of them. An involved plexus having contres everywhere and sending threads everywhere, so brings into relation all activities, that any considerable change in one sends reverberating changes among all the rest."¹

¹Herbert Spencer, *Principles of Sociology*, Vol. III, p. 402 ; see *ibid.*, p. 536 for example. In *Principles of Ethics*, H. Spencer says, "Nine Legislators out of ten, and ninety-nine voters out of a hundred, when discussing this or that measure, think only of the immediate results to be achieved ; they do not think at all of the indirect results....Uninstructed legislators have continually increased human suffering in their efforts to mitigate it." Instances may be gathered indeed from almost any issue of a good daily. Thus r' 'free trade': "The only means of saving the farmer, in India, from increasing hordes of devastating insects, is a law prohibiting the sale, in England, of illicitly exported plumage of insectivorous birds." ... "The newly risen export trade in bone is depriving cultivated lands of most valuable manure." All such facts also illustrate how artificial needs, 'luxuries', unnaturally created requirements of civilisations of 'high living and plain thinking,' cut at the root of healthy social and individual life. The 'expert,' from time to time, triumphantly proclaims his discovery of how what is now 'wasted', may be utilised for the purposes of 'civilised' life. Sad experience of consequences of the utilisation, proves too late, that 'Nature' was wiser than the expert, and that the boasted utilisation was only 'burning the candle at both ends.' To guard against the dangers of 'specialism' and 'expertism', a 'generalist' person, as nearly 'omniscient', far-seeing, much-seeing, as is humanly possible, a *paurāṇika-sūta*, particularly well-versed in past 'history' in the widest sense, has, therefore, been enjoined in *Mahā-bhārata*, as

But the majority of 'expert' legislators to-day seem oblivious of this interdependence; and the single ideas

President of a Legislative Assembly; and he is not to be a 'Dumb Speaker', but an actively helpful 'guide, philosopher, and friend' of the legislators. On the qualifications of the 'legislator', thinkers in the west, for nearly twenty-five centuries now, from Plato to Wells and Shaw and scores upon scores of contemporaries, have desiderated the presence, and lamented the absence, of the combination of *talents as well as virtue*, both, in the legislator,' the ruler, the public servant. None professes to have mastered the secret, and to offer a practical way, of *securing* persons thus qualified. Manu does. To realise how Manu's System—under which *every self-denying and learned* brāhmaṇa was regarded as superior to the king himself, and had the right and authority to advise, command, reprimand, correct, and even punish him—how that system includes all the merits and avoids all the demerits of all modern 'experiments', in government, we may look into a book like W. T. Stead's *Satan's Invisible World Displayed* (pub. 1898). It epitomises the Reports of the Lexow Committee, which brought to light the blood-curdling horrors of Police-corruption in New York in 1894; and tells how it was the dauntless courage of the Rev. Dr. Parkhurst, a *true* brāhmaṇa, that forced the Senate of the U.S.A. to enquire and endeavour to amend. But, alas and alas!, the world has only grown more and more callous, since, to all sorts of horrors.

Instances of the corruptions and wholesale plunder of the people, that result from the entrusting of legislative or executive authority, to persons actively engaged in 'business' and 'financial enterprises'—every page of every politico-economic history of every people is full of such.

More on the subject of the traditional Indian views, as regards legislators and executors, may be said later. *Mahā-bhārata*, Vālmiki's *Ramāyaṇa*, Kautalya's *Artha-Shāstra*, *Shukra-Nīti*, Kāmandaka's *Nīti*, *Pancha-tantra*, *Hit-opadeśha*, are mines of very instructive information on all topics of politico-economic social science, more valuable in many respects than Aristotle's *Politics* and *Ethics*, some of the important ideas of which, as of Plato's *Republic*, have probably been derived from or suggested by those of the older Indian books, carried to Greece by Indians, or by Greek visitors to India.

which possess them, take no account of the Ends of Life as a whole, in the light of the Science of the Self. The stock of such ideas too is very limited, besides. The already printed and available blue-books on any given question, say of Excise, or Octroi, or Irrigation, or Disease and Sanitation, or Transport-Regulation, or Jail-Administration, or Police-Corruption, or Education, are chokeful of mostly barren statistics, paltry details, depositions of persons questioned which repeat the same story over and over again, temporising suggestions oblivious of permanent and radical principles, on the one hand; and on the other hand, mention all the main alternative remedial measures, briefly; and new legislation consists mostly in getting tired of one and taking up another of these measures, for a change. Consider the immense mass of Hansard's Reports of Debates in the British Parliament, and of Law Reports of British Courts, and similar Debate-Reports and Law-Reports of other countries, and the vast numbers of even the Acts of Legislation of the Legislatures of the different countries—consider these, and say whether they really serve any useful purpose, substantial, permanent, and at all proportionate to the vast amount of energy, time, money, spent on them.

Such patchwork, opportunist, random legislation, by casual legislators, cannot ameliorate the condition of mankind. Deeper thinkers of even the modern West have recognised that legislators ought to be 'a class apart,' who should be in touch with the avocations of the others only so far as is needed to give them a living knowledge of their needs, and, for the rest, should devote themselves to *study* of the questions to be dealt with. Hence Manu's ordinance that 'knowers of the Three Védas' should legislate; and we remember that thirty-six years in the home of the teacher is the condition of that knowledge. But Manu does *not* counterance the idea of '*a class apart*'; this should be quite clear from all that has been said before.

Yet here too we see, as in other matters, that Manu's dicta are followed perforce by His children, even when

they imagine that they have superseded wholly, and improved immensely upon, the ancient ways, with entirely original new ones, of representation and self-government, and so forth. In the crowded halls of Parliaments, wherein hundreds gather, only a few discuss—the same names reappear constantly in the reporting journals—and the silent hundreds merely troop through the division-lobbies. The only result of effort to substitute new ways for old, in fond and futile craze for feel of originality and therefore superiority, is that even forced observance of old ways under new names, fails to bring hoped-for results—because of change of *Spirit*, from humanism to egoism.

If we may take faith in Manu, the Father-Type of our Race, then representative-governments and self-governments of the existing kinds are better only than *malevolent* despotism. They are not better than government by the wise. They would be true Self-government only when the *Higher Self* rules the lower; when the older self-less Self represents and cares for the younger selfish self. But that is government by the few good and wise who are as the Higher Self of the Nation. In the early days, it prevailed; but it approximated to a *benevolent* despotism. The few wise ruled; the many ignorant obeyed. Then it was compassion to command, and gratitude to obey. It will probably return, in the future. But as the many will be far more evolved, the response, while equally immediate, will be fully intelligent, fully cognisant of the valid reasons for each order given by the few. And government will thus approximate more to really representative self-government.¹ None can uphold *Self*-government, in its uttermost

¹ In connection with his scheme of the League of Nations, President Wilson of U. S. A. made the famous declaration, "We must make the World safe for Democracy." But the failure of Democracy (with its Adult Suffrage, Votes for Women, Universal Franchise), to be of any help to the people, has been demonstrated so thoroughly in the practical working of it, that the jibe, which turns President Wilson's declaration upside down, has become more famous; "We must make

form, and on all scales, in language more unconditional than Manu's :

Democracy safe for the World." On the fatuous futility, as well as gross corruptness, of elections and their results, hundreds of western authors have written, as said in the preceding foot-note. We may mention, here, only one, for example, viz., Bernard Shaw, because he has, at present, probably the most numerous 'audience' in both hemispheres. His play, *The Apple Cart* and its *Preface* (latest edition of his *Complete Works*, pub. 1938, by Odhams Press Ltd., Long Acre, London, WC 2) are devoted entirely to this topic ; and I am not aware that any other writer in English has shown up the failure of Democracy with equal, much less greater, cogency of argument, acuteness of criticism, concentrated literary power, and aducement of marvellous personal experiences. It is perhaps to be regretted that his character of Jester and Comic Playwright, (albeit now so venerable with his 89 years of age, in 1946), probably prevents the *lessons* of *The Apple Cart* and other plays from going home, to the hearts of his readers ; those who read the Prefaces also, will derive the full intellectual benefit. The case was the same with the medieval Court 'buffoons' (vidūshaka in Sanskrit-dramas, 'fault-finders'). Mr. H. G. Wells is also very popular, and, throughout, passionately serious, in dealing with this and intimately allied subjects ; but perhaps does not produce the same effect. At the same time, it should be said that he puts forward 'constructive' suggestions, more than Shaw ; even though they may not be convincing. Shaw is at his best in showing up the weak points of the system he criticises. He is not so successful in his positive suggestions. But those with which he concludes the *Preface* to the *Apple Cart* are undoubtedly sound, though the *modus operandi* remains lacking. Shaw's *Prefaces* are as passionately serious as Wells' writings in this behalf. He says : "I must conclude by warning you that when everything has been done that can be done, civilisation will still be *dependent* on the *Consciences* of the *governers* and the *governed*. Our natural dispositions may be good, but we have been badly brought up, and are full of anti-social personal ambitions and prejudices and snobberies. Had we not better *teach our children to be better citizens* than ourselves. We are not doing that at present. The *Russians*

"All control by 'another', all dependence on 'another,' is misery; all control by 'Self', all Self-dependence—this, this is happiness. Such is, in brief, the very character, mark, essence, of misery and of happiness, respectively."¹

But the 'self', here, is the Higher Self of noble altruistic *all-embracing* thought, the 'other' is the body, the lower self of selfish and ignoble passions. And as there is a higher and a lower 'self' in an individual, broadly corresponding to the soul and the body, so is there also, in a nation, a wise and harmonious (*sāttvika*) minority and a turbulent and unwise, even stupid, (*rājasa* and *ṭāmasa*) majority. When the higher Self

are. That is my last word. 'Think over it'. *Education of the right kind, and Spiritual Religion*, with realisation of the meaning of *Universal Brotherhood*, through *Unity of the Higher Self*—in other words, in short. What the world needs is—a *perpetual* and *double* Arthur's Table Round, of (a) Mage Merlins, Knights of Wisdom, *brāhmaṇas*, and (2) Ring Arthurs and Sir Galahads, Geraints, Bediveres, *kṣatriya*-s. H. G. Wells tried hard to *work a modus operandi*, similar to that suggested by Shaw; and published his 'Declaration of the Rights of Man' all over the world; but there has been disappointing and heart-breaking lack of response. Steady hammering away by a *determined* and also *clear-headed* *band*—'the Table Round'—is the only way. The *brāhmaṇa jīva*-s are the 'gift of God' to a people, an 'influx of Spirit' from 'above'. The words 'Universal Brotherhood' have a special meaning, as well as the general one. In *The Mahatma Letters* (p. 20) occurs the following: "A Universal Brotherhood, i.e., an Association of 'affinities' of strong magnetic yet *dissimilar* forces and polarities, centred around *one* dominant idea, is necessary for successful achievements in occult sciences". As 'in occult sciences', so in every enterprise, a *world-wide* ('Universal') organisation, composed of *different organs* performing different functions, but *all* moved and governed by *one* Soul, one Idea, One Objective, is the condition of success. See, in this connection, the Appendix on 'The Crux in Politics'.

¹ सर्वं परवशं दुःखं, सर्वम् आत्मवशं सुखम्—

एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः । *Manu*, iv. 160.

governs, there is happiness. When the lower self reigns, there are endless troubles and disasters. In the infancy of the race, there is the patriarchal rule, benevolent and firm; in youth, with the growth of egoism, the higher (represented by the innocence of the child and the wisdom of the grandfather) wanes, and the lower (represented by the passing away of the older generation and the removal of control from over the egoistic turbulence of the youth) waxes; and there is struggle. If the lower triumphs, disease and savagery supervene. If the higher, then peace and saintliness and a new civilisation.

Manu's ideal, thus, is self-government of the highest and deepest kind, government of the limbs by the head, a true and efficient co-operation between the organs of the same body, each discharging its appropriate function for the benefit of all. In this we may also note the difference in spirit between the co-operation which is the ideal of the Manu of the Fifth Race, and that which will be the ideal of the Manu of the Sixth Race. That of the former is co-operation between more differentiated, heterogeneous, parts and functions. That of the latter will be between more similitform, homogeneous, parts and functions. Excess of competition and egoism have grown out of working of the ideal of the Racial Vaivasvata-Manu, in the same way as non-assimilable and poisonous refuse is produced at the same time with healthy juices out of food, and as poisonous toxins are formed in the body by the otherwise normal functionings of cells and tissues. Our fifth Race Manu's ideal, of co-operation amongst the differentiated, launched at the very beginning of this fifth Aryan Root-Race, to serve as archetypal plan for the whole Race, will probably be fully realised only in the old age and the seventh sub-race of this fifth Race, while its child, born now to it in its prime, somewhere, will be growing up side by side with it, as the young sixth Root-Race.¹

¹See *Mahatma Letters*, pp. 118, 121, and *Sec. Doc.*, Index-ref'ces. Apparently the type of the first sub-race of the fifth Root-Race is living on, in India, indefinitely, through ups and

Punishments

While dealing with the functions of the *kṣhatṭriya*, we may touch upon Manu's scheme of punishments, with regard to which much hasty judgment has been passed against him. A few considerations may go some way towards making it appear possible that his scheme is not so very bad as is often supposed by the 'civilised' critic (who has perhaps never read him in entirety), as compared with the schemes invented later by his progeny. The eighth chapter of the *Samhitā* or *Smṛiti* deals with this topic. There are almost as many verses in it of warning to the king, judge, magistrate, public servant, against injustice, as to the citizen against crime. It cannot be said off-hand that modern codes of criminal procedure would not be improved by inclusion therein, of similar solemn adjurations to officials engaged in the work of justice. In place of high spirit of earnest endeavor

downs, for this very reason, *viz.*, that it may re-blossom on a higher level as the seventh sub-race. The general principle also is that the more primary forms of life are more persistent than the later, have more vitality and lasting power, if less definiteness. It is also to be noted that members of the second, third, fourth, and fifth sub-races, issuing out of the first, have all come back and deposited their types in the first, as the sixth also will, presumably, to help, it would seem, in the fuller blossoming of the ruling idea of the whole Root-Race in its final manifestation in the seventh sub-race. The principles of all the main types of religion, corresponding with the main types of sub-races (and planes and sub-planes of matter), are to be found in the all-comprehensive *Dharma* of Manu, belonging to the first and the seventh sub-race, *viz.*, *Dharma*-worship, Buddha's wisdom-worship, Chaldean star-worship, Egyptian animal-and-passion-worship, Zoroastrian fire-and-purity-worship, Christian and Musalmān God-and-devotion-worship, and, finally, all-comprehensive *Dharma*, again, as ceremonial-magic-and-scientific-religion. To each of this corresponds a degenerate and evil form. Theosophical writers have recorded differing conjectures as to the seed-bed of the sixth sub-race; some put it in South America, some in Australia; South and Central America seem more likely, by various signs, than other places.

to purify, what one sees but too often to-day, in even the highest courts, is spirit of callousness, of flippancy, of cutting jokes during trial of even murder-cases, of 'smartness' and 'fencing' between advocate and witness, and of course between rival advocates. This is inevitable with overgrowth of litigation; and that overgrowth is, in turn, equally inevitable consequence of overgrowth of egoism, restrained just enough to be kept back from physical wars and battles. On this point, Manu lays down the principle which is recognised by all true statesmen, though not observed in practice by administrators:

"The king and the king's servants shall not do any thing that might incite to, and promote, litigation; though neither must they suppress any suit that is brought to them by parties."¹

The principles that should guide the judge and govern the nature and the amount of punishment are laid down thus:

"The king who punisheth those that deserve not punishment, and punisheth not those that deserve it—he gathereth infamy here, and descendeth into hells hereafter. The first degree of punishment is warning, by word of mouth; the second is public censure and degradation in status; the third is fine and forfeiture, in addition to these; and the last is corporal punishment (ranging from whipping to death, and including imprisonment, infliction of wounds, branding, and mutilation)."²

"Where a common man guilty of a crime would be fined a trifle, a person in a position of power and authority, should be awarded a thousand times more heavy sentence. The punishment of the *vaishya* should be twice as heavy as that of the *śūdra*; of the *kṣhāṭṭriya*, twice as heavy again; of the *brāhmaṇa*, twice that of the *kṣhāṭṭriya*, or even four times as heavy, or even yet more

1 न उत्पादयेत् स्वयं कार्यं राजा, नापि अस्य पूरुषः ;

न च प्रापितम् अन्येन ग्रसेद् अर्थे कथंचन ॥ *Manu*, viii.43.

² *Vide* the commentaries on *Manu*.

—for he knoweth the far-reaching consequences of sin and merit. The king should restore to all four castes, the property stolen from them by thieves ; if he fails to do so, the sin of the thief passes to the king. By confession, by self-imposed penances, by study, and by gifts of charity, the sinner and the criminal wash away their crimes. The man who is held to punishment by the king, becomes verily cleansed from all stain of his offence, is restored to his original status, and may go to heaven if he performs positive good deeds, like any other doers of good deeds who have never done ill."

Bhīṣhma explains, in detail, in *Mahābhārata* (Shānti-parva, ch. 75) that property reclaimed from thieves and robbers, but unclaimed by any provable owner, should be applied to public and charitable purposes ; not appropriated by the king for personal enjoyment ; and that unjust loss to the tax-paying and law-abiding citizen, by the crime of others whom the king has failed to restrain,

१ अदंड्यान् दंडयन् राजा, दंड्यांश्चैवापि अदंडयन्,
अयशो महद् आप्नोति नरकं चाधिगच्छति ।
वारदंडं प्रथमं कुर्याद्, धिग्दंडं तदनन्तरम्,
तृतीयं धनदंडं तु, चतुर्थदंडम् अतः परम् ।
कार्पापणं भवेद् दंड्यो यत्र अन्यः प्राकृतो जनः,
तत्र राजा भवेद् दंड्यः सहस्रमिति धारणा ।
अष्टापाद्यं तु शूद्रस्य स्तेये भवति किल्बिषम् ;
षोडशैव तु वैश्यस्य, द्वात्रिंशत्क्षत्रियस्य च ।
ब्राह्मणस्य चतुःषष्टिः, पूर्णं वापि शतं भवेत्,
द्विगुणा वा चतुःषष्टिः, तद्गुणविद्धि सः ।
दातव्यं सर्ववर्णभ्यो राजा चौरैर्हृतं धनम् ;
राजा, तदुपर्युजानः, चौरस्य आप्नोति किल्बिषम् ।
ख्यापनेन, अनुतापेन, तपसा, अध्ययनेन च,
पापकृत् मुच्यते पापात्, तथा दानेन चापदि ।
राजनिर्धूतदंडास्तु कृत्वा पापानि मानवाः,
निर्मलाः स्वर्गम् आयांति, सन्तः सुकृतिनो यथा ।

viii, 128, 129, 336, 337, 338, 40 ; xi. 227 ; viii. 318.

should be made good to the citizen or his heirs, by the king, out of his treasury, if the property cannot be recovered from the thieves. Warnings to first offenders, especially juveniles—this is only a recent discovery of modern civilisation; but it has been there in the pages of Manu for thousands of years. The principle, that the higher-placed in the social scale shall be the more responsible for purposes of punishment, remains yet to be stated in express words in modern law. That the sovereign should compensate the victim of crime amongst his subjects is not even dreamed of. And the ex-convict is not given back his status by modern society, as was done by Manu's community. All this is overlooked by the modern student; and he fastens only on the dozen verses in which Manu makes the *śūdra*, and to a lesser extent, *vaishyas* and *kṣhāṭṭriyas*, liable to 'barbarous' forms of corporal punishment. With regard to these, the following points should be taken into account:

In the first place, it is possible that these verses, not many more than a dozen in number, which exempt the *brāhmaṇa* from, and subject the others to, such punishment, *may* be later interpolations. But much stress cannot be laid on this. There is no clear proof possible that they are such, any more than any other given verse.

In the second place, it should be remembered that many statements are made terrifying with a deterrent purpose. Penal laws should be preventive primarily, and curative secondarily. Even modern penal codes say that theft shall be punished with sentences which may extend to life-long imprisonment. But actual infliction of such sentences occurs only in rare and extreme cases. The cases and verses in which Manu prescribes corporal punishments are very few; those in which he ordains fines are very many. Modern codes prescribe imprisonment far more often.¹

¹Indeed too often; statisticians say that one man in every ten passes through jail in England. Can this mean much psychical health for the other nine?

Thirdly, he who runs may read that the same punishment for the same crime will not have the same effect upon different criminals. To a certain class of young selves (souls) and coarse bodies, corporal punishment is the only one that will be of effect. To another, loss of property is more appropriate. To another, public disgrace, dishonor, degradation from social position, would be more painful and less acceptable than death itself. To a fourth, a word of reproof and censure is as keen. Even modern and civilised nations practise whipping and enforce capital punishment; extirpation of lobes embodying criminal tendencies and sterilisation of criminals is being seriously discussed.¹ And it is difficult to say that

¹The State of Indiana in the U.S.A., actually, in 1907, passed a law for the sterilisation of sex-criminals. California followed in the same year. Several other states, of Europe too, have done the same since. But sterilisation, by the Steinach process of vasectomy or ligature, does not prevent the individual from spreading venereal disease or even committing rape. Mutilation seems to be the only appropriate preventive as well as punishment; that is, extirpation of the seed-vessels and complete deprivation of virility.

In this connection, it seems desirable to quote more fully from the judgments of Messrs. Justices Darling and Greer, from which a few sentences have been extracted at pp. 496-497, *supra*; and to give excerpts from some other writings also.

Hindu (of Madras) d/- 11-2-1919, published this:

"At the Central Criminal Court, London, on January 10, 1919, at the close of the hearing of a charge of incest, Mr. Justice Darling said, 'I have tried at these sessions, two cases of incest committed by a father upon his young daughter...How it was that Parliament enacted that these cases must be heard in secret, I do not know....It would be very much better that these cases should be heard publicly, as other cases with regard to rape and carnal knowledge of women are now heard. They are no more indecent, in their details, than the others...I can only think that, knowing that these cases were never judged in the King's Courts before 1908, but were judged in the Ecclesiastical Courts, which heard them in camera, they (the Parliament) reverted to the

mutilation is always worse than capital or other punishment. The denizens of the jungle prefer to bite off their own limbs themselves, to obtain freedom from traps and have liberty to roam about at will, rather than suffer imprisonment.

ancient practice (in the new Act which brings them within the jurisdiction of the King's Courts). I have now tried a great many of these cases, and from the experience I have had, I would say that more harm than good is done by hearing them in camera. The offence is far from uncommon, and I believe that the fact that trials and sentences are never allowed to be reported, leaves most people in ignorance of the Statute. Many, in the course of the proceedings before me, have said that they did not know they had committed a crime."

Leader (Allahabad) d/- 10-8-1923: "In his charge to the grand jury, at the opening of the Leeds assizes in mail week, Mr. Justice Greer said that statistics showed that there was one class of crime which never seemed to diminish. He referred to *indecent attacks on young girls, young boys, and young women*. For his own part, he regretted exceedingly that the only weapon, for dealing with such cases, given to judges, was sending the accused to prison. The punishment of the 'cat' ('cat o' nine tails', i.e., whipping) would be more likely to have a real effect than in the cases where it would be administered—robbery with violence and similar offences. A man who committed robbery with violence was usually a man with courage, who had not the fear of the whip to the same extent as had these cowards who attacked young girls and boys."

In the Indian Penal Code, whipping is permitted in such cases, as well as in theft and robbery. I believe this has now been done in Britain also. But here again, there is need for more psychological scrutiny and discrimination than Mr. Greer has taken into account. Medical investigators tell us (e.g., Kraft-Ebing in *Psychopathia Sexualis* and Iwan Block in *The Sexual Life of Our time*) that, to some coarse abnormals, whipping on the posteriors is a stimulant instead of deterrent. On the other hand, to some robbers, who commit cruel violence on victims out of sadistic pride, *darpa*, severe whipping would be fitting curative humiliation and breaking of pride and softening of spirit, by enabling them to realise that others feel as they are now feeling. In short, the judge, *prād-*

ment. To other organisms with a more delicate nervous system, nervous shock of mutilation would mean death at once. Also, to a person with capacity for looking before and after, and for repentance, imprisonment and other

vivāka and nyāya-paṭi, should be, as Manu enjoins, a person of brāhmaṇa education and psycho-physical knowledge and discriminative as well as just temperament.

Letourneau, *Evolution of Marriage*, has the following: "The indigenous Indians of California couple after the manner of inferior mammals, without the least formality, and according to the caprice of the moment: (p. 43)." The same is reported of the Esquimaux of the Arctic regions, in the extreme north of Canada; but they have a 'rutting season'. Letourneau says further: "Yazidis, a sect of Arabs, unite in the darkness, without heed as to adultery or incest...Justin and Tertullian tell that Parthians and Persians married their own mothers. In ancient Persia, religion sanctified the union of a son with his mother: (††)...The Chippeways (a tribe of American Indians) couple with their mothers, and oftener still with sisters...Kadiaks unite indiscriminately, brothers with sisters and parents with children. The Caribs married, at the same time, a mother and a daughter. The ancient Irish married, without distinction, their mothers and sisters: (65, 65)...In a French title-deed of 1507, we read that the Count d'Eu had the right of pre-libation (jus primæ noctæ), when any one married (within his domain)."

Rāhula Sāṅkṛtyāyana, in his edition of *Vāḍa-nyāya* by the well-known Buddhist author Dharma-Kīrti, (circa 600 A.C.), points out that this Iranian custom of marriage of mother and son was known to Indian writers of the 6th and 7th Century A.C. :

ईरानियों के मातृविवाह की प्रसिद्धि, भारत के छठीं सातवीं सदी ईसवी के ग्रन्थकारों में भी थी—“मातृविवाहो हि तद्देशजन्मनः पिंडवर्जूरस्य देशान्तरेषु मातृविवाह-अभावेऽभाववत्” : Dharma-kīrti, *Vāḍa-nyāya*, p. 16; 'As if one should argue that, because date-palms grow in the country where sons marry their own mothers, therefore they will not grow where such marriages do not take place'.

He also refers to a sentence of another Buddhist writer of great repute, Shāṅṭa-rakṣhiṭa (circa 740-840 A.C.).

मातृविवाहः पारसीकदेशे ।

ways of punishment are more educative ; to those whose consciousness is all in the muscles, such imprisonment would mean either perpetual sleep and indolence, or fretting to death, while liberty with loss of sinning limb would be more educative.

Fourthly, the words of Manu do not always mean what they are often interpreted to mean. Where he speaks of 'cutting', the modern reader hastily understands 'cutting off'. Where he means 'branding,' the latter thinks of 'burning out'. Where he means imprisonment or other minor corporal punishment by the use of a generic word, he is supposed to mean capital punishment at once.¹

E. Crawley's *The Mystic Rose*, edited by Besterman (1932 ; revised and enlarged popular edition) is full of instances. The famous *History* of Herodotus also mentions many cases of marriages, among Greeks of various tribes, as well as Persians and others, which would be regarded as incestuous now.

It may also be noted that homosexuality is to be found in all ages and all countries, more or less ; like adultery, but in lesser degree. In the 'golden age' of Greece, the time of great philosophers like Socrates, Plato, Aristotle, and great dramatists, and great warriors, it was euphemistically known as Platonic love. But 'violent (sexual) assaults on young boys', as 'on young girls and young women', in other words, sadistic rape, have always been held criminal and severely punishable. Manu imposes mutilation, and even death by burning alive, in such cases.

¹Compare the use of the word *vaḍha* in viii. 129, 130, and the explanations of the commentators. So in poetry, where old Samskr̥t poets speak of a *mushṭi-mōya-katīh*, 'a waist that could be spanned by a hand'—quite a common fact, when (narrow, not thin) 'waist' is understood to mean only the back-part, as *kaṭi* does, the modern interpreter understands the whole of the abdomen as well as the small of the back—and so makes out an obvious absurdity ! The distinction between the meanings of the allied root-forms, *vaḍh*, *baḍh*, *bandh*, which seem to have been used in different senses in the *Vēḍas*, has been lost sight of, and the use of the first two has become rather confused, in 'classical' Samskr̥t.

Fifthly, as regards 'barbarity' of mutilations: The inexorable law of Nature is an eye for an eye and a tooth for a tooth. While it is good and right for any given individual to forgive wrongs done to him by another, Nature does not, and cannot if she would, forgive. There is no sufficient reason. The higher, the inner, Self of the wrong-doer registers the wrong done as a debt incurred, and insists on paying it to the last farthing. Such is the metaphysical *modus operandi* of the Law of Karma. The superphysical *modus* (in its highest form, for us), is that the Solar Heart takes the place of the inner Self, and certain special classes of solar rays are the means of communication and registration, like nerves.¹ In the individual

The roots seem to have respectively meant, at first, 'to slay', and 'to oppress' or 'obstruct'; *vaḍhaṭi*, kills, *bāḍhaṭe*, oppresses. In *Āyur-veda*, *vyāḍha* means 'incision', 'cutting'. Ordinarily, *vaḍha* preferably, and *baḍha* next, should be used in the sense of slaying; *bāḍha*, of oppression, hindrance, disturbing, marring, spoiling; and *bandha*, of binding, imprisoning, tying up, confining. For cutting, in the sense of cutting off, mutilation, *chhēḍa* would be most unmistakable now.

१हृदि एव देवताः सर्वाः, हृदि प्राणाः प्रतिष्ठिताः,
हृदि ज्योतीषि, सूर्यश्च, हृदि सर्वं प्रतिष्ठितं ;
हृदि अर्कः, चन्द्रमाः, सूर्यः, सोमः, मध्ये हुताशनः ;
तेजोमध्ये स्थितं सत्त्वं, सत्त्वमध्ये स्थितोऽच्युतः ।

Shankha-Smṛiti, vi, 17-19.

यमस्य दूताश्च, तथैव पार्षदाः नारायणस्य, अथ गणाः शिवस्य,
सूर्यस्य रश्मिन् अवलम्ब्य सर्वे, लोकान् नियच्छन् (न्तः) विचरन्ति सर्वदा ।

Ḍaivajña Sūri, *Paramārtha-prapñi*.

आ कृष्णेन रजसाऽवर्त्तमानः, निवेशयन् अमृतं मर्त्त्यं (त्यं) च,
हिरण्य (ण्म) येन, सविता, रथेन, देवो याति भुवनानि पश्यन् । *Rg-Vēda*.
एतेषु यः चरते भ्राजमानेषु यथाकालं च आहुतयो हि आददायन्,
तं नयन्ति एताः सूर्यस्य रश्मयो यत्र देवानां पतिर् एकोऽधिवासः ।
एहि एहि इति, तं, आहुतयः सुवर्चसः, सूर्यस्य रश्मिभिः, यजमानं, वहन्ति,
प्रियां वाचं अभिवदन्त्योऽर्चयन्त्यः, एष वः पुण्यः सुकृतो ब्रह्मलोकः ।

organism, the law appears as the working of the faculty of conscience, acting in appropriate centres in the body, where the sense of shame, shrinking, misgiving, over a sinful deed, are felt, and whence punitive reaction, expiation, issues forth later. In the national organism, the judicial court, the king, takes the place of the heart and the conscience. If the king be a truly 'divine' king, gifted with superphysical vision, and so closely identified in spirit with the gods of Nature, with Yama, the King of kings, that he can see infallibly what the punishment by Nature would be of the criminal, if that criminal were left alone, then that king may himself righteously award that punishment, and do the work of Nemesis more quickly, without blame, indeed

तपःश्रद्धे ये हि उपवसन्ति, अरण्ये, शान्ताः, विद्वांसः, भिक्षुर्यो चरन्तः,
सूर्यद्वारेण ते विरजाः प्रयान्ति, यत्र अमृतः स पुरुषोऽव्ययः सत्मा ।

Mundaka Up.

'In the *heart* (Universal, solar, and individual, for all are connected; and the brain-heart, Gr. *phren*, Skt. *hṛt*, brain as well as blood-pumping heart), are all gods, forces, powers, vital airs or humors or energies, heavenly lights, sun, moon, fire, (causal, astral, physical planes); in the midst of the Universal celestial Light is established *saṭtva*, *buddhi*, *Mahat*, Universal Mind; in that Mind dwells the Immortal and Undecaying. The emissaries of Yama, Lord of Death, Judge of the Departed; the ambassadors and messengers of *Nārāyaṇa*; the hosts of *Shiva*; (three aspects of the One Deity); all are ever ranging to and fro along the rays of the Sun, keeping the denizens of all the worlds to their proper spheres of work; supervising, controlling, governing them. Our Lord the Sun is ever going his daily round of his cosmic system, inspecting the worlds, and assigning his right place to each individual, riding in his radiant chariot of golden fire, and marking out the Paths of Death and of Immortality (Pursuit and Remuneration). He who walks on the latter Path (after having finished his work on the former), offering up his seven-fold being into the seven-fold Fire of Self-sacrifice, and lives the life of *ṭapas* and *shraddhā*, self-denying asceticism and aspiration—him, those offerings, (taking shape as angels), invite, with many courtesies and

with praise, for he is serving the gods of righteousness. But if he be not so gifted, then indeed it is best that he refrain from all punishments from which the general feeling of the public of his time revolts; inflict milder and therefore inadequate punishment, leave to Nature to supply the deficiency with disease and other physical suffering, 'accident'-al mutilations and manglings in the same or subsequent births; and win for himself the advantages of mercifulness. But let there be no doubt that physical suffering to an exactly equal amount must be the portion of him who has deliberately, consciously, caused physical suffering to another; as mental for mental. Such fearful and manifold new diseases as ravage 'civilised' countries are not noticeable in the epochs and the countries of the 'barbarous' punishments.

Sixthly, the brāhmaṇa was *not* exempt from corporal punishment. Everyone is authorised by Manu to go to the extent of even slaying a brāhmaṇa, in self-defence, or when he is caught in *flagrante delicto* in the cases of special crimes. When we remember what a Manu's brāhmaṇa would be normally, it does not seem very wrong to award to him punishment milder than that suited for the more worldly frame, for a first fall into sin and crime. And after he had 'fallen' and lost caste, for subsequent offences he would be treated like a śhūdra.

'It is the duty of the king to punish whosoever violates the law, even if it be his father, āchārya (preceptor-brāhmaṇa, friend, mother, wife, son, purohiṭa (priest-brāhmaṇa); none should be allowed to feel that he or she is above the law because of nearness to the king...Everyone has the right to go to the extent of even slaying an āṭaṭāyī, i. e., an incendiary, a poisoner, a madman brandishing arms, a robber, a violent trespasser on land or home, and a would-be ravisher of woman; whether such an one be his own guru-teacher, or

sweet worshipful words, Come this way, Sir, come this way!, this is the heaven created by your sacrifices; and they lead him thus to the Blessed abode where the all-Embracing One dwells in Sole-ness.'

young, or old, or even brāhmaṇa of much learning ; such an one should be slain at once without hesitation. A person who, thus, in the exercise of the (universally recognised) right of private defence, slays an offender, incurs no blame at all'.¹

Seventhly, that there was a superphysical science, underlying and governing the award of graduated corporal punishments, may be gathered from the verses dealing with the expiations for slaughter of animals, harmless (often very useful, indirectly, through Nature's balancings and compensations), which also are cared for by Manu, while the modern 'civilised' and 'refined' world cares for them only as edibles or as subjects for dissection and vivisection.² Such verses show also that from the standpoint of vital force (prāṇa)—as measurable a

¹पिता, शचायः, सुहृत्, माता, भार्या, पुत्रः, पुरोहितः—

न अदंड्यो नाम राज्ञोऽस्ति, यः स्वधर्मे न तिष्ठति । ...

गुरुं वा, बाल-वृद्धौ वा, ब्राह्मणं वा बहुश्रुतं,

आततायिनं आयान्तं, हन्याद् एव, अविचारयन् ;

न आततायिवधे दोषो हन्तुर्भवेति कश्चन ।

Manu, viii, 435, 450-451.

आततायिनं आयान्तं अपि वेदान्त-पारंगं,

जिवांसन्तं जिज्ञासोयात्, न तेन ब्रह्महा भवेत् । *Mbh.*, Shānti.

अग्निदो, गरुदश्चैव, शखोन्मत्तो, धनापहः,

क्षेत्रदार-हरश्चापि, पङ्क्ते आततायिनः । *Shukra-nīti*.

²For instance, verses in *Manu* and other *Smṛitis* say that to kill a cat is sin, and the sin is equal to that of killing a cart-load of mice and rats ; and the sin of killing a house-lizard is equal to the sin of killing a cartload of gnats and flies ! The reason is plain ; a cat, during its life-time, kills so many mice and rats, and a lizard, so many mosquitoes and flies ; and, thereby, is of great help to the poor householder who is ignorant of, or too poor to buy and use, the latest vermin-destroyer and insect-killer ! Modern legislators, in western countries, have had to pass laws to protect, from thoughtless 'sportsmen', the birds which eat up the insects which attack and ruin growing crops and plants and fruits ; and Government Secretariat budgets have an item, on the

quantity as electricity or magnetism or steam-power—the destruction of the whole body of a minuter animal is as the destruction of a cell or a tissue in a larger animal or in man. And corporal punishments seem to have been graded and apportioned accordingly. It should be remembered that Manu's scheme contains the germ of every subsequent development in all the sub-races of the fifth Race, and that each such development has its use and merit, when confined to the proper time, place, and circumstance, but becomes evil only by excess, by distortion, by wrenching apart from its appropriate conditions.

The race will have to develop for long, and indeed, must grow largely out of the need for any punishments at all, before the ideal kings will come again as they came in the far past. Thus does the *Viṣṇu-Bhāgavata* describe the first king, Prṥhu, partial incarnation of Viṣṇu, standard for all subsequent kings :

In himself the king combined the glories of all the great gods of the worlds. By tender fostering of the peoples, he made manifest his Viṣṇu-nature. Attracting and delighting the hearts of his subjects, by the mild grandeur and nobility of thoughts and words and deeds, he was a very king of gentleness and beauty, beyond even the Moon of the autumn-time. Like the Sun he warmed the earth and drew from it, only to give back again in purer streams. Like Fire in unsightable splendor ; like Indra unconquerable ; like Earth in patient forgivingness ; in gratifying the yearnings of men, like Heaven ; raining ever all nourishing things, like the god of the Clouds ; unfathomable like Ocean ; in sa t t v a, in

expenditure side, for milk for cats to protect the files from nibbling rats.

Also, the expiatory penances, prescribed for sinners and criminals with 'civilised' and finer minds and bodies, to be undergone by them, at option, instead of the regular punishments—these penances are, often, far more severe, far more difficult to endure and carry through, and far more refining and educative, than the coarser punishments. An Appendix will, if possible, describe those very severe 'nature cures'.

unshakeable grandness, as vast Meru, king of the mountains; like the Lord of Dharma in the spreading of education; like Himālaya, abode of eternal snow, he was the storehouse of exhaustless wonders; in riches like Kubera; in guardedness like Varuṇa; like all-pervading Wind in might of body and soul; resistless like the Lord of the Burning-ground Himself; beautiful as Cupid; self-dependent like the lion; in tender compassion for the people, like the great Father Manu himself; in sovereignty over all, like the Creator; in soul-wisdom, like Brhaspati, the Teacher of the gods; and like Viṣṇu, again, in realisation and fulfilment of the Universal Self.¹

And, as the sovereign, the chief, the head of a department of state, is and ought to be, so will every public servant, follower, subordinate be, and ought to be—a centre of trust and protectiveness, a place of refuge from all unjust harm.

“The youngers invariably follow (indeed often outrun) the example set by the older and greater. The standard, set up by the latter, is copied diligently by the former.”¹

Such, then, is the vocation of the kṣhāṭṭriya, viz., to deal with and solve satisfactorily all problems of internal and external, national and international or supernational, civil and military, executive administration.

१सर्वेषां लोकपालानां दधार एकः पृथुः गुणान्,
 गोपीथाय जगत्सृष्टेः कालं स्वे स्वेऽच्युतऽत्मकः ।
 मनो-वाग्-वृत्तिभिः, सौम्यैः गुणैः, संरजयन् प्रजाः,
 ‘राजा’ इति अधात् नामयेयं सोमराज इव अपरः ।
 सूर्यवद् विस्वजन् गृह्णन् प्रतपंश्च भुवो वसु ;
 दुर्धर्षः तेजसा इव अग्निः ; मेहेन्द्र इव दुर्जयः ;
 तितिक्षया धरित्री इव ; द्यौर इव अभीष्टदो नृणाम् ;
 वर्पति स्म यथाकामं पर्जन्य इव तर्पयन् ;
 समुद्र इव दुर्वोधः ; सत्त्वेन अचलराड् इव ;
 धर्मराड् इव शिक्षायां ; आश्रये हिमवान् इव ;
 कुबेर इव कोषाढ्यो ; गुप्तार्थो वरुणो यथा ;
 मातरिश्वा इव सर्वात्मा, बलेन सहसा ओजसा ;
 अविषह्यतया देवो भगवान् भूतराड् इव ;

Manu's Standard Ruler.

But let us now see what standard of duties is set for the ruler by Manu, the primal fount of all dharma, and especially of rāja-dharma, the ruler's duties. We have seen before, how Manu eulogises highly the good brāhmaṇa, and condemns and censures, with corresponding deepness, the bad one. In the same way, he treats good and bad rulers, kṣaṭṭriya-s.

A person of the kṣaṭṭriya temperament and virtues, who has been duly consecrated, in the prescribed ways, with appropriate education in spiritual and material science, brāhma samskāra, should be appointed, and entrusted with power, to protect all this (people, society, nation, world), in accordance with law, yaṭhā-nyāya. In the absence of a ruler, in a condition of an-archy, a-rājaka, when men were fleeing in all directions, demented with fear of one another, the Lord of all, Pra-bhu, (seated in the hearts of men, induced the elders of the people to come together, and through them), appointed a rājā, chief, ruler, king, to establish order and security, and ensure just protection for all, rakṣhā. He took and combined portions, 'doses', māṭrāḥ, of the virtues of Indra (the Shining Thunderer), Anila (Wind), Yama (Judge of souls), Arka (Sun), Agni (Fire), Varuṇa (Ocean-Ouranos), Chandra (Moon), Viṣṇu (Kubera, Lord of Mines and Treasures of all kinds); and (through intense wish-and-will of the people for such a superman) caused the great soul thus compounded, to be born among them. Because he is thus composed of elements from all the chief gods of Nature, i.e. Nature-forces, therefore he over-rules all human beings by his majesty. None can look into his eyes defiantly; he over-powers, with his gaze, the eyes and minds of all who would rebel. (vii, 1-7).

(अविपश्यतमो लोके यथैव भगवान् भवः) ;
 कन्दर्पः इव सौन्दर्ये ; मनस्वी मृगराड् इव ;
 बात्सल्ये मनुवन् नृणां ; प्रभुत्वे भगवान् अजः ;
 बृहस्पतिर् ब्रह्मवादे ; आत्मतत्त्वे स्वयं हरिः ।

Vishṇu Bhāgavata, IV, xxiii, 54-61.

यद् यद् आचरति श्रेष्ठः तत् तद् एव इतरो जनः ;
 स यत् प्रमाणं कुरुते, लोकस् तद् अनुवर्तते । *Gīta*.

The king makes the time; the *rājā* is the *yuga*, age, epoch; his conduct makes his reigning period good or evil. If he 'sleeps', is sunk in sloth and sensuality, and is neglectful of the people, the reign is the reign of Kali, Discord and all Evil; if he is 'awake', knows the evils that are prevailing, but does not take action to uproot them, then *ṽāpara-Yuga* reigns; when he does combat those evils, he makes *Tretā*; but if he tours about diligently within his domains, frightening off all evil-doers, then indeed his reign is as the reign of *Saṭya-Yuga*, the Golden Age of all Virtues. As the Sun, by his rays, draws moisture from the earth for eight months in the year, so should the king draw revenue from the country, through his public servants; and as the Sun gives back to the earth all that he has taken from it, during the remaining four months, in the form of abundant and timely rains, so should he nourish his people with all sorts of works of public usefulness. As the Air enters into the very bodies of all living beings, and circulates in every part of them, so should he enter into the lives of the people by means of trustworthy investigators and reporters. As Yama metes out rewards and punishments impartially, according to the desert of each, whether friend or foe, so should he, irrespective of whether the person concerned is dear to him or not. As *Varuṇa* ties up all (would-be) offenders (against the Laws of Nature) with unbreakable bonds (of all-enmeshing Laws) so should he, and thereby prevent them from committing offences; (the place and function of *Varuṇa* in the current Purāṇic mythological scheme is obscure now; in the *Vēdas* he was, for a time, almost the most important Deity, and seems to have represented all-enveloping all-enwrapping 'Space', most of the Samskr̥t names for which, now mean the 'sea' also). As men rejoice to see the full Moon, so should he give joy to the hearts of men by his very presence. He should consume all wicked men, especially all wicked public servants, even like Fire. And as the Earth supports and nourishes all, so should he his people. (ix. 303-311)

The Ruler's Power and Instrument of Punishment

The element of truth in "There's such divinity doth hedge a king" and 'the *divine right* of kings' is just this, that, if he behaves as the good gods of Nature do, then verily he has the elements of *divinity* in him and should

be served and obeyed with all honour.¹ But, if he behaves as the evil forces of nature, powers of darkness, then indeed he has 'the *devilish wrong* of tyrants' in him and is hedged round with *satanicity* and should be dealt with accordingly, even to the extent of slaying.

The oaths and ceremonies of coronation of a king, of installation of other high officers of state, and of appointment of various subordinates—the purpose of these ceremonies, of different grades of solemnity and elaborateness, is to impress strongly, on the *minds* of all concerned, the duties of ruler and ruled, public servant and private citizen, i.e., the general public; and to invoke the 'Forces of Light' to enter into the *minds* of king and all subordinates, by elevating their souls and filling them with noble thought and emotion of Public Service and really invest him (and them) with divinity. When this has been done, then :

The king should not be slighted, even while a minor. He represents divinity in human form. Fire, if tended carelessly and approached too close and contemptuously, burns only that one person; but the fire of royal wrath consumes whole families with all their possessions. The ruler assumes many forms, of different offices (and officers) and performs appertenant functions, responding to the needs of the people, for the fulfilment of the law, in keeping with time-place-circumstance and the power at his command. Lotus-seated Lakshmī (wealth) waits on his pleasure; victory dwells in his prowess; death in his anger; all kinds of power combine in him. He who mutinies against him, without strong good reason, goes to sure destruction. Therefore the laws which he may promulgate, in consultation with good and wise legislators (*brāhmaṇas*), for the helping of the good and the hindering of the wicked, should not be shaken lightly by anyone.

To enable the king to administer justly, strongly, effectively, the Lord Brahmā (Collective Diffused Mind) created, as his son, Aṭma-ja, Self-born Danda, Rod of Power, from him-Self, focussing in it all *brahma-tējās*, all 'forces' of all sciences, for the protection of all beings. (All forces discovered

¹See Dumas, *Twenty Years after*, ch. xxiv.

by Science, brahma, become available to and are at the disposal of the ruler, for compulsion and punishment of wrong-doers, and also for impulsion and reward of good workers. Brahmā 'creates' the king out of elements of deities lower than him-Self; but Danda he creates out of him-Self; for the Power which punishes, is the power of Reaction, inherent in the Self, as a Law of the Self's Nature. Ātma-ja means 'Self-born', 'born from the Self', and also 'child', in the ordinary sense.) All moving and unmoving things co-operate with each other and are of use and help to one another, only because of fear of Danda, punishment, Nemesis.¹ This Power of Punishment should be employed by a ruler with very great discrimination, with careful regard to all the circumstances, against only the criminal.

¹"Qui dit droit, dit force"; Victor Hugo "The State is Force"; Treitschke. "All government is based upon compulsive Force"; Woodrow Wilson, *The State*. A law is a command," and the *sanction* of the command, that which permits it, makes it possible, justifies the issuing of it by making it effective, is Force which is able to punish and compel; Austin, *Jurisprudence*; Holland, *Jurisprudence*. "The race has been educated by force and fear"; Hudson, (monograph on) *Herbert Spencer*. "All the armed prophets conquer, and the unarmed are lost. Because the nature of the people is variable, and it is easy to convince them of a thing, but difficult to maintain them in that conviction. Therefore it is desirable so to order things, that when they have ceased to believe, it may be possible to make them believe by force. Moses, Cyrus, Theseus, Romulus, would not have been able to maintain their constitutions for long, if they had been disarmed"; Machiavelli, *The Prince*, ch. vi. Machiavelli's conclusion is sound, but the argument is not well put; it compares very unfavorably with Manu's elevated, austere, grand manner. For a very entertaining dissertation, of great literary attraction as well as cogent argument, on how "Bible fetichism" on the one hand, and ill-expounded and mis-understood Darwinism on the other, abolished, between them, all belief in Designer and Design, Mind and Will, behind the universe, gave rise to an eggreious kind of materialism, and led to Marx's purely 'materialistic interpretation of history' and to World War I and general confusion—for this, see Bernard Shaw's *Preface to Back to Methuselah*. "Marx and Darwin between them toppled over

Danda, the Sceptre, the Rod of Power, the Central Authority of the State, is the real king, leader, governor, teacher, *rājā*, *nētā*, *shāsitā*; he (It) is the Guarantee, Sanction, Security, Hostage, *prati-bhūh*, for the due performance and preservation of the dharma-rights-and-duties, of all the *varṇas*, and all the *āshramas*, all sections, classes, occupations.¹

two closely related idols, and became the prophets of two new creeds." The third new creed is that of the 'prophet' Freud, discoverer of 'Psycho-analysis'; it is not mentioned by Shaw, in this connection; but has also contributed, through half-truth-presentation and great mis-understanding, to the same terrible result. "If God did not exist, it would be necessary to invent him"; Voltaire. "After an honest attempt to dispense with a Supreme Being in practical politics, some such hypothesis has been found quite indispensable, and cannot be replaced by a mere goddess of Reason"; Robespierre. For the stages through which the human mind has to pass, before it re-acquires the forgotten knowledge that Designer and Design are it-Self—see *The Science of Peace*. Shaw also holds and repeats the opinion of Machiavelli, but in better words: "There is all the difference in the world between the statesman who is humbugging the people into allowing him to do the *Will of God*, (i.e., for *their* good), in whatever disguise it may come to him, and one who is humbugging them into furthering *his own personal ambition* and the *commercial interests* of *plutocrats* who support him"; op. cit.

¹"The old saying, 'Where there is a will, there is a way', condenses Lamarck's theory of functional adaptation....This felt bracingly moral to strong minds, and reassuringly pious to feeble minds. There was no more effective retort to the Socialist than to tell him to reform himself before he pretends to reform Society...Now Darwinism made a clean sweep of all such self-righteousness...by discovering in the environment of an organism an influence on it more potent than Owen had ever claimed...It threw the authority of science on the side of the Socialist who said that he who would reform himself must first reform Society"; B. Shaw, op. cit. Manu reconciles the combatants by showing that Individual and Society can work out the Salvation of both, only by interworking intimately together; that individual reform and social reform are inseparable, and, indeed, mean the same thing; that the

Ḍanda (from ḍam, to subdue, to press down, to restrain) controls all people; it protects all; it wakes and watches when others sleep; the wise regard ḍanda as ḍharma incarnate. Rightly used, by a right-visioned wielder, it brings rejoicing to all the people; wrongly employed, it spreads woe and wailing all around. If the king failed to punish the guilty, the strong and evil-minded would roast the weak and innocent as fishermen roast fish on spits; (another and better reading is—'would devour them as large fish swallow the small'). Crows would dip their filthy beaks and dogs their snouts into the sacred offerings reserved for the lares and penates; no possessions would be secure; all things would be turned upside down, aḍhara-uṭṭara. Rare and difficult to find are persons who are by their very nature wholly impeccable; only for fear of punishment, does the world keep within the bounds of law; (Jagaḍ ḍharmé praṭishṭhate; another reading, bhogāya kalpaté, would mean, 'become amenable to mutual serviceableness'). Gods, titans, gaṇḍharvas, rakshāmsi, (bad nature-spirits), even birds and reptiles, yield service under pressure of ḍanda. But if it is misused, all varṇas, persons of all vocations, would go wrong, all laws and conventions would be broken; the whole world would be thrown into tremendous turmoil. (Witness the condition of the human world after the World-Wars I and II, brought about by sheer *mis*-government and selfish vicious ambitions of wicked conscienceless imperialist and capitalist rulers in *all* the so-called 'most civilised' countries.) Where the wielder of the sceptre is righteous-minded, truth-seeing, and guides unerringly, the 'dark, red-eyed', vigorous, crime-crushing ḍanda, there the people never fall into confusion. Only the ruler who can discern and ascertain the truth, who speaks the truth, who always acts with circumspection, never thoughtlessly, who is prājña, possessed of that higher understanding, prajña, which has grasped the secret of the the World-Process, the universal ebb and flow, who knows the nature of the puruṣa-ārtha-s, the fundamental values of the worldly life, the life of Pursuit of sense-enjoyments, (and also of the unworldly life of the Path of Renunciation), viz., ḍharma, artha, kāma (and moksha)—only such a

individual problem is the world-problem, and *vice versa*; that varṇa-ḍharma and āśrama-ḍharma are warp and woof.

ruler is qualified to hold and wield the Rod of Power. (vii. 8-26).

If the ruler wields the Rod of Power righteously and wisely, he and his people prosper, and all achieve tri-varga, the triple aim of life, here, (and also moksha, the fourth). But if he is mean-minded, partial, full of lusts and evil passions, then *he himself is slain* by the Rod. Danda is as a flaming fire, not to be handled by one who has not realised the Great Self; mis-wielded, straying from the path of Virtuous Law, *it destroys the ruler* himself, with all his kith and kin; spreads terror and misery all around, in the State, among the people, indeed in the whole moving and un-moving world; and the evil affects even the superphysical regions and the *dēva-s*, gods, and disembodied advanced yogi human spirits.¹

The king who, having taken oath, at coronation, to protect his people, fails to do so, should be concerted against by the people, and slain even like a rabid dog. The ruler who does not defend his people from robbers and enemies, but takes tax from them, and himself robs them of their goods—the people should take up arms against him unitedly and slay ruthlessly that ruthless incarnation of evil, *rāja-kali*.²

१तं राजा प्रणयन् सम्यक्, त्रिवर्गेण अभिवर्धते ;
कामऽात्मा, विषमः, क्षुद्रो, दंडेन एव निहन्यते ।
दंडो हि सुमहत् तेजो, दुर्धरश्च अकृतात्मभिः ;
धर्माद् विचलितं हन्ति नृपं एव सबान्धवम् ।
ततो दुर्गं च, राष्ट्रं च, लोकं च सचराचरम्,
अन्तरिक्षगतांश्चैव मुनीन् देवांश्च पीडयेत् । *Manu*, vii, 27-9.

२‘अहं वो रक्षिता’, इत्युक्त्वा, यो न रक्षति भूमिपः,
सः संहत्य निहन्तव्यः, खा इव सोन्मादः आतुरः ।
अरक्षितारं हतारं, विलोप्तारं, अनायकं,
तं वै राजकलिं हन्युः प्रजाः संनह्य निर्धृणं । *Mbh.*, Anu.-p. ch. 96.

Many other verses to the same effect, occur in several places in *Mbh.*, thus,

अधर्मदर्शी यो राजा बलाद् एव प्रवर्तते,
असत्पापिष्ठसधिवो, वध्यो लोकस्य धर्महा ।
दुराचारान् यदा राजा प्रदुष्टान् न नियच्छति,
तस्माद् उद्विजते लोकः, सर्पाद् वेश्मगताद् इव ;

"The ruler who punishes the innocent, and lets the guilty go free—he incurs vile infamy and falls headlong into hell.

तं प्रजाः न अनुरज्यते, न सद्बिप्राः, न साधवः ;
 ततः सः क्षयं आप्नोति, तथा वध्यत्वं एव च ।
 यो राजा लोभमोहेन किञ्चित् कुर्याद् असाम्प्रतं,
 सर्वपापैर्नियम्यः सः, यथा पापात् निवर्त्तते ।
 पङ् एतान् पुरुषो जह्यात् भिन्नां नावं इव अर्णवे,
 अप्रवक्तारं आचार्यं, अनधीयानं ऋत्विजं,
 अरक्षितारं राजानं, भार्यां च अप्रियवादिनो,
 ग्रामकामं च गोपालं, वनकामं च नापितं । etc.

Mbh., Shānti-p., chs. 92, 123, 273, 56.

Incidentally, the last two verses are *quoted* by Vyāsa, author of *Mbh.*, as from *Manu*; but are not found in the current recension of the latter. The purport of these six verses is: "The lawless and oppressive king, surrounded by vicious councillors, who does not restrain criminals, but encourages them—the people are perturbed by him as by a snake which has crept into the house. All good men turn from him and begin to hate him, and he has to be slain. But if the ruler is guilty of some minor misconduct, due to greed, he should be restrained by milder but effective methods. The king who does not protect, the teacher who does not teach, the priest who does not know Vēda, the wife who always speaks harsh words, the cattleherd who wishes to remain in the village, the barber who wishes to stay in the jungle—these six should be driven away, and abandoned, even as mariners abandon a broken and leaking boat on the sea".

Not to mention the revolts and rebellions of the oppressed and depressed classes, the poor, the slaves, helots, plebeians, peasants, against tyrannical despots, kings, oligarchs, of earlier times, of which the history of each country counts some; taking note of only the more recent ones, which have occurred during and since the last quarter of the eighteenth century, we find that the Cromwellian Revolution of Britain, Washington's and Bolivar's Revolutions of North and South America, the French Revolution, the Revolutions of many European and Eur-asian and Asian countries, and, last and greatest, the Russian Revolution of 1917, and the two World-Wars of 1914-'18 and 1939-'45, and their sequelæ, far from over yet (April,

As much as is the sin, to the ruler, of imprisoning (baḍha) or putting to death (vaḍha) of the innocent, even so much

1946), provide vivid and awful commentary on the verses of Manu, as to the results of *mis-government*. To understand the 'superphysical' consequences, we may consider the tremendous disturbance and *corruption* of the *mental* and *moral* atmosphere, as well as the *physical*; deaths from starvation and disease, famine and pestilence, have been widespread in the last seven or eight years; droughts, floods, earthquakes, tidal waves, frightful storms of sand and rain and hail and snow, also, have been reported in the papers with greater frequency during the last few years.

Many more abnormal, mentally and morally defective, venereally diseased, and 'monster' children have been and are being born; and food-and-cloth-famine is wrapping in heavy gloom very large parts of Europe and Asia.

Indian tradition believes in the interaction of Spirit or Mind, and Matter or Body, on the cosmic scale; i.e., interaction of the superphysical and physical planes. At the end of the Mahā-bhārata war, as its last episode, Ashvatthāmā hurls the astra (weapon) called aishika-brahma-shirah at Arjuna, and Arjuna hurls the astra called parama-brahma-shirah against it, to counteract it. Blinding light and incinerating heat filled all the space around. With very great expenditure of yoga-power, the great Ṛshis Nārada and Vyāsa suspended the action of the two, in order to prevent the complete destruction of the whole country; and desired Arjuna and Ashvatthāmā to 'withdraw' their weapons. Arjuna complied, by employing another secret force. But Ashvatthāmā said he did not possess the secret of neutralising his astra; it was therefore, with difficulty, made to exhaust itself in a comparatively less destructive manner. The Ṛshis acted as they did because 'Where brahma-shirah is met by parama astra, no rain falls in the country all round for twelve years.'

अस्त्रं ब्रह्मशिरो यत्र परमास्त्रेण हन्यते,

समाः द्वादश पर्जन्यः तद्ग्राहं न अभिवर्षति ।

Mbh., Sauptika-p., ch. x.

The U.S.A. atom-bombs that destroyed, by single blasts, the two Japanese towns of Hiroshima and Nagasaki, on 7th and 9th August, 1945, and ended the war, write the commentary on the *Mbh.* episode. The two bombs have left

is the sin to him of releasing or not putting to death the guilty. Only that ruler gathers dharma, punya, virtuous merit, who punishes the guilty and protects the innocent.¹

long-persisting effects, in the shape of very curious illnesses of humans, and ash-covered barrenness of land, for miles and miles all around—over and above the practically instantaneous death of at least one hundred thousand, and possibly three times as many, persons. And very curious phenomena, 'mirage-cinema-pictures', 'ghost-processions', of humans, domestic animals, houses, as they were moving or standing at the time the bombs fell—have also been seen and reported. Scientists of several countries are investigating and observing the effects, even after eight months now (April, 1946). And the domination of U.S.A. over Japan, and the 'subjection' of the people, is being steadily established and consolidated, by the 'liquidation' of all who were prominent military or civil officers of Japan, during the war, or are reported to have been guilty of cruelty in contravention of 'the laws of war', or are suspected of being rebellious now.

¹अदंड्यान् दंडयन् राजा, दंड्याश्चाएवापि अदंडयन्,

अयशोःमहद् आप्नोति, नरकं च अधिगच्छति ।

यावान् अवध्यस्य वधे, तावान् वध्यस्य मोक्षणे,

अधर्मोऽनृपतेर्दष्टो ऽधर्मस्तु विनियच्छतः ।

Manu, viii, 127 ; ix. 249.

As regards the mutual relations of king and people, the Declarations of Rights, and of Independence, which ushered in the Revolutions of America, and the subsequent ones in other countries, are fairly well-known. An earlier less-known one may be quoted here. Motley's *Rise of the Dutch Republic*, one of the classics of historical literature, (Everyman's Library Series, vol. III. pp. 360-361), says : "Upon the 26th. of July, 1581, the memorable Declaration of Independence was issued by the deputies of the united provinces, then solemnly assembled at the Hague. It was called the Act of Abjuration. It deposed Philip from his sovereignty... 'All mankind know,' said the preamble, 'that a prince is appointed by God to cherish his subjects, even as a shepherd to guard his sheep. When, therefore, the king does not fulfil his duty as a protector, when he oppresses his subjects, destroys their ancient liberties, and treats them as slaves, he is to be considered not

How far Leniency in Punishment ?

In connection with 'the principles' which should govern the award of punishment, one more point deserves consideration here. There is a tendency at present in the more 'civilised' countries, to go from the extreme of severity to an opposite extreme of leniency. This tendency should be guarded against. Manu enjoins the course which steers in the middle, rightly, and circum-spectly, with due regard to the *types* of the criminals concerned. The subject has been briefly discussed at pp. 197-199 of *The Science of the Self*. Some further considerations may be adduced here. The last chapter of Féré's *The Pathology of Emotions* is a powerful and convincing plea against showing indulgence to 'abnormals'. It is becoming the fashion, in some quarters, to regard all criminals as 'abnormals' of greater or lesser degree; therefore it is well to remember that, as Féré points out, such indulgence "plays a great part in the increase of *voluntary* criminality."

Perhaps one cause of the fashion of preaching that 'punishment should not be (a) *vindictive* or *retaliative* or *retributive*, scarcely even' (b) *deterrent*, but should be purely (c) '*reformative*', is that it ministers to one's feeling of self-righteousness. A worse cause, (actual, in more and more cases, now), is the wish to hide, or at least extenuate, one's own sins. In those cases in which there is real conviction behind the preaching, the cause seems to be insufficient knowledge of human nature, i.e., psychology, on the large scale. The words 'vindictive', 'retaliative', 'retributive,' are slipped into the argument, *ad hominem et misericor-*

a prince, but a tyrant. As such, the estates of the land may lawfully and reasonably depose him, and elect another in his room'...". Another version is given of the same, (at p. 324), which adds the sentence, "...The subjects are not appointed for the behoof of the prince, but the prince for his subjects, without whom he is no prince'..." Many instances of the deposition of the king, and also of the killing of him, and the election of another, by the people, are given in *Manu*, *Mbh.*, and *Purāṇa-s*.

diam, to create a multiple emotional bias in the mind of the insufficiently informed listener, as : 'We must be nobly pitiful to the poor fellow, who has fallen into sin because of his bad upbringing by others, in surroundings beyond his control.' No doubt, the circumstances should be given *due weight* in awarding punishment, but *not more than due*.

Bernard Shaw, in *Preface to 'Androcles and the Lion'* (Collected Works, 1936), discusses the subject of punishment for crime, in connection with the teachings of Jesus. These teachings he sums up thus : "1. You (i.e., we all) are the son (sons) of God... We are members of one another ; so that you cannot injure or help your neighbour, without injuring or helping yourself... 2. Get rid of property by throwing it into the common stock... 3. Get rid of judges and punishments and revenge... 4. Get rid of (marriage and) your family entanglements..." In other words : Because all human beings are flesh of the same flesh and Spirit of the same Spirit, therefore we should have no law-property-family, no *dharma-artha-kāma*, the *three inseparable and inevitable social* institutions ! And, in his customary role of paradox-maker and antithetic startler, Shaw argues to and fro, pro and con, round and round, over-states and under-states, exaggerates and under-rates, smartly, brilliantly, trenchantly, entertainingly, confusingly, jugglingly, and quite unconvincingly. As in most of his other Prefaces, and all his Plays, he is strong in fault-finding, and weak in providing remedy—a very common failing (see p. 850, *supra*). The main reason, *why* he misses the mark in such 'debates', is, that he carefully avoids grappling with the fundamental metaphysical *Why-s*. *Why* are there, these two sides of every question ? *Why* has Nature compelled humans to advance from primitive Adam, and Jesus' simple Communism, to the many very complex civilisations, each developing the three institutions (in the generic sense, though with endless variations of detail) ? *Why* is there any change at all from homogeneity to heterogeneity ; and back again ; over and over ? Manu knows the *Why's*, keeps them always in view, and therefore enjoins a System of Socio-In-

dividual Organisation which has stability; because it grasps all the antitheses that Shaw or anyone else does or can catch and display; and grasps them so as to balance them, giving each side due scope for play and swing, as the ends of a see-saw.

In the present case, amidst all his slashing onslaughts on present-day Society, and its penal and other laws and economics and 'domestics', Shaw makes statements like the following: "The thing" (i.e., inequitous inequality, thence poverty, thence crimes, thence barbarously cruel punishments) "has become so obvious, and the evil unendurable, that if our attempt at civilisation is not to perish like all previous ones, we shall have to *organise our Society* in such a way as to be able to say to every person in the land, 'Take no thought for the morrow, saying, What shall we eat? or What shall we drink? or Wherewithal shall be clothed?' This, idea of *organising society*, is very good sense, no doubt; but Shaw does not place before the public any *Systematic Scheme*. The attempt he has made, in *Guide to Socialism*, splits on the rock of 'Inability to find and apply appropriate Incentives to put forth best effort and best work' and 'Inability to secure good and wise Legislators and Rulers'; (see p. 850 *supra*, and my books, *Ancient vs. Modern Scientific Socialism*, and *World War and Its Only Cure—World Order and World Religion*; also appendices, on 'Basic Tetrads', and others, at the end of the present work).

As regards punishments, if I have understood him aright, Shaw thinks that incurables, abnormals, even petty kleptomaniacs, should be either (a) killed off altogether (as ordained by Grecian Draco, or by a good deal of medieval English law which 'hanged for a lamb as well as for a sheep'), but mercifully, gently, by means of "a lethal chamber"; or (b) confined permanently in humane lunatic asylums. Unfortunately, however, long before the incurability can be ascertained by repeated observation, when the victims of crime or their friends see that there is no effort made, by public servants, to catch and punish the criminals quickly, they (these victims and their friends)

will have 'taken the law into their own hands', and bashed in the heads or smashed up the limbs of a burglar or ravisher; for *they* would be *even more immune* from punishment, on the same principles on which the real criminals would not be readily caught and punished. In this way, Society would rush back very quickly to 'the state of Nature red in tooth and claw', and 'perish' much more rapidly than, as Shaw fears, because of its present conditions.

Shaw talks sound sense when he says that "we must regard the protest of Jesus, against marriage and family ties, as the claim of a *particular kind of individual* to be free from them, because they hamper his own work intolerably". In other words, the "few exceptional people" who *feel strongly* that they have other work to look after, (which, to them, is more important), should avoid marriage. "The disciples of Jesus, like Jesus himself, were all men without family entanglements"; and, "so keep themselves, to this day, the Roman Catholic priest, the Buddhist lama" [—not every—], "and the fakirs" [and sannyāsis] "of all the eastern denominations"; and so also, "the physically enterprising, the explorers, the restlessly energetic of all kinds; in short, the adventurous." But it needed no Shaw, scarcely even Jesus, to tell that to humans. They have known it in all ages and countries without such prompting. And now, in modern civilisation, the practice of obeying Jesus, in the letter, in respect of avoidance of marriage and its 'entanglements,' i.e., responsibilities, and deceiving him in the spirit, is becoming extensively common, by the mechanical and medical means which have 'revolutionised morals'.

Shaw has enlarged upon the same theme more fully in a paper on "Imprisonment (English Local Government)"; and in *Preface to The Doctor's Dilemma* (*Collected Works*, op. cit.), on the allied subject of Disease: "There is hardly an argument for the stern suppression of crime by penal methods that does not apply equally to the suppression of disease", (p. 308); and of poverty and of every other evil that besets the child of Adam and Eve.

After praising up the *possibilities* of therapeutic treat-

ment, injections, surgical operations, psycho-analysis, etc., he suddenly climbs down and says: "The matter is not so simple as that, and all this endocrinism may turn out to be, only the latest addition to pseudo-scientific mare's nests", (p. 296); and repeats, "The most obvious course is to kill the incorrigible villains"; "If they are not fit to live, kill them in a decent, human way", (pp. 297-299). Again, he suggests that criminals should be compelled to make financial compensation to their victims; he does so in roundabout language, (p. 305); but it all amounts to nothing else than the imposition of fines and their forcible realisation, as under present laws, in most countries. Also, Mr. Shaw wishes the State to compensate itself first, out of the fine, and then, "when possible, to compensate the victims," (*ibid.*). Manu compensates the victims first, and the State, not at all; because the State is already given tax by the public, to discharge all its functions. Indeed, Manu enjoins that the ruler shall compensate the victim or his family or dependents, out of the public treasury, if he cannot catch the criminals and make them do so. Shaw discusses the method which has been, and perhaps is being, tried, in Britain, of a 'Camp Hill', where inebriates get themselves voluntarily locked up; but have found the treatment, meted out to them, to be no less severe than that given to common criminals; so that they make haste to go out, and do not return again. He confesses that if the treatment were too soft, the staff and the institution would be "overwhelmed with volunteers"; "The Prison Commissioners know that if prisons were made reasonably happy places,...they might speedily be overcrowded", (p. 306-308). The experience of Soviet Russia has been exactly such. They started with 'noble sentiments' and tall talk about making imprisonment *purely reformatory*, and even allowed the sentencees to leave the open-air prison-premises and return, at will. But they soon found that the old 'prisoners' preferred not to go out at all, but to stay on; new ones came in, in larger and larger numbers; all declined to do any work; found it pleasant to eat the bread of idleness and laze and loll about all day.

Shortly the 'noble notions' were given up, and compulsory labor, under armed guards, was introduced instead ; but on carefully thought out, very useful, great public works, canals, motor-roads and railways, mines, forests, factories, state-farms, etc., but the labor was in accord with the capacities of the prisoners ; which is the true way of *reform*, in every aspect, public and private, social and individual.

The present writer may mention his own personal experience here. He was sentenced, in December, 1920, to a year's simple imprisonment, as a 'political offender' ; though the Government, *suo motu*, put him out of prison, against his own wish, after only five weeks ; because they themselves discovered legal flaws in the procedure of the sentencing magistrate. This writer utilised the five weeks, during which he was confined in the Central Jail of Benares, to gather some information about Jail conditions. He saw with his own eyes, that only a small part of the labor available from the prisoners was utilised for useful work—growing vegetables, grinding corn, weaving cloths and carpets of various kinds, and so on ; and that much the larger part of that available labor was wasted on useless 'hard labor', which was thought to be retributive and deterrent. The total capacity of the Jail, as he ascertained from the jailor and the superintendent, was 2200 prisoners ; but there were only some 1700 while he was there. The total nett annual cost to the Govt., of maintaining the Jail (after deducting all the monies received from sales of products) was about a hundred and twenty five thousand rupees (just over eight thousand pounds sterling, at the then rate of fifteen rupees to the pound). In discussion with the jailor, and, subsequently, after he was released, with factory-owners and men of business, it appeared that if a good manager, of a factory turning out different kinds of products and employing workmen of different capacities and tastes, could have, at his disposal, the labor of 2000 men, he would be able to pay them fair wages, keep them in comparative comfort instead of jail-hardships, and secure a nett *profit* of a hundred and twenty-five thousand rupees a year, in normal times, instead of a loss

of so much to the Government, i.e., the public funds.

If jails were conducted on some such lines, the *confinement* to fixed premises would be (1) reasonably *retributive* or *punitive*, (2) *deterrent* to the prisoner himself, as well as to others who may have wrong tendencies, and (3) rationally *reformatory*, by *educating* the sentencee into habits of steady regular work, and other good general hygienic habits, and also giving him thorough training and practice in one or other useful bread-earning work.

Manu and the later Smṛti-kāras prescribe Jail also as one form of punishment : but the word they use for it, *kārā-grha*, or *kārā-vāsa*, or *kār-āgāra*, and the details they add, show that it was a 'place for work', 'house of labor' ; of course compulsory, but useful productive work. No doubt, some of the punishments they prescribe, are much the same as those awarded in medieval times, or indeed subsequently too, until a few decades ago, in Europe. Also no doubt, they were carried out in latter-day India with the same thoughtless brutality, which Shaw, and now all thoughtful public opinion, condemns. But when prescribed by Manu and the older Smṛti-kāras in the setting of the *principles* of punishment, laid down by them, they were not barbarous ; but, it would seem, wisely discriminate, in the light of psychology.

As regards disease and doctors, Shaw would treat them much like crime and judges and jailors. To the teachings of Jesus he would add (p. 239) the teaching of James, (Epistle, ch. V) ; "Is any sick among you ? Let him call for the elders of the Church ; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him." In other words, to clause (3) of the summary of Jesus' teachings (p. 942, *supra*), he would add : 'Get rid of doctors and diseases and drugs, all together.' Easier said than done !

Shaw goes on to say : "The Peculiar People, as they are called, have gained their name by believing that the Bible is infallible : and, taking their belief seriously, they

obey these (St. James') instructions and dispense with doctors. They are therefore prosecuted for man-slaughter when their children die. When I was a young man, they were usually acquitted... Today all this is changed. The doctor never hesitates to claim divine omniscience, nor to clamour for laws to punish any scepticism on the part of laymen. A modern doctor thinks nothing of signing the death-certificate of one of his own diphtheria patients, and then going into the witness-box and swearing a Peculiar into Prison for six months, by assuring the jury, on oath, that if the prisoner's child, dead of diphtheria, had been placed under his treatment, instead of that of St. James, it would not have died..."

The cause of such behaviour on the part of "the medical profession", Shaw rightly diagnoses, with much cogent argument and recital of facts, to be "economic bias". He says that (the majority of) "doctors are hideously poor", (p. 243); and adds, by one of his customary somersaults, that "it may be admitted that *doctors have their uses, real as well as imaginary*," (p. 252). So we must *not* exterminate them, any more than priests, teachers, judges, jailors, etc.! But then, what is the remedy for the horrors he so graphically describes, in respect of crime as well as disease (as well as poverty, largely the cause of both, in conjunction with 'ignorance', a-vidyā)? "The Social Solution of the medical problem, then, depends on that *large integration of society* called generally Socialism", (p. 274); and "If civilisation is to be saved... it will have to be by a much greater regulation and *organisation*"..., (p. 307).

Now, not even Mr. G. B. Shaw can know better than Manu, that (a) Retribution, retaliation, reprisal, tends to run amuck and becomes sadism, that (b) Deterrence in excess becomes Terrorism, and that (c) Reformism, unregulated, running to sentimental softness, becomes pampering and perpetuating of criminality, on the one hand, and, on the other, creates reactive indignation and lynch-law and return to indiscriminate Retribution, in the public mind; i.e. the Biblical "Life for life, eye for eye, tooth

for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe", (*Exodus*, xxi.), and worse. In the U.S.A., 'Judge Lynch' has commanded burning alive for any and every, suspected or alleged, offence, small or great, provided the accused be colored; and European and Japanese 'imperialists' have done away with that qualification even, during the Wars.

The cruel hurt, not only to the body, but even more to the mind, of the victim, especially of crime against the person, as in rape and homosexual violence, rankles with pain and horror, in a sensitive mind, ever after; that pain can be somewhat soothed, justly, only by transferring it back to the criminal's body and mind. The Purāṇas and Manu and other Smṛti-kāras say that, in Purgatory-Naraka, the 'person', the jiva, who has committed such sadistic crime, in which *lustful pride* is a main motive, is plunged into pits full of ordure, i.e., the excrement of the organs which he has sinned against, and his mouth is filled with it, so that his pride may be utterly broken, and his soul recoil in horror from its sin, and thus be purged of it. The ruler, on the earth, may, and indeed ought to, purge the soul and body of the violent sadistic criminal by similar punishment here, and thereby save him from purgatorial experience hereafter. Fastening to a red hot iron statue, or mutilation, etc., are alternative punishments prescribed by Manu (viii, 372; xi, 103-104).¹

¹It goes against conventions, and against one's own feelings, to recommend, in cold blood, such 'disgusting' punishment. But conventions are changing. Avoidance of plain talk on sex-matters of vital importance to individual and society, is now regarded as reprehensible prudery and affectation. And, in any case, law and medicine *must* deal with all sorts of facts openly. *Similia similibus curantur* has been taken over from homeopathy, formerly derided by 'allopathic' schools, by these latter themselves, in the form of 'injections' of very minute doses. It needs to be applied to the treatment of the psycho-physical disease called 'crime' or 'sin' also. Atrocious 'dis-gust-ing' crime, caused by the lust of 'gust' ('taste'), is best cured if a jury of fellow-citizens (as now in

Such 'retribution', therefore, is not only fully justified, but desirable, on grounds of individual as well as social psychology. And it includes within itself, all needed 'deterrence' as well as 'reform'. Of course the quality

Soviet Russia) examines the case, soberly, coolly, and, on the guilt being proved, makes the criminal undergo the 'dis-gusting operation' of swallowing the ordure and the liquid excretion of kidney and bladder, and then retching, and forswearing all sexual crime for ever after, in those hours of mind-and-body horror. The oath is most likely to be engraved permanently on the whole being of the criminal in such hours of revulsion against his own crime.

That the time for 'prudery' in such matters has gone by, may be seen in the fact that almost every day's papers contain reports of sex-crimes; and uncommon occurrences, connected with such, are also reported in plain terms. *National Herald* (Lucknow) d/- 28-4-1946, reports: "Frankfurt, April 26—United States Army Medical Officers, faced with venereal disease of *epidemic proportions* and growing *promiscuity*, have made drastic recommendations to substitute the *drill-field* for *pick-up* girls in Europe...The disease rate has risen from 52 cases per 1000 soldiers a year at the end of the European war, to 427 cases, now, in some areas." *Leader* (Allahabad) d/- 28-4-'46, reports: "Nuremburg, April '27—Julius Streicher, leading Nazi Jew-baiter, alleged in the witness-box, at the War Crimes Trial yesterday, that after the Allies arrested him, following the capitulation of Germany, he was whipped and made to kiss the feet of negroes...He declared, 'I had to drink saliva; my mouth was forced open with a piece of wood, and then I was spat upon; when I was asked for a drink of water, I was taken to a latrine and told to drink.

Dear reader, call to mind that the mass murders, rapes, mutilations, that were reported in the papers, week after week, during the days of the actual war, in Europe, China, Indonesia, were much more horrible than anything indicated by the above two extracts; shut your eyes and imagine yourself amidst the scenes; take in the full horror of them; and then say whether the treatment meted out to Streicher was not right. If it failed to be curative, the reason probably was that the solemnity of a public trial, by a jury of disinterested persons,

and quantity of 'retribution' must correspond with those of the crime. Where the ruler is weak, or himself wicked, and sympathetic to the criminal instead of the victim, there the victim's soul must cry to and seek refuge in (1)

was wanting ; and the criminal's stubborn anger was reactively aroused by the angry violence of his captors, instead of his conscience. Should, however, such a criminal's conscience fail to be aroused by even such a solemn public trial, then "the lethal chamber", suggested by Mr. Shaw, would be in place, and should certainly be used. Manu and other old law-givers ordain, in cases of sex-violence, the tying of the criminals to a *sūrmī*, 'red-hot metal statue', (in place of the living human body that was sadistically violated) as one alternative. Such punishment is also ordained by them in certain cases of adultery ; but, in modern conditions, the compulsory marriage of the guilty pair would perhaps be the most appropriate ; for it would, in the majority of cases, at once turn the 'stolen joys' into mutual loathing and lifelong penance.

Rumour is rife in India regarding scandalous occurrences in institutions where girls and women are educated, and especially, co-educated. *Āj* and *Samsār* (of Benares) have published in March, April, May, 1946, from time to time, articles (without names) about the insults offered by older men-students to girls, and the actual defilement of some girls by teachers and professors. *Ēka Paṭiṭā* B.A.,B.T. (*i.e. a fallen girl* B.A.,B.T.) in a long article, published in *Samsār* d- 15th April, 1945, described bitterly, some abominable doings of others, and her own body-soiling and soul-searing personal experiences ; among other things, she wrote that she had herself heard a professor boast to the effect that 'he had rubbed up every pretty butterfly in the institution'. Anonymity of the year-old article makes one fear sensationist exaggeration if not utter falsehood ; particularly in view of the world-wide deterioration of journalistic standards of honor and self-respect ; but *Samsār* is generally supposed to be respectable, and its editors to be possessed of the sense of duty. In these circumstances, *if it may be believed that the recital of Ēka Paṭiṭā is not wholly groundless, is even true partly*, then one cannot help asking —Is the mouth of such a boaster any better than a hog's snout ? Does it not deserve to be forced to swallow ordure ? *Āj*, of 28.3.1946, translates extracts from a book by Mr. D.F. Karaka,

the Universal Self in the form of Yama, the 'Controller', 'Subduer', 'Punisher' of all sinners; and also (2) Public Conscience, representative on earth of the Universal Self and Yama, (where the king has proved to be false and treacherous pseudo-representative), which should be awakened by public agitation, and roused to punish that traitorous ruler as well as the criminal.¹

who describes his visit to a wretched Girls' School in Bombay, in which he found that the 'head master' prostituted his own unwilling shrinking daughter as well as other girls, in order to eke out his small salary.

On the other hand, *Sunsār* for 7th and 30th May, 1946, reported cases in which, during the revolutionary disturbances of the closing months of 1942, the Government police arrested one Rana Pratap Sinha and another Radhe Babu, and, for the crime of 'patriotism', not only beat them cruelly, but forced ordure into the mouth of the former and made a scavenger named Koila urinate into the mouth of the latter. What the police did in ferocious hatred of 'patriotism', a sober jury of disinterested persons may well direct calmly, as nauseating remedy, for the cure of sexual crime and excessive erotism.

In May, 1946, there was a question in the House of Commons in England, whether the Government was aware that in 60 per cent of the marriages now taking place in England, the 'brides' came to the altar already *enccinte*; and if so, whether they proposed to do anything to check this widespread immorality. The Prime Minister admitted the fact and added that the Government were taking up the matter.

Let there be no mistake. Sexual lust, sensual debauchery, has been the prime cause of the downfall of the greatest nations in the past; and it has now been the cause of the World Wars, and appurtenant horrors, still grinding mankind. Greed and pride and hate have been subsidiary causes, born of that lust. Governments and Educational Authorities should do everything in their power, by special laws, ordinances, rules and regulations, to check this awful immorality, this poisoning of the very roots of life, and consequent immense increase of all forms of dementia and disease, if they wish to save Humanity from sliding wholly into Hell.

¹The expulsion of the Tarquins is the 'classical' example of such punishment of a ruler, in Roman History.

Manu provides all that Shaw desiderates and more, in regard to the treatment of criminals, abnormals, diseased ; if only his principles are duly interpreted and applied, with the help of psychological science. And, much more, he provides a complete "public regulation and organisation" of Society, such as Shaw craves, but cannot outline.

Manu alone, of all the known Patriarchs, Teachers, Lawgivers, of Mankind, has bestowed on His Progeny, a Scheme which is *complete* ; and is, therefore, thoroughly proportionate, symmetrical, and rational in all its parts, takes account of all aspects of human nature, and provides for them all. Each later teacher and so-called founder of a religion, has fastened upon a part of that Scheme, and emphasised this item or that other item, in consequence of his own special temperament, and with reference to the special circumstances of his period and country.

Two more excerpts, to throw into relief Manu's solution of the problems which Shaw only states ; he does so with great power, and suggestiveness, let it be acknowledged once again ; all which makes good introduction to Manu.

Shaw says (p. 310) : "From the criminal's point of view, punishment is expiation ; and their bitterest complaints of injustice refer, not to their sentences, but to the dishonesty with which Society, having exacted the price of the crime, still treats the criminal as a defaulter. Even so sophisticated a man as Oscar Wilde claimed that, by his two years' imprisonment, he had settled accounts with the world, and was entitled to begin again with a clean slate. But the world persisted in ostracising him as if it had not punished him at all".

Manu expressly commands (p. 919, *supra*), that the criminal who has undergone punishment shall be regarded as

which has been made famous in English literature by Macaulay's *Lays of Ancient Rome*. The stamping out, by the Roman Senate, of the Bacchanalian secret orgies of lust, sexual and homosexual rapes, and murders ; and the execution of seven thousand men and women orgiasts, circa 180 B. C., described in Livy's *Rome*, Bk. 39, is worth careful study by all educationists and statesmen.

purified, as made pure, thereby, and shall be treated as re-instituted in society. More emphatically and clearly he says:

No good citizen should have any dealings with sinners and criminals, *énaśvi-s*, who have 'not been washed clean', *a-nirvikṭa*, (from *nij*, to wash, to purify), purified, by expiatory punishment or penance; no good citizen should despise them or avoid them after they have been so purified. But the penance of those who have killed a child, or a benefactor, or a refugee, or a woman, should be regarded as life-long, for social purposes, and no good citizen should dwell in the same house with them, even though the law-court may have imposed lesser punishment for special cause.¹

१एनस्विभिः अनिण्क्तिः, न अर्थे किञ्चित् सहशचरेत् ;

कृतनिर्णेजनांश्चैव न जुगुप्सेत् कर्हिचित् ।

बालघ्नांश्च कृतघ्नांश्च, विशुद्धान् अपि धर्मतः,

शरणागतहन्तृंश्च स्त्रीहन्तृंश्च न संवसेत् । *Manu*, xi, 189-190.

Judge Lindsay, in his book, *The Revolt of Modern Youth*, (pub. 1928), says: "If the purpose of our system of criminal jurisprudence, and of our prisons and other penal institutions is *punishment*, then they are admirable successes, and lack nothing save the rack, the boot, the thumb-screw, and the boiling oil...If, on the other hand, the real purpose of our system of criminal justice is to make people over again, cure their defects, normalise their point of view, to the end that they may be restored to society as useful citizens, then we are not within sight of it—save in the case of a few prisons that are managed by men of vision and imagination...Ninety per cent of those treated by the punishment method become criminals for life. Society tells them they are criminals and treats them as such, and they accept the suggestion...The gentler method, however difficult, and whatever skill it takes, does restore offenders permanently to Society, while the method of force and violence permanently alienates them from it". All this is in the same vein as G. B. Shaw's dissertations; and like Shaw's too is Mr. Lindsay's sudden realisation that he has said too much, and his consequent quick unsaying of it. "Corrective punishment is often necessary, and the fear of such punishment is undoubtedly an effective deterrent to many a would-be offender against Society. I am not advocating the omission of punishment, provided it be cor-

Further Note on Co-Education

For the reasons mentioned in the immediately preceding pages, Education should be safeguarded against sex-foulness with special vigilance. Co-education has been discussed on pp. 486-559, *supra*. The latest news about Soviet Russia is that it is giving up Co-education after sad experience of consequences. Educational Institutions should be, in the country, what temple-rooms are in family-houses. Erotomaniacs, temperamentally unchaste, congenital prostitutes and rakes, of both sexes, should be kept far away from them. Adulterers, paramours and mistresses, demi-mondaines, boy-polluters and girl-defilers, Hollywood stars, *gandharva-s* and *apsarā-s*, 'free-lovers', may live in their own hectic and ghastly world of obscene cinemas, lascivious dramas, and drug-and-drink restaurants. In U.S.A., the haunts of 'the fallen' are known as 'red-light districts'. Modern capital towns of most western countries have similar parts and 'night-sides', in which

rective and curative rather than vengeful punishment"; (pp. 351-354).

Lindsay had to deal mostly with uneducated or half-educated sexually erring adolescent boys and girls, often 'street arabs'. The remarks made on Shaw's views above, apply to his also. This book of his, also his *Companionate Marriage*, both very informing, provide, by their defects as well as merits, useful comment on Manu, and throw into relief, Manu's comprehensiveness. Lindsay's "confidential talks" with offenders are like Manu's 'confessions to the spiritual preceptor'. Manu does not make the mistake of being more kind to the criminal than to the victim; which mistake Lindsay seems to make. Gorgeous hospitals are made by the modern West for the use of sinners and paupers, while honest toilers go without meals. "The gentler method" which Mr. Lindsay (and also Mr. Shaw, partly) suggests, requires ten times as many 'gentle' practitioners of the method as the criminals, and a vast amount of patience, time, and public funds; of the benefit of which, the non-criminal public must be correspondingly deprived. Psycho-analytic treatment has been found *impracticable* for just this reason of excessive expenditure of time and money, utterly disproportionate to the good results achieved, if any; see A. Crichton-Miller, *Psycho-analysis and its Derivatives* (H. U. L., pub. 1933), ch. ii, especially p. 118.

'Jekylls' become 'Hydes'. But even in 'respectable' society, in all these 'advanced' countries, there is much free 'petting' and 'necking', and many consequent conceptions, abortions, venereal disease, and also suicides.

In India, *pardā* (seclusion of women) *must* be abolished, and girls *must* be educated; but rationally, with due regard to psychological and physiological facts and domestic and social integration; Mahā-rāshtra, Gujerāt, Tamil-nād, Āndhra, even now (though ways are changing there also) have some good example to show, of the proper middle course between extreme *pardā* and extreme no-*pardā* (of harem-skirts, mixed bathing, 'nudism', dancing with another's wife or husband, etc.). The *new* western sort of Co-education need not be the necessary consequence of abolition of *pardā*. Co-education of that sort has never been Sva-deshī (indigenous, 'of our own country').

The old law-givers enjoin that girls must be given education; but *appropriate* education, for their special vocation in life, of wife and mother and mistress of the household, *domina*, (exceptions excepted, always); education in domestic science and work, various fine arts, literature, hygiene, care and upbringing of children—things far more *vital*ly important and *honor-worthy* than a vast amount of academic learning or barren expertism; and also than the hundreds of utterly artificial and vastly mischievous vocations of men and women that have been created by modern western civilisation.

At the same time, the old lawgivers emphatically warned also, against indiscriminate mixing of men and women; (see pp. 489-493). The frequency of trials for the crime of incest and other forms of sex-assaults on boys and girls, has been mentioned before, (pp. 921-924); and the Parliament there has enacted special law about them. Widowed, and now and then unmarried, girls, seduced by their own men-relatives, and then heartlessly driven away from home, either to commit suicide, or to sell their bodies for bread, or to emigrate as wage-slave and prostitute to some far-off island—cases of such are well-known to every grown-up man, in India, especially if he is a lawyer. The present writer has happened to hear the heart-rending wailing, wailing, of one such unfortunate, on a public road, on an evening; many other cases, of such women, who found domestic service in family-homes, are also known to him. He also knows of some cases in which men-relatives

or others, out of sheer devilish sadism, impregnated a girl just before she was married ; to leave a burning stain on her soul for all life, and impose their own progeny on another, like 'the cuckoo'. (The word 'cuckold' appears very frequently in Shakespear's plays and the characters, who sling the word at others, and gloat over the consequent humiliation of those others). Suspicions often arise in such cases, and the whole happiness of the family is ruined, in consequence). All such horrors should be fought against by all who wish well to the new generations of mankind, all who desire to uplift humanity, and make the earth fit to live on, for honest men and women. Publicity, exposure, so that the general public may be awakened, may sling away the ostrich policy which usually hushes up such foul wrongs, and may bring such devilish sinners to punishment—this seems the only way to check the evil. When they realise that the public is up in arms against them, they will restrain themselves.

Co-education, of sex-conscious boys and girls, to be successful in India, should be confined to genuine and comparatively small Guru-kulas, 'Teachers Family-Homes', presided over, conducted and taught, by married men and women ; who have their own children among the students, and who 'brood' over them all in the true 'parental spirit'. Co-educators inspired by such 'parental spirit', of *alma mater et alumnus pater*, would be able to bring about many beautiful and happy marriages among their pupils of compatible tastes and temperaments, after the pupils have read, under their advice, a few good books, (now available) on the subject of sex and marriage. In the better conducted institutions in U.S.A, it seems such marriages of pupils are encouraged, and occur often, and the married pair live together, and pursue their several special vocational studies in separate classes, if they are not studying the same subject. The giving, by a guru, to a worthy pupil, of his own daughter, in marriage, is one of the eight forms of marriage, mentioned by Manu ; and many instances of such are given in *Ītihāsa-Purāṇa*.

With the present ways of 'herd-education' in India, Co-education is disastrous, for morals, and therefore for social integrity and solidarity. The society which allows sex-defilement of its young, does not place high value on chastity, conjugal fidelity, mutual trust, and faithfulness, is treading fast the downward road to death and hell.

The corruptions which have arisen, through the usual 'excess', in the existing institutions of law-and-religion, property, marriage-and-family, are no doubt very great and very wide spread, all over the world. But to kill is not to cure. They must be restored to normality and health, by cutting off all diseased excrescences. Some hasty persons loudly call for the immediate abolition of all such institutions ; but they offer nothing instead, except 'do as you like'. They can be safely abolished only when the mind and body of man change so much that love-lust only will remain in the world, and no hate-lust nor jealousy ; that woman's body will retain beauty intact after child-bearing ; that children will grow up by themselves, without anyone taking care of them, or will be taken care of and brought up affectionately by public institutions, etc.; in short that pleasure only will be left and pains will be annihilated ; that there will be only gains for all, and no pains for any ; that all the metaphysical, psychological, and physiological laws, which have so far governed the world, will be replaced by an entirely new and different set.

In the meantime, since 'every dog will have its day', persons who are compelled by their temperaments to indulge in blind destructive criticism of all and everything, without propounding anything constructive, must go on so indulging. They serve at least this useful purpose that they are goading and provoking those who are blindly, or interestedly, with deliberate viciousness, clinging to the corrupted old ways, to open their eyes to the necessity for reformation and restoration.

Marriage of virgin youth and virgin maid is the ancient Indian ideal, and therein only is long life, stability, well-being for individual, and family, and society. But if the bulk of the 'modern' mind in India also, aping the west, deludes itself with the notion that foulness is cleanness and cleverness ; that free love and promiscuous intercourse and 'experienced' marriage to-day and divorce to-morrow, and 'do as you like in the brave new world', is the proper ideal for 'smart' young men and 'smart' young women ; and that virginity is 'goody-goody' ; then India will also have to pass through the Purgatory through which Europe has been passing ; a more Hellish Purgatory than India has yet experienced.

May the Light of the Spiritual Sun illuminate the Mind of the Indian People, and give it Strength and Wisdom to avoid such horrors and hold fast to Righteousness.

CHAPTER IX

(5) WHAT IS MAN ? (6) WHAT IS STATE ?

Of the eight queries we put before ourselves (pp. 882-3), as covering the whole field of Political organisation, four have been answered briefly. Under the third, Manu's 'Standard Ruler' has been described in short (pp. 929-31). The history of Rāma, narrated by India's 'first poet', āḍi-kavi, Vālmiki, in *Rāmāyana*, is the classic portrayal, in detail, of the body and mind, the appearance, thoughts, feelings, utterances, deeds, of the 'Ideal Hero', 'Standard Man', 'Measure of Kings'¹. That is why he is regarded as an *ava-tāra*, a special 'descent', a great focusing and manifestation on earth, of the divine Spirit of Goodness, Beauty, and Truthfulness, of Power, Majesty, and Justice, come to set example of Right Life to kings in particular and human beings in general. A later poet has put into the mouth of Rāma, these beautiful and solemn words :

Ye kings to be, of earth !, with bended head
Doth Rāma pray to you, again, again—
With painful labor have I built this bridge
Of Righteousness, leading from earth to heaven ;
With the same labor may you guard it well,
And keep it firm, in full repair, and guide
Our Father Manu's children on to it,
And see them safe across, from age to age.²

¹ आदर्श-मनुजः, मर्यादा-पुरुषः, प्रतिमानं महीभुजां ; Such are the words of Vālmiki. Views vary from age to age, with varying circumstances, as to what is right and proper, and what is not ; but some general ethico-psychological principles hold good throughout. The goodness of some acts of Rāma would not be readily conceded today.

² दुःखेन अयं निर्मितो धर्म-सेतुः, यत्नेन एव रक्षणीयो भवद्भिः,
नत्वा सर्वान् भाविनो भूमिपालान्, भूयो भूयो याचते रामभद्रः ।

In the English rendering above, the allegorical ethico-philosophical interpretation has been incorporated, of the great bridge of stones which Rāma's army built across the broad channel between India and Ceylon, at Rāmēshvara, to besiege Rāvaṇa in Lankā, and slay him, for having stolen Rāma's queen, Sītā (which word means 'well-cultivated land' also).

Alas !, very few have been such kings, after the 'Solar' and 'Lunar' dynasties degenerated in India.

(5) What is Man ?

The fifth query may be shortly answered thus : For the purposes of a rational Political Organisation, all human beings, with their less-developed dependents, who are sufficiently evolved in intelligence to wish consciously to remain together, in association with each other, in families, groups of families, clans, tribes, communities, in short Society of some sort, are connoted by the word Man here.

From such Society in general, gradually specialise and emerge, State, Government, and Ruler or King. The distinction between these four is now generally recognised by western writers on politics¹. 'Society' refers to 'man' alone; not necessarily to any 'territory'. Add the ideas of 'territory' and of some 'organisation', and you have the 'State'. Add again, the idea of a group of persons with some power to control the organisation, and you have 'Government'. Make one person chief of that group, and you have 'Ruler' or 'King'. Each of these four can have, has had, and has today, many forms. For practical purposes, the last three go together inseparably; 'king' or chief 'ruler' may be imperialist autocrat, more or less strictly limited constitutional monarch, republican president, or totalitarian dictator². We will deal with the origin and growth of all four under our sixth query.

(6) What is the State ?

Western writers have put forward four theories, broadly speaking, as to the origin of the State³ : (1) God

¹ See, f.i., ch. i of Stephen Leacock's *Elements of Political Science*.

² Fuller discussion of the subject will be found in the present writer's *Ancient vs. Modern Scientific Socialism*.

³Skt. technical terms for Society, State, Government, Ruler (king), are, respectively, समाजः, राष्ट्रं (or राज्यं), शासनं, शासकः or शास्ता (or राजा), samāja, rāshtra (or rājya), shāsaṇa, shāsaṇa or shāstā (or rājā). Rājya has become too closely associated with 'monarchical king'; there-

made the king; (2) War made him; (3) People made him by Social Contract; (4) Social Evolution and social understandings and agreements from time to time, gradually,

fore *rāshtra* is preferable. *Rāshtra* has other allied significations also, and, therefore, a fuller connotation. It occurs often in *Rg-Vēda*, *Atharva-Vēda*, *Āṭharēya Brāhmaṇa*, *Mahā-bhāraṭa*, *Rāmāyaṇa*, *Purāṇas*, and later works, in several, but allied, senses.

राष्ट्रं णि वै विशः । *Āṭharēya Brāhmaṇa*. स अहं एषां राष्ट्रं स्यामि । विशः त्वा सर्वां वाञ्छन्तु, मा त्वद् राष्ट्रं अधिभ्रशत्; उषो राजः मन्यमानः ब्राह्मणं यजिघत्सति, परा तत् सिच्यते राष्ट्रं, ब्राह्मणो यत्र जीयते; तद्वै राष्ट्रं आत्तवति नावं भिन्नां इव उदकं, ब्राह्मणं यत्र हिसन्ति, तद्वाष्ट्रं दुच्छुनाः । *Atharva*. राष्ट्रस्य एतत् कृत्यतमं यद् राज्ञोऽभिपेक्षनं; अनि अबलं राष्ट्रं दस्यवोऽभिभवन्ति उत । *Mbh.*, *Shanti*, ch. 95. राष्ट्रे स्वपिति, जागर्मि । *op. cit.* ch. 77. हतशिष्टाश्च राजानः, कृत्स्नं चैव समागतं चातुर्वर्ण्यं, महाराज !, राष्ट्रं ते कुह्नाङ्गलं । *op. cit.*, ch. 37. ऊधः छिन्धात् तु यो धेन्वाः शीरार्थी, न लभेत् पयः, एवं राष्ट्रं अयोगेन पीडितं, न विवर्धते । *op. cit.*, ch. 71. इक्ष्वाकूनां इह अद्यैव कश्चिद् राजा विधीयतां; अराजकं हि नो राष्ट्रं विनाशं समवाप्नुयात् । *Rāmāyaṇa*, II, ch. 67.

'The people, *vishah*, are the State, *rāshtram*' (cf. French 'States-General'). 'May I be the king, *rāshtram*, of these (people)', or 'I am the State', (*état, c'est le moi*). 'May the people, *vishah*, desire you; may not the State, *rāshtra*, fall away from you'. 'Where a haughty, harsh, and wilful king, *rājā*, oppresses and kills good and wise persons, *brāhmaṇa*-s, that *rāshtra*, kingdom, is demoniac, it is soon overrun and destroyed by enemies, even as a broken leaky boat is sunk by intruding waters'. 'The first thing for a people, *rāshtra*, to do, is to instal a chief ruler, *rājā*; a *rāshtra*, without an *Indra*, king, is weak, bandits spread over it unchecked'. 'When the *rāshtra*, the people, the country, sleeps, I wake and watch'—says the dutiful ruler. After the *Mahā-bhāraṭa* war was over, *Kṛṣṇa* said to *Yudhishtira*, victorious but desolate because of the vast slaughter and general devastation, (cf. the condition of the victors, after the second World-War): 'This tract of country known as *Kuru-jāṅgala*, the people of the four *varṇa*-s (vocational classes, castes) that dwell in it, and the chieftains

almost silently, developed and brought to birth, State and King. Only excessive emphasis on one or another aspect, makes these theories seem different. In reality, the first three are included in the fourth. As the different parts of a tree are all pre-included in the seed, so State-Government-King are pre-included in, and gradually manifest by the evolution of, Society¹.

Manu's pronouncement, on 'the creation of the King', has been recorded before (pp.931-2). *Mahā-bhārata*, *Shanṭi-parva*, ch. 66, supplemented by *Vāyu* and other *Purāṇas* (see pp. 93—104 *supra*), recounts excellently the origin of all four in combination.

In the earliest times, human beings lived together in innocent peace, like good children (as tribes of so-called 'primitive', as distinguished from the 'degenerate', 'savages', which are found, here and there, even today; or as herds of harmless deer, or flocks of pigeons). Gradually, the sense of 'mine—and—thine', 'individuality', and sequential loves, hates, greeds, prides, fears, jealousies, grew in them. They began to murder one another, like fish. All peaceful life vanished. Then they made promises to each other: 'Whoever hurts another by speech or stroke, or commits adultery, shall be cast out and driven away'. But they abided not by their promises. Great unhappiness fell upon them. They gathered together and went to the Grandfather, *Pitṛā-mahā* ('Brahmā', the Patriarch of the community, in whom the wisdom of the Universal Mind, also meant by the 'Brahmā', was embodied

that have survived—these constitute your *rāshtra*, kingdom domains, territory and population'. 'The ruler who oppresses the *rāshtra*, the people, to extort wealth quickly from them is like the farmer who cuts open the udder of a cow to extract all the milk at once'; (cf., 'killing the goose that lays the golden eggs'). When Rāma had gone away to the forests exiled by his father King *Dasharatha* at the bidding of his queen *Kaikēyī* (Rāma's stepmother), and *Dasharatha* also laid dead of sorrow, the ministers, *manṭrīs*, assembled and said to one another: 'Some worthy member of this House of *Ikshvāku* must be installed as chief ruler, *rājā*, at once, this very day; for if our *rāshtra*, State, is left without a head *rājā*, it will go to rack and ruin.'

most), and prayed : 'Bhagavan !, Lord !, we are perishing for lack of an īshvara, ruler, who would compel all to keep the promises we have made to each other'. He directed them to Manu. Manu would not agree : 'Rulership is very worrisome, very difficult, amongst ill-behaving, deceitful, quarrelsome human beings'. The people coxed and cajoled and assured him : 'We will provide all needed assistance ; we will give you a tenth of the produce of the land ; we will build up, for you, stocks and stores of treasure and grains ; we will marry you to a beautiful wife ; and we will give you sturdy well-armed guards to do your bidding, carry out your decisions, enforce your commands, and surround you as gods surround Indra. So you will protect those who are good and virtuous among us, and suppress those who are vicious and evil'. Then Manu agreed, and ruled well and wisely ; and the evil ones feared and shrank, and the good rejoiced.

In this story, we find primitive Society, the plasm, evolving into an embryonic State, by means of nascent Contracts among the People ; putting forth an incipient Government by mutual fear and compulsion : and ultimately electing and appointing a ruler with undefined general powers. The great qualities which made the chosen person worthy of such selection, may well be regarded as the gift of Nature's God ; therefore it may be said that God made the king. But also, the need for him arose because of War among the People ; therefore War made him. Also, it is patent that the People chose and accepted and made him, therefore the People made him. Further, they did so in consequence of their own mental and Social Evolution, and, thence, of understandings, among themselves, and also with the person chosen as king.

With the king's advent, happiness came to the people. But, alas !, in Dual Nature, 'every shine has its shadow'. The body-guard and the treasures, in the hands of *un*-worthy successors to the 'throne', became temptations, and means, for the oppression of the people ; and the handsome queen, instead of being regarded as the holy Mother of a Noble Dynasty, became a stimulator of unholy lust which craved harems. Thus the people fell

'from the frying pan into the fire'. They dampen the fire, from time to time, by revolutions and slayings of the evil rulers ; but the Wheel of Good-and-Evil keeps turning round-and-round.¹

1 A remarkable illustration of the circling round, 'the engineer hoist with his own petard', 'the spider caught in its own web', is being painted on the current page of Indian history. By means of the Railway, the Post, the Telegraph, the British Government enveloped in its meshes the whole (especially the economic) life of the whole population, and could paralyse that life in a day, by stopping all communication. But, due to change, caused by the World War, in the general political atmosphere, and the excessive dearth of the necessities of life, the Railway, Post, and Telegraph workers decided to adopt the methods of the Congress. The Railway men gave notice to the Government that they would go on strike—about a million men—from a date in June, 1946; and another quarter-million P. and T. men, from 11-7-1946. The Government bent its knees, and compromised with the Ry. Union, increasing salaries and allowances by a total of nine crores rupees a year. The P. and T. strike has begun on 11th July, 1946. The men are demanding an additional total of eleven crores rupees per year; and it looks as if the Government must compromise. It has begun with resistance, and is experimenting with measures to carry on the work; but the experiment does not seem hopeful. It should be noted that the P. & T. men are, comparatively, very well paid; they have not the sympathy of the public, which is the ultimate sufferer from increments of the salaries etc. of Government servants; and some Congress leaders have been appealing to the P. and T. unions, to refrain; but in vain. The blind Satyagraha methods which the Congress leaders taught to the public, have now been learnt by the public servants, and are recoiling upon the Congress; and are also blockading the Government, far more successfully, and incomparably more quickly, than the Congress did or could. The Governmental servants, whom the Congress leaders coaxed in vain for years, to go on 'non-co-operation' strike against the Government, and who always worked for the Government and against the public, in the political struggle, have now learnt the trick, and are playing it for themselves. 'Two can play at the game'. A strike of schoolmasters is also brewing; and these are, indeed, far worse paid, comparatively, than the P. and T. men; but the British Government will not be much concerned over that; for it will hurt the public's children rather than that Government (as distinguished from the Congress Ministries, at present in office). The Government, so powerful, when served and helped unquestioningly by its servants, against the public, is very powerless against those servants. The last straw—or, rather, spire-crushing boulder—upon its camel's back, will come when the bulk of the Indian Army and the Police goes on 'strike'. Resentment at racial contempt, and differential treatment in every respect, in barracks as well as battlefields, is widespread throughout that Army; and the spirit of nationalist patriotism is also now infiltrating into it, and putting the finishing touches. Such are the far-reaching consequences of short-sighted gross Mis-Government by 'un-ideal', unprincipled, rulers, oblivious of all 'high ideals', driven by

Probably every form of State and Government and Chief Ruler, that has been thought of and described by any western political thinker, from Plato and Aristotle downwards, is to be found described in *Itihāsa-Purāṇa*, and tried in actual practice, in the past history of India. Brāhmaṇa-rājya, theocracy or hagiocracy, sacerdotalism, ecclesiasticism, the reign and rule of the priest, (book-law); Kṣhatriya-rājya, timocracy¹, militarism, feudalism, imperialism, bureaucracy, the 'martial law' of the soldier, the 'will of the military command', (bludgeon-law, blind Force-rule); Vaishya-rājya, plutocracy, capitalism, mercantilism, the rule of the financier (proud-purse-law); Shūdra-rājya, 'demo(n)-cracy', socialism, industrialism, proletarianism, totalitarianism, equalitarianism, communism, 'mobocracy', 'an-archism', the reign of the boor, (no-law); 'Eka-rājya, monarchy, autocracy, dictatorship; Dvairājya, di-archy (as in Sparta of Greece, and Avantī of India in Mahā-bhārata days); Sām-rājya, empire, emperorship; Sārva-bhauma-tva, Chakra-varṭi-tva, Chaṭur-aṇṭa-rājya, all-world emperorship; Bhaujya, regency; Gaṇa-rājya, oligarchy; Sangha-rājya, republic; Svā-rājya, self-government, autonomy (instead of auto-cracy); Vai-rājya, (idealist) anarchy (as that of the Uṭṭara-Kurus in Mahā-bhārata times); Upa-rājya, vice-royalty; and so on. All these are des-

the basest motives only. Nemesis never sleeps; she keeps the wheel revolving. There have been small 'mutinies' very recently in the Royal Indian Navy at Bombay and Karachi, and 'strikes' of police, in some places, quickly 'appeased' by the Govt., in Behar; and, as this goes to Press, 1.8.46) strikes of Bank-staffs, Govt. office-clerks, and others, are brewing. In short, there is an Epidemic of Strikes. Heaps of letters are being destroyed by the P.O.'s; Ry. parcels and goods cannot be delivered for lack of R/R's, and all business is dislocated.

नान्धर्मश्चरितो लोके सद्यः फलति गौर इव ;

शनैर् आवर्त्तमानस् तु कर्तुर् मूलानि कृन्तति । *Manu*, iv, 172.

'Sin does not always bring its own penalty immediately; but some day, soon or late, it recoils on the sinner without fail, and destroys him root and branch'.

¹Explained as 'a military state', in *Enc. Brit.* xviii, 56(c) art. 'Plato'; 14th edn.

cribed in the old books, with their respective merits-and-demerits¹.

The first part, Rāja-Dharma, 'king's duty', of *Mbh.*, Shānti-parva, is a mine of information on all topics of political science; and is the best commentary on Manu's principles of government; as *Itamāyana* is the best portrayal of the ideal ruler. Through all the changing forms, indicated above, of state and government, run some common features, in accord with those principles:

(1) A head of the state, chief of the executive, chief ruler, king, president; (2) ministers, councillors, advisors, heads of state-departments; (3) capital town, centre, chief locus and focus of government; (4) territory; (5) treasury; (6) army; (7) allies. All these are based on the People, the Population. A state, *rāshtra*, *rājya*, is a living organism composed of these seven *aṅga*-s, limbs, members, organs, (the soul of which is the high Purpose indicated by the answer to the third query, p. 889, *supra*). None is more important than any other; all are inter-dependent; each organ is indispensable for its own special function. Still, considering the whole, defect in each

¹ *Aṭṭharéya Brāhmaṇa*, viii, 15. Dr. K. P. Jāyaswal, *Hindu Polity*, (pub. 1924) and Dr. D. R. Bhāndārkar, *Some Aspects of Hindu Polity* (1928), give much information about details. Prof: S. V. Puntambekar, *Introduction to Civics and Politics*, (1928) treats the subject with sympathy for traditional Indian ideas. The reader may however be warned to be on guard against the usual professor-scholar's 'professional' tendency to stress minute distinctions too much, attach excessive importance to small details, magnify trivial differences and by-pass the far more important substantial same-nesses, *sama-darshiṭa*, and overlook the pervasive Vēdānta-maxim, that 'All is in Each, and Each is in All'. It is patent that all the forms of state-government-ruler, noted above, are pre-present in the plasm, Society, and are thrown into prominence, now this, now that, by changing circumstances, en-vi-ron-ment. Other Indian scholars have also been delving into the subject, and published learned books, during recent years; but from the few that I have been able to look into, it has seemed to me that they have not paid due attention to the 'vocational-class' nature of the socio-individual organisation (so-called 'caste-system') which is the very heart, the soul, of Hindu Polity.

preceding (as named in the above list) is of more grievous consequence than the succeeding, for the higher-placed person sets example, which is followed by the lower-placed.¹

Though formal head of the state, yet the king must always submit to be guided by good and wise legislators and councillors, (see pp. 907-8, 933, 937, *supra*; more about the coronation oath will be said presently).

He should choose seven or eight councillors, of honored families, learned, valiant, experienced, attached to his house ancestrally, famed for great works and outstanding deeds. All important affairs of state, he should discuss with them. Even a simple enterprise is difficult to carry to success, by a single person; how much more so must be the high and very complex emprise of rulership of a state, without capable assistants. Alliances, hostilities, defence, finance, productive industries, maintenance of public services, reclaiming and colonising or conquest of new lands, consolidation of new gains, and affairs of the many other departments of public administration—all these should be carefully consulted over, in council, by him. He should also appoint as many more subordinate ministers and officers as may be needed to cope with different kinds of work, f.i., mines, factories, palace-upkeep, (king's 'civil-list', 'private domains' etc.), factories, etc. With special care should he choose *dūṭa*-s, ambassadors of various ranks and grades, (plenipotentiaries, envoys, personal representatives, high commissioners). The *dūṭa* should be

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- ¹ स्वामी-अमात्यौ, पुरं, राष्ट्रं, कोषो, दंडः, सुदृढ तथा,
 सप्त प्रकृतयो हि एताः ; सप्ताङ्गं राज्यं उच्यते ।
 सप्तानां प्रकृतीनां तु, राज्यस्य ऽसां, यथा-क्रमं,
 पूर्वं पूर्वं गुरुतरं जानीयाद् व्यसनं महत् ।
 सप्ताङ्गस्य इह राष्ट्रस्य, विष्टब्धस्य त्रिदण्डवत्,
 अन्योऽन्य-गुण-वैशेष्यात् न किञ्चिद् अतिरिच्यते ।
 तेषु तेषु तु कृत्येषु तत् तद् अङ्गं विशिष्यते ;
 येन यत् साध्यते कार्यं, तत् तस्मिन् श्रेष्ठं उच्यते ।

Kautalya's *Artha-Shāstra*, *Shukra-nīti*, Kāmaṇḍaka's *Niṭi-sāra*, and other books, enumerate the seven with very slight differences; thus some substitute *durga*, fort, for *pura*, capital town; but they explain that strongest fort and capital go together.

a person of high family traditions, upright, very trustworthy, loyal, acquainted with all sciences (of human nature), and able to read the minds, the thoughts and characters, of others, by their faces, expressions, gestures. Internal peace and order depends on the *amātya*, minister of justice; external, on the *dūta*, ambassador. The latter can create friends, or make foes, or turn the one into the other, for his state, by his discretion or indiscretion.¹

Coronation Oath.

An oath was administered to the king by the *rāja-karṭārāḥ*, 'king-makers', *brāhmaṇa*-s (by *birth*; not necessarily birth), good and wise elders, who, in consultation with the people, selected, elected, appointed him newly; or approved of him, if born from a preceding king. This was done at a solemn public ceremony of installation, in the presence of *representatives of all four vocational classes*. The oath had to be repeated thrice by the king-elect, and was to this effect:

Between the night on which I was born, and the night on which I will die, whatever good I may have done, and whatever benefit would accrue to me therefrom, my hopes of heaven, my progeny, my life—may I forfeit, and be deprived of, it, all, if I oppress the people in any way. I will follow the advice that the wise elders give me, for promoting the welfare, *artha*, of the people. I will put far away from my heart all lust, hate, greed, and pride; I will act impartially towards all, without bias of my personal likes and dislikes. I will restrain strongly, all who may err from the way of virtue. I will uphold *dharma* always, with vigilant eye. I

¹*Manu*, vii. 54-67. For other duties of the king, see pp. 402, 643, *supra*. For multifarious details of administrative work and technical names of ministers, superintendents, officers, officials, of large and small departments of public work, Kautilya's *Artha-Shāstra* must be referred to. It is a very tersely-worded statute-book, as well as intensely practical and comprehensive manual of every day administration, of a highly imperialist and at the same time state-socialist state; state-socialist, because the welfare of the people is always kept in front, and the emperor is kept subordinate to the legislator and the law-book.

make solemn oath that I will foster and protect the people of the earth, with my whole mind and speech and body, and will never act wilfully, like a self-willed, *sva-vasha*, person, but will obey and carry out strictly and scrupulously the law laid down in *Danda-nīti*, (law in general, as well as penal law in particular).¹

Kautalya-Chāṇakya's state was imperialist, because his 'mon-arch' Chandra-gupṭa was 'emperor'; but he was a constitutional emperor, much 'limited' by Kautalya and other *brāhmaṇa* 'counsellors'; and *brāhmaṇa* supremacy was insisted on. But the state was 'state-socialist' also; because, the 'monarch', or the state, owned the 'means of production', all land, forests, mines, etc., and maintained large state-farms, though, at the same time, it promoted private enterprise by leasing out freely; and, to a large extent, really spent the resources of the state for the welfare of the people. A few centuries later, all this disappeared; came a period of *ādhi-rājya*, 'over-lordship, suzerainty', (as in the days of Yudhisṭhira and Mahābhārata, or of the 'Holy Roman Emperor'), and that again reverted into the condition of separate, 'independent', kingdoms and sovereignties.

¹ या च रात्रौ अजाये ऽहं, यां च प्रेताऽस्मि, तद्-उभयम्-अन्तरेण, इष्ट-
सापूर्तं मे, लोकं, सुकृतं, आयुः, प्रजां, वृज्जीथाः, यदि ते द्रुह्येयं । *Āyārēya*
Brāhmaṇa, viii, 15. Dr. K. P. Jayaswal, *Hindu Polity*, gives many details of the Vedic ritual. A noteworthy item is that after the king had been placed on the throne by the officiants, *rāja-kartār-as*, 'king-makers', he was struck on the back with a rod, *danda*, symbolically, to remind him that he too was under the law, not above it; that he too was subject to punishment, if he misconducted himself. The vicious king *Vena* was slain by the people led by *ṛshi-s*, and his son *Pr̥thu* (see pp. 929-30 *supra*) was elected by them to the vacant sovereignty, and made to take this oath :

यन् मां भवतो वक्ष्यति कार्यं, अर्थ-समन्वितं,
तद् अहं वः करिष्यामि ; नात्र कार्या विचारणा ।
प्रिय-प्रिये परित्यज्य, समः सर्वेषु जन्तुषु,
कामं क्रोधं च लोभं च मानं च उत्सृज्य दूरतः,
यश्च धर्मात् प्रविचलेत् लोके कश्चन मानवः,
तं अहं निग्रहीष्यामि, शश्वद् धर्मं अपेक्षकः ।
प्रतिज्ञां च-धिरोहामि, मनसा, कर्मणा, गिरा,
पालयिष्यामि अहं भौमं ब्रह्म, इत्येव च-सकृत् ;

Only when he had taken this oath, then only, under stress of the high emotion and aspiration embodied in it and aroused by it, did the 'divine spirit' of 'royal majesty' and glory descend upon him, enter into him, envelope him as with an aureole, and the king-elect became fully and truly king.

The two most important features of the state have been dealt with now. The other five do not need further specification; details are numerous; and may be read in (translations of) *Artha-Shāstra*, and the conversations between Yudhishtira and Nārada (*Mbh.*, Sabhā-parva), and the former and Bhīshma (Shānti-parva and Anushāsana-parva), and Rāma and Bharata (*Rāmāyaṇa*,

यश्चान्न धर्मः इत्युक्तो, दंडनीति-व्यपश्रयः,

तं अशंकः करिष्यामि ; स्व-वशो न कथंचन ।

Mbh., Shanti-p., ch. 58.

"The obligation to the sovereign lasts so long as, and no longer than, the power lasteth by which he is able to protect them...The people as a community or *universitas* subordinates itself to one whom it *elects* as a *summum magistratus* or supreme ruler by *pactum subjectionis*, and thus creates a state....*Rex nihil potest quod de jure potest*, the king can do nothing except what the law allows"; Hobbes, *Leviathan*. Compare this with the *Mbh.* verses above. Similarities, even identities, in the workings of the minds of men, in all times and climes, are at least as patent as the dissimilarities, if we would only see. Extracts from Motley's *Dutch Republic*, to the same effect, have been given before (pp. 940-1 *supra*). The king was never necessarily hereditary in any country. Examples of *election* of kings, are to be found in the works of Herodotus, Plutarch, Tacitus, Gibbon, Merivale (*Rome*, B. C.), Duruy (*France*). *Magna Charta* of Britain is only a special and prominent post-coronation-oath, confirmatory of the first. Many instances are given in *Līlāsa-Purāṇa*; the case of *Khaṇi-nītra*, whom the people *elect*ed after driving away his wicked father, as in the case of Pṛthu, is quoted in *Kṛṣṇa, a Study in the Theory of Avatāras*. Rāma himself was appointed *yuvārāja*, not only with the consent, but by the strongly expressed wish, of the People.

parts, of the Individual, and subserve Individual Life;² they interweave as warp and woof, and ensure, in a rational and scientific manner, that 'each really does his best for all, and all do their best for each.' The one purpose of the whole of the present work is to expound this thought, and endeavour 'to justify the Manu's Way to men'.

(8) *How can Protection be effectively achieved?*

Our eighth query is also covered by the answer given to the seventh. The chief, indeed the sole, duty of the

² Shaw writes (*op. cit.*, *Prefaces*, p. 312) : "A book about Imprisonment should be also a book about freedom. Rousseau said that man is born free. He was wrong. No government...can possibly regard its citizens as born free. On the contrary, it must regard them as *born in debt*, and as necessarily incurring fresh debt every day they live; and its most pressing duty is...to see that they pay it. Not until it is paid, can any freedom begin for the individual." Manu and Veda have stated the truth on a far grander scale; and have not only stated it, but have provided for the practising of it systematically, (see pp 52-57, and 81, *supra*); 'The child of Brahma is *born* into this world *with* the burden of a *threefold debt*, to the (1) *dēva*-s ('gods', the forces of Nature which give him the whole world of objects that he experiences with his sensor and motor organs, (2) *pitṛ*-s, ('ancestors', who give him the body and the organs through which he contacts the world of objects), (3) *ṛshi*-s, who give him long-accumulated stores of knowledge which 'civilise' him. By fulfilling the duties of the first three *āśrama*-s, 'stages of life', (1) student, (2) householder, (3) 'forest-dweller', and passing from the one to the other successively in the proscribed order, a person becomes freed from the three congenital debts; and *then* only can he successively achieve spiritual as well as physical *mokṣha*, 'salvation', 'freedom', (whereby he repays the fourth congenital or rather eternal debt to the Supreme Spirit, from which is derived the person's Spark of Soul). One who endeavours to seize *mokṣha* without having repaid the debts, will fall into greater debts and deeper depths instead of rising out of them. Having (1) studied Veda, 'material-and-spiritual science', (2) reared up good children into good citizens, (3) performed *yajña*-s, acts of self-denying public service, the child of Manu should seek *mokṣha*, rest, release from all bonds of rights-and-duties, all fetters of the soul, all powers-and-responsibilities. If he wants to snatch the joy of freedom before deserving it, he will be flung into worse bondage.'

जायमानो ह वै ब्राह्मणः, त्रिभिः ऋणैः ऋणवान् जायते,

यत्नेन देवेभ्यः, प्रजया पितृभ्यः, स्वाध्यायेन ऋषिभ्यः । ४.

quoted by Kullūka in his *Tikā on Manu*, vi, 96. See also pp. 150-166 *supra*. More on the ways of repaying the congenital debts may be said in the chapter on Domestic and Eco-nomic Organisation.

state-government-king is to 'protect the varṇa-s and āśrama-s,' i.e. to make sure that each person of each class and each order, fulfills his-her right-and-duty towards every other. The king or state was originated for only this.¹

NOTE: It has been said before, that many western orientalis have harboured the notion that *Manu-Smṛiti* is a manual for brāhmaṇa-s only; that they have been very much in error; and that nearly two-fifths of the work is a 'manual for kshatīriya-s'. If we wish to see any truth in the orientalis' view, we may say that the element of it there is this, viz., that the brāhmaṇa class was entrusted and charged with the duty of instructing and guiding the kshatīriya (as well as the other classes) and seeing that he did his duty; so much so that the brāhmaṇa is, in the last resort, authorised and enjoined to chastise the kshatīriya, if he obstinately persists in wickedness; and scores of instances are given, in the *Itihāsa-Purāṇa*. Apart from this, *Manu* is at least as much a hand-book for kshatīriya-s as for brāhmaṇa-s. Political Organisation was not treated in the previous edition of this work so fully as was desirable; though a certain amount of information on it was (and again has been now) unavoidably mixed up with the exposition of Educational Organisation. A good deal of the further information needed, has been put into other books since (see f.n. on p. 971 *supra*). This, it would not be proper to repeat in the present work. (Paper and printing difficulties, due to the post-war famine of everything, are also ever-present). Still it does not seem right that 982 out of 2684 verses of *Manu* should be passed by with only so much as has been said above. A rapid Synopsis of its chapters vii, viii, ix, will therefore be attempted.

¹ *Manu*, vii, 35; see pp. 84-85 and 865, *supra*. *Mbh.*, Shanti-p., describes with fullness the 'evils of a-rāja-ka, 'king-less-ness', 'anarchy'. One pithy verse may be quoted:

रमते निर्हन् स्तेनः परवित्तं, अराजके ;

यदाऽस्य तद् हरन्ति अन्ये, तदा राजानं इच्छति ।

'The robber rejoices, robbing the goods of the weak, where there is no king to restrain him; but when others, stronger than he, rob him, then he wishes there were a king to protect him.'

The Dharma of the Kshattriya

(Synopsis of Manu's Chapter VII)

Verses 1-31 have been translated on pp. 889-892,¹ and 933-937.

(32-43). Very necessary is it that the ruler should surround himself with wise elders, counsellors and helpers of the highest quality, versed in various sciences, who would guide him to the right use of administrative power. He should never be autocratic, but should always act as decided by good and wise legislators, who would make good and wise laws, for the guidance of the ruler, the ministers, the people.

Towards his own people, the king should always be just and considerate; towards enemies, severe; towards affectionate and loyal friends, he should be sincere and straightforward, not crooked or deceitful in any way; to the learned and wise, respectful and tolerant, even if they address him harshly, on occasion, for his own and the people's good.

He should rise early and go to bed late; diligently practise self-control, and discipline himself. Many great kings, like Vena, Nahusha, Sudāh, Sumukha, Nimi, Dandaka, were destroyed for lack of self-control.

Four vidyās, sciences, should be particularly studied by the ruler; (1) Ethics, Eugenics, Aesthetics; (2) Law, Civics-Politics, Jurisprudence; (3) Economics, Trades, Industries; (4) Metaphysic, Psychology, Physiology.¹ The first,

¹See pp. 7-15 and 401-2, *supra*. Why is Philosophy, Adhyātma-vidyā or Ānvikshikī, insisted on?

मनुं एकाग्रं आसीनं अभिगम्य, महर्षयः,

प्रतिपूज्य यथान्यायं, इदं वचनं अब्रुवन्—

भगवन्!, सर्ववर्णानां, यथावद्, अनुपूर्वशः,

सर्वेषां आश्रमाणां च, धर्मान् नो वक्तुं अर्हसि;

त्वं एव एकोऽस्य सर्वस्य विधानस्य स्वयम्भुवः,

अचिन्त्यस्य-प्रमेयस्य, कार्य-तत्त्व-वर्णित, प्रभो! । *Manu*, i, 1-3.

second, and third should be studied with the help of learned elders; the fourth, mainly by direct personal observation of the world.

(44-53). He who cannot control himself, cannot control others. Ten *vyāsana-s*, evil addictions, born of *kāma*, carnal desire, should be particularly guarded against, in himself; also eight born of *krōḍha*, anger.

The former are: hunting, dicing, day-sleeping, scandal-mongering, woman-chasing, drinking, dancing, singing, instrument-playing, and aimless wandering about; when not kept within strict bounds, these lead a person into sin, poverty, disease.

The latter are: causeless fault-finding, oppressing the good, malicious injuring, envying, imputing evil motive or conduct falsely, lawless seizing of people's property, harsh speaking, hitting; these create enemies all round, and endanger the very life of the ruler. Excessive greed is the parent of all these.

Of the *kāma*-born addictions, spirituous drink, gambling, sexuality, and hunting, are the worst; of the *krōḍha*-born, striking, offensive language, deprivation of possessions.

'The Lord Manu was sitting at ease, with peaceful undistracted mind. Great *rshi-s* approached him, saluted, and said: Lord! declare to us the *dharma-s* of all the *varṇa-s* and the *āśrama-s*; for thou alone knowest *the real nature and purpose* of this measureless and thought-transcending Design of the Unborn Self-born.' (Current editions read 'mixed castes', *anṭara-prabhava-s*, instead of *āśrama-s*; but this must be an error; 'mixed castes' occupy barely three dozen verses of the tenth chapter, whereas *āśrama-s* are spread all over the book as prominently as *varṇa-s*; the wise *rshi*-enquirers could not have omitted either in their request, in favor of a minor corollary). Only he who knows both the highest and the lowest aspects, the best and the worst features of human nature, can rightly administer human affairs, and guide human beings to happiness. "The *true nature* of our existence on this planet, the origin of our being, *the meaning and purpose* of it; of what is life and what is death; and of the nature of the rule that is exerted over us; we really know nothing"; Froude, *Short Studies on Great Subjects*, art: 'Lucian'. *Adhyātma-vidyā*, *Vedānta*, tells us all this; and Manu bases his Socio-Individual Organisation expressly upon it.

Of these seven again, which are to be found in almost all 'royal circles', rāja-maṇḍala-s, each preceding one, beginning with 'drink', is more dangerous than the succeeding.¹

ध्यानिकं सर्वं एव एतद्, यद् 'एतद्' अभिशब्दितं ;

नहि अन्-अध्यात्मवित् कश्चित् क्रियाफलं उपाश्रुते । vi. 82.

अर्थकामेषु असक्तानां धर्मज्ञानं विधीयते ;

धर्मे जिज्ञासमानानां प्रमाणं परमं श्रुतिः ; ii. 13.

(श्रुतिं बुभुत्समानानां आत्मज्ञानं परायणं),

आध्यात्मिकं च सततं, वेदान्त-गमिहितं च यत् । vi. 83.

'All this world of objects, that is indicated by the word *This*, (as distinguished from *I*, Object from Subject), is only the Ideation of the Supreme Self. He who does not know the Science of that Self cannot bring any undertaking to beneficial fruition. Those only who are free from greed and lust, are not absorbed in artha and kāma, they only can rightly know dharma. They who wish to know dharma rightly, must study Vēda. To understand Vēda rightly, knowledge of Vēd-ānta, the crown of knowledge, the finality, and the last part, of Vēda, i.e., *Upanishats*, wherein is enshrined the supreme knowledge, is indispensable'.

The word 'Manu' signifies (a) a great individual of very highly evolved and advanced soul, who usually incarnates as primal leader of a great race ; (b) an office, a type, the greatest first patriarch of a race or sub-race or minor race ; (c) Universal Mind, (man, to think, to 'mentate', whence 'man', the thinker of before and after). A modern evolutionist may say 'race-mind', 'mass-mind', 'collective intelligence', instead of 'Manu'; and a Carlylean may similarly speak of 'heroes' and 'geniuses' that appear from time to time, by the 'Will of God', or 'Chance' or 'Nature', or 'Law of Evolution', as you please.

¹ Today also, intoxicating drugs and drinks are the most baneful. They are the direct cause of a vast amount of sexual vice and of all sorts of crimes. The pre-war drink-bill of Britain alone used to be over three hundred million pounds annually; and of U.S.A., perhaps twenty or thirty times as much. Indiscriminate sex-indulgence results in excessive and also feeble and sickly population, on the one hand, and, on the other, endemic agonising venereal disease and insanity; endeavours to check which, by discoveries of new drugs have always proved futile; see official reports of medical conditions of belligerent countries, during and between the two wars. Gambling, in the wide sense, covering 'speculation' and licensed 'peculation', 'profiteering', 'cornering', 'stock-jobbing', etc, also, is the cause of individual poverty to the loser, and of

As between evil addiction and death, the former is much the worse. The addict, *vyasanī*, falls ever lower and lower; the vice-free soul rises ever higher and higher to heaven.

collective poverty, on an immense scale, to the vast masses. Hunting for the sake of hunting promotes homicidal tendency and murderous militarism, besides diverting time and energy from urgent duties, and causing them to be neglected; consider the official avowals, during the two wars; of 'war for the sake of victory', 'war for the sake of world-empire', of all the belligerents (except Russia); and the fact that bombers often dropped bombs on civilian persons and property for the mere pleasure of hitting the object aimed at, the 'target'. The consequences of insulting words, physical hurt, excessive taxation, and forcible seizure of goods, are obvious. The World Wars have been due, ultimately, to these 'evil addictions' of the rulers and leaders.

Drinking is declared to be the very worst of all vices, for it is the prolific parent of all others. A western writer has said well: "Drink has drained more blood, hung more (mourning) crepe, sold up more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood (and womanhood also, now), broken more hearts, blasted more lives, caused more suicides, dug more graves, than any other poisoned scourge that ever swept across the world." The great Parāṇic allegory of the Churning of the Ocean by the gods and the titans, tells us that, from that churning issued, among other wonders, the sisters Ambrosia and Alcohol, *amṛta* and *vāruṇī*; the titans chose the latter; the gods, the former. Nature is Dual, always.

Prohibition was en-act-ed, on the national scale, in U.S.A., in 1918-1920; but, in consequence of tremendous outcry by 'vested interests' and of widespread public weakness for 'drink', despite the exhortations of well-wishers of humanity, ('Pussyfoot' Johnson became a specially prominent worker among these, and toured India also), was abandoned not many years after. This was done for the professed reason that it had given rise to enormous lawless secret distillation and traffic, smuggling, boot-legging, black-marketing, etc., and, thereby, useless loss of revenue to the Government, without any corresponding benefit to the public. On this, the journal *Unity*, of Chicago, wrote in 1934: "It is the report of every honest observer, and especially of a rapidly increasing number of frightened city and town officials, that drunkenness is increasing by leaps and bounds..... Has the Repeal achieved that most disgusting and disgraceful boon, the filling of the Government tills with revenue from liquor traffic? In New York State it has just been announced that the revenue from this poisoned source is less than half of what was estimated, and the result is attributed to continuing consumption of lawless booze..... Repeal has proved itself a complete failure. Compared with what is going on today, Prohibition was a triumphant demonstration...." (See also, *Enc. Brit. arts.*, 'Liquor Laws' and 'Prohibition').

The experience of India has been the same. When Congress Ministries were in power (1937-1939), prohibition was tried in many of the 200 and odd districts comprised in 11 provinces. Blessings for the

Verses 54-68 have been translated on pp. 267-8 *supra*.¹

Territory.

(69). Land which is not water-logged, or overrun with rank weeds and grasses, has ample sunshine and breezes, and is fertile of cereals, *jāṅgala*; is inhabited by virtuous and cultured persons, *ārya-s*; not liable to epidemics, *an-āviḷa*; possessed of pleasant scenery, *raṁya*, enjoyable, with hill, dale, springs, rivulets and rivers, woodlands; *ā-naṭa-sāmaṇṭa*, where local leaders of groups are not mutually antagonistic; *su-ā-jīvyā*, where living is not difficult to earn—such land is desirable for state-territory.²

administration arose in all, especially from the womenfolk; but of course not from those who had been engaged in the pernicious traffic. For various reasons, the Ministries felt compelled to resign. The irresponsible bureaucratic British régime promptly reverted to the old ways, repealed Prohibition, and re-started liquor-and-drugs-traffic and poisoning of the people, openly and shamelessly.

Manu declares that the king who desires revenue from liquor-traffic is equal to the butcher-owner of ten thousand slaughter-houses, and he and the ministers and educationists, who support him in this nefarious and infamous business, fall, with him, and the whole people, into the deepest hells; (iv. 84-91).

¹ NOTE. For a while I thought of cutting short, here, the exposition of the old Political Organisation, for much of the details which follow, have, apparently, no 'practical' interest now. But, on further reflection, it seemed worth while to round out the presentation of Manu's Scheme fairly completely. The details have, if not a 'practical', then at least an 'archeological', historical, psychological, and philosophical interest; and the underlying ethical principles have use today too.

² It is reported that the Soviet government in Russia has converted thousands of miles of sandy deserts and icy lands into *jāṅgala*; but at the cost of the perpetual compulsory labor of some ten million 'prisoners'; vide *New York Reader's Digest* for July 1946, art, 'The Great Globe itself', by W. C. Bullitt, former ambassador to U. S. S. R.; a tremendous indictment of the *motive* and the *utterly unscrupulous and ruthless diplomacy* of Stalin and his Communist Party, now numbering about six million members, in pursuit of their ideal of World-Communism; gloomy, oppressive, frightening to read; yet the 'public spirit' of the 'motive' is admitted.

Capital.

The capital of the state should be 'difficult of access', *ḍur-ga*, to a foe, in one of six ways : it may be surrounded by (1) waterless sandy wastes, *ḍhanva-ḍurga* (like the towns of *Rajpuṭānā*) ; (2) high and strong walls and ramparts, (or, underground excavations), *mahī-ḍurga* ; (3) deep and broad water-filled moats, *a-b-ḍurga* ; (4) thick impenetrable forests, *vārکش*, (some Indian state-capitals have, even today, dense interlocked bamboo clumps and thickets all round) ; (5) adequate armies, *nṛ-ḍurga* ; or, (6) it may be situate on a hill, *giri-ḍurga*. Of all these, the hill-fortress is the best.¹

The first three are respectively tenanted by (1) deer, (2) rats, and other burrowers and hole-dwellers, (3) fish, alligators, turtles ; the last three by (4) anthropoids, (5) humans, (6) super-humans, *a-mara-s*, (gods, spirits). Enemies cannot easily get at them in their resorts. So can they not reach the ruler residing in his fort. One strong skilful bowman, sharp-shooter, can keep a hundred besiegers at bay ; a hundred, ten thousand. The citadel-town should have abundant stores of coin, water, food, clothes ; fodder, means of conveyance ; and also a sufficient number of virtuous scientists, engineers, mechanics, machinery, and munitions, (*brāhmaṇa-s*, *shilpī-s*, *yantra-s*, *āyudha-s*). The residence of the chief ruler should be in a citadel in the middle of such a fort-town, well-guarded, fitted for all

¹ Aviation modifies this martial maxim. Yet, even in this age of aeroplanes, the hill-defence retains its superiority. *Vide* defence of Malta, Gibraltar, Chungking, and Hitler's Berchtesgaden, during World-War II. *Mahī-ḍurga* may also mean under-ground fortresses. There are many examples of such in archeological remains, and medieval constructions, in east and west. Trenches, deep cellars, hide-outs, shelters, many-storeyed Maginot and Siegfried lines, are the counterparts in the World-Wars. These World Wars provide illustrations, on a vast scale, of all the *ḍurga-s*, and in new forms.

seasons, amply provided with trees and water.¹

Consort and Spiritual Preceptor.

(77-89) The king should take a wife to himself, well-born in a great house of noble traditions, of compatible tastes and temperament, kṣhāṭṭriya quality, possessed of auspicious marks of body and character of mind, heart-attracting, virtuous, intelligent.²

He should also secure a *worthy* spiritual adviser, puro-ḥiṭa, and assistants, to help him to discharge his 'triple debt' duly. He should perform yajña-s, 'pious' works of public utility; and should, with particular care, see that no genuine educators lack necessities and common comforts.

He should collect, through benevolent and honest officers, revenues fixed by law, benignantly, not rapaciously; should spend them for promoting public welfare; and should always behave to the people as a father to his children. Over public servants who have to deal directly with the people, he should appoint well-tested supervisors, to see that the former do their work properly.

Honor to Learning.

He should specially honor all students who have finished studies which prepare for learned professions, and are 'returning' (sa-m-ā-varṭana) from the 'teacher's

¹ The underlying general ideas have not become wholly obsolete, despite the great changes wrought in the conditions of war and the mechanisation of armies, especially by aeroplanes, gigantic ironclads, submarines, mines. Whole towns and munition-factories were constructed 'under-ground' during World War II, for protection against bombers, long-range guns, flying bombs, rocket-bombs, shells; and sands, hills, jungles, streams, were utilised for offence and defence, especially in North Africa, Pacific isles and coastal countries, Indonesia, Burma, Assam. Towns and citadels have taken new forms and occupations which, instead of protecting the towns, make destruction of civilian life and property, by the invader, only the more inevitable.

² Even a 'president' of a republic would do his work so much the better if he had such a helpmate.

family-home' (guru-kula). Science and learning are the highest, best, never-failing treasure of the state; they cannot be stolen by thieves and enemies, and do not perish.¹ Far better than all pourings of libations and oblations into the fire of agni-hoṭra, is the putting of nourishing food into the mouth of the wise and virtuous educator, the living flame of Science. Giving of gifts to other deserving persons is also beneficial, to limited extents; but giving to one who 'has voyaged across the whole ocean of knowledge', is Vēda-pāra-ga, yields benefits immeasurable, unceasing.²

Leadership in battle.

For protection of his people, the ruler should always face the enemy, never turn his back to the foe, whether he

1 Even Soviet Russia, with all its talk about 'equality', finds itself compelled to 'honor' its outstanding *Scientists* with higher 'rank' and 'badges' and 'orders', than its other workers; though the scientists also are shadowed by secret police, which is said to be worse than that of any other country. As to 'stealing', modern belligerents have been making the most frantic, and often successful, efforts to 'steal' each other's 'martially' useful secrets, by means of bribes and well-disguised and very brave, adventurous, 'patriotic' spies, who have sometimes 'double-crossed' also. There are instances of such 'stealing' in *Purāṇa-s*; Shukra and his deceitful disciple Kacha, son of Shukra's rival Brhaspati; Parashu-rāma and his pupil Karṇa, who pretended he was a brāhmaṇa, though he was a kṣhātrīya. *Manu* condemns 'plagiarising' and the 'stealing of knowledge by false pretences'.

ब्रह्म यस्तु अननुज्ञातं अधीयानाद् अवाप्नुयात्,

स ब्रह्म-स्तेय-संयुक्तो, नरकं प्रतिपद्यते । ii, 116.

2 It is declared that 'Vēda-s, sciences, are countless', अनन्ताः वै वेदाः (Taittirīya); still, for practical purposes, 'he who has mastered the 4 Vēdas, 4 Upa-vēdas, (of Medicine, War, Music, Arts & Crafts & Engineering), 6 Vēda-angas (Philology, Ritual, Grammar & Rhetoric, Exegesis, Prosody, Astro-nomy-logy), 70 Tantras, and 300 subsidiary and minor sciences, Śāstras, and thousands of yet more specialised sub-divisions of these—he is said to be Vēda-pāra-ga. The abridged essence is the four Vēda-s; all the rest is known as Vēda-vāda'; Mbh., Shānti-p. ch., 22.

...पुनर्भेदसहस्रं तु, तासाम् एव तु, विस्तरः;...

शब्दो अभ्यस्यते लोके; वेद एव तु सर्वशः ।

वेदाश्चतस्रः संक्षिप्ताः; वेदवादास्तु ते स्मृताः ।

एतासां पारगो यस्तु स च उक्तो वेद-पार-गः । ch. 122.

be weaker or equal or stronger. Heroic 'defence' of his people, (not 'offence' against any innocent person or state), and submission to the counsels of the wise—this brings all good to a ruler. Soldiers fighting valorously and falling, face forward, rise to high heaven, undoubtedly.¹

Rules of War.

(90-98) Some 'rules of war' should be observed. Secret weapons, *kūta āyudha-s*, barbed, poisoned, incendiary, should not be employed. Warrior mounted on chariot or horse should not attack one on foot; nor one who surrenders; nor one who is sleeping, or unarmed, or merely looking on as spectator, or is engaged in fighting with another; nor one grievously wounded and unable to fight or frightened and running away. But also, the cowardly soldier who runs away from righteous battle and is slain while fleeing—he reaps in after-life the consequences of whatever sins his master may have committed as well as of his own; and the fruits of all his acts of merit, if any, go to his master. Whatever an individual warrior wins in fair fight—all that belongs to him; but a share should be set apart for the state. When a group of soldiers jointly win the things, the ruler should divide them equally between the winners. Such are the natural and

¹ Clearly, this verse will not cover a malicious aggressor; but it will, such of his soldiers as honestly believe him to be in the right. In a general sense, it seems also intended to keep up high spirit in the people, particularly its soldier-section. A people should live 'hardily', not become 'soft'. Rough-and-tumble games, all-in wrestling, boxing, fencing, duelling, racing, hunting of dangerous wild animals, adventures of all sorts, on land, on water, and now in water and air also—these have been practised always by men, when war was not on; sub-consciously or consciously as preparation for it, or at least generally for 'the battle of life', 'struggle for existence'. These might be turned into 'moral equivalents of war,' if a major portion of mankind were sufficiently and 'truly' civilised. There is an inherent ineradicable instinct for hate and struggle as much as for alliance and love. Both instincts (obverse and reverse of one) need to be directed to proper objects, regulated, and satisfied 'virtuously'; otherwise, they will satisfy themselves viciously. God's World-Drama, Play of Passions, is contributed to, principally by the *kshattriya* element which makes war-and-peace, and gives 'multi-tony' to what might otherwise be comparative 'monotony' (though utter monotony is impossible, any way, from the Dual Nature of World-Process).

generally recognised laws of war.¹

Strengthening the State,

(99-106) The ruler should endeavour to secure for his state what is lacking; guard well what has been obtained (f.i., territories, mines, sources of raw products, markets, means of transport, machinery); enhance the well-guarded; entrust it all to worthy persons for good use in the service of the public. If what is due to him is not yielded peaceably, he may employ force to obtain it. For developing and increasing the state's resources he should make 'judicious investment' (in the shape of subsidies, to industries, enterprises of private citizens, co-operatives, business-men who seek public welfare first and private profit afterward).

He should always keep his forces ready for any emergency; see that no one has cause to think him *roi faineant*; not let his own state-secrets be discovered by others; be always observant of weak points of enemies. At the same time, he must not agitate the public mind by too lavish display of force. He should exhibit power only to the extent that will promote confidence, not fear, among good citizens.² As the tortoise now draws back its head and

¹ In this way, Manu seems to wish to sublimate the psychological evils of war by 'chemical' compounding of them with high moral principles. But, also, the 'ideals of chivalrous war' have never been realised; and they have failed most when belligerents have been most 'civilised', as in the World Wars. Yet it is something to have the ideals there. They exercise a restraining influence.

² Alas, again! The ideal is made impossible by surround-ings. 'Masterful inactivity', 'demonstrations of military landed, naval, aerial strength', 'training and trial tours of squadrons in distant seas and airs', 'holiday marches-past', 'two-power equality', then '5 : 5 : 3 proportions', etc., all end in growling, barking, clinching, gouging, mangling, murdering; over and over again. Soviet Russia's one excuse for ruthless chaining of her population to war-preparation, is that the 'capitalist' countries are doing the same, to attack and destroy her. Between the two, the whole world is pervaded by soul-destroying Fear.

limbs within its carapace, and now stretches them out, as circum-stances require, so should the circum-spect ruler behave, confidently and uprightly to his own people, suspiciously to possible foes.

The Four Policies.

(107-112) The ruler should concentrate his mind, in stillness and silence, on the 'interests' of his state, as the heron 'freezes' on fish; exhibit prowess as the lion; pounce upon and carry away his objective, as the wolf; lie low and concealed as the hare; as occasion demands. By means of the four policies of (1) conciliation, *sāma*, (2) money-payment, *dāna*, (3) division, *divide et impera*, (4) war, *daṇḍa*, he should bring all hostile elements under control.¹ Battle is the last resort, after all the others have been fully tried. (1) and (2) are best, as most effective.

He should 'cultivate' his kingdom, as the peasant his field, weeding out the evil, fostering the good. He who 'cultivates' his kingdom, *karshayaṭi*, (which means 'ploughs', 'harrows', hence also 'oppresses') unwisely, viciously, he loses it before long, and also his life, together with that of his kith and kin. As vital powers fail when the body is over-tasked and under-nourished, so the life of the ruler perishes when the state, the public, the people is harried foolishly by him.

Administrative Organisation.

(113-121) The ruler who *organises* his state properly, makes *rāshtra-saṅgraha*, as follows, achieves happiness for his people and himself.

For every two, three, or five villages, (according to population), there should be a *gulma*, military-police-station, and a superior and larger one for every hundred

¹ In modern Americanese, the 'uncharitable' names of these are (1) cajoling, wheedling, coaxing, (2) graft, boodle, bribery, (3) sowing suspicions and dissensions, causing splits by intrigues, propaganda, eye-wash, tale-bearing, (4) intimidation, gangsterism, assassination.

villages. There should be a headman, aḍhi-paṭi, for every village; a superior one for every ten or twenty (according to size; another for every hundred; another for every thousand. The lower should regularly report to the next higher officer, the general condition of the villages and towns within his jurisdiction, and particularly all unusual occurrences, crimes, weather-damage, havoc by wild animals, floods, etc. The village headman should collect from his village, all state-dues, in the shape of corn, liquids, fuel (f.i., oil, cane-juice, milk and milk-products, i.e. goods in kind more than in cash); and out of the collections, he should take, for himself and his family, the indispensable necessities. The headman of ten villages should take for himself the whole of what is yielded by one kula (family); of twenty, by five kula-s; of a hundred, by one whole village: the chief officer of a thousand habitations may take for himself, the yield of a whole town, pura.

The mutual disputes, and lawsuits of the inhabitants, and executive work, such as maintenance of records, roads, boundary marks, public buildings, and other works connected with sanitation, education, etc., should be dealt with by the above officials; and the work of these should be supervised by personal friends and confidential agents of the ruler.¹

In every town there should be a governor of imposing personality (inspiring confidence in the good and fear in the evil), with befitting residence and entourage, who should be the head of all affairs. He should tour frequent-

¹ Administrative divisions and sub-divisions of India have continued on these same lines generally, down to this time. Remuneration of public servants was in kind, and automatic, as above, also, to a large extent, until recently. In British regime, coined money, and now paper-money, has displaced the 'kind'-system wholly, and added to the complications of administrative machinery. The similarity of Skt. kula and Russian *kulak* is curious. Ré 'personal friends', U.S.A. has, recently begun 'personal representatives' of the President. 'King's messengers' have been employed in Britain for long.

ly and keep himself acquainted with the doings of his subordinates, by direct observation during tours, and through trustworthy agents, *chāra-s*, *spasha-s*, 'spies'.¹

Public Servants.

(122-124) Public servants, appointed to serve and help the public, often become vicious and corrupt, under the combination of power, temptation, and opportunity, and begin to rob, harrass, and oppress the people. It is the prime duty of the ruler to protect the people from such scoundrels. Bribe-takers should be banished and all their property confiscated.²

¹ Unhappily, such bodies of men as Secret Service Police in Britain and U. S. A., C. I. D. in India, Gestapo in Germany, (Chēka, then OGPU, now) NKVD (?) in Russia, never remain trustworthy for long; the tremendous power they exercise creates irresistible temptations, and causes correspondingly frightful oppression, deceiving, double-crossing, all round.

² *Shukra-Nīti* adds :

प्रजाशतेन संद्विष्टं संत्यजेद् अधिकारिणं ।

'If a hundred good and reliable citizens complain against an official, he should be dismissed forthwith.' A hundred, or even fifty, or even twenty-five such witnesses would suffice, and do now and then suffice, to bring about at least dismissal of a public servant charged with bribery, (and rape and adultery not rarely), even in modern times. But the misfortune is that such witnesses are seldom forthcoming, being frightened off with threats of reprisals by cliques of ruffian officials who work in gangs, and successfully hamper and hinder the activities of good and honest officials. Such is the result of *esprit de corps*. Also, there is the danger of a 'gang' of criminals, posing as honest citizens, conspiring against an upright officer who is trying to bring them within the clutches of the law; and cooking up false evidence against him; or even of causing serious hurt to him; or even murdering him. Always is good being transformed into evil. *Demon est Deus inversus*. Only by the rise of an extensive *contrary esprit de corps* among the people can the evil be combated. Persons shrink from being cited as witnesses in criminal cases even in Britain; much more in U. S. A. where advocates are allowed to cross-examine as

(125-144) The families of those public servants who have to go about from place to place on duty, and cannot carry their families with them, should be duly provided for in their homes, by the ruler. Necessaries of life should be assured to even the lowliest workers.¹

Taxes.

Taxes should be levied from persons in trade, with due regard to the amount of their profits, business-expenses, losses as well as gains from market-fluctuations, costs of armed 'escorts' and 'convoys' (against wild animals, robbers, thugs; in modern times, costs of 'insurance against accidents'). In the matter of taxes, the ruler should take example from the bee, the calf, the leech, who suck flower-honey, milk, blood, a little at a time; so that neither state nor citizen suffers. One fiftieth of the increase in cattle (which are liable to murrains), and of produce of mines

insultingly and bullyingly as they like; and great fear of reprisals by the accused's comrades also prevails. Yet more is this the case in India. Mill, Spencer, Bertrand Russell, and hundreds of other writers have inveighed against the evils of bureaucracy; in vain. What is the cure? Again, the Four-fold Social-Individual Organisation! Whenever you feel yourself lost, along any track, in the labyrinth of human affairs, that clue will lead you out unfailingly. Thus, the 'four guilds', educational, executive, commercial, industrial, create *four esprits de corps*, the *mutual* righteous jealousy of which, against encroachment on one another's functions and rights-and-duties, guarantees, as far as is humanly possible, right activity by each group. The *psychological principles* of that Organisation will stand all tests, if properly applied, in any and all situations; though particular details and forms of the different aspects of national life and the different departments of state-administration will vary perpetually; as they have been doing in India itself; and also, more obtrusively and violently, in Europe.

¹Officers who are transferred from place to place for fixed periods should have houses provided for them and their families, in the same way as office, buildings, and furniture are provided for them.

of gold and other metals (which involve much labor and great danger); one-sixth or eighth or twelfth of produce of agriculture (according to special, local, and weather conditions, and emergencies, or normal conditions): one-sixth of the produce of forests; and of profits of trade in meat, honey, clarified butter (ghr̥ta), perfumes, vegetable and mineral medicines, flowers, roots, fruits, leaves, vegetables, fodder, hides, leather, rattan-cane, earthenware, stone (from quarries, raw, or shaped into building material, flagging, household ware) these are the right proportions.

No tax should be taken from the learned and anstere educator. On the contrary, he should be supported with grants from the state-treasury. The state in which such educator (and, therefore, all civilising uplifting science) is starved, that state declines and perishes before long, from starvation of mind and body. The ruler should cherish and nourish the educator, after having ascertained his worth, in virtue and knowledge, as a father does his children. The noble and elevating knowledge, which such an educator radiates all around, increases longevity of the ruler and the people, and prosperity of the whole state¹.

Wage-workers should pay only a nominal tax, (so that they may also feel themselves to be part of the state.

¹ यस्य राजस् तु विपये श्रोत्रियः सीदति क्षुधा,
तस्यऽपि तत्क्षुधा राष्ट्रं अचिरेण एव सीदति ।
श्रुत-वृत्ते विदित्वाऽस्य वृत्तिं धर्म्यो प्रकल्पयेत्,
संरक्षेत् सर्वतश् च एवं, पिता पुत्रं इव औरसं ।
संरक्ष्यमाणो राज्ञा यं कुरुते धर्मं अन्वहं,
तेन आयुर् वर्धते राज्ञः, द्रविणं, राष्ट्रं एव च । vii, 134, 136.

Maintenance of schools, colleges, universities, spread all over the country, by the state, is the modern form. Gifts, by millionaires also help greatly in such work. Great increase of longevity and prosperity and national income, by the promotion and constructive use of science, is evidenced by the west; devastation of life and prosperity by its destructive use, also. Extinct civilisations, and their remains in vast mounds of ruins, and degenerate savage-communities, prove the same.

Unhappily, this very wholesome law of Manu has always and everywhere, in historical times, been more honored in the breach than in observance. The burden of taxes always falls heaviest on the poorest). Persons living by arts and crafts and manual labor should be required to do only suitable work for the state, one day in the month, instead of paying any tax in cash. (This would be their payment in 'kind'. Unfortunately, 'one day in the month' has become unlimited forced labor, *viśhṭi*, *bhṅgār*). No taxation, excessive taxation ; too great leniency, too much greed ; both are equally ruinous to people and government. The ruler must not 'cut the root' of himself and people by either extreme.¹ He should follow the golden mean, ordinarily ; and be extra hard, or extra soft, only when there is special occasion. only such a ruler is appreciated and honoured by the people; neither a weakling, nor a tyrant.

When the ruler is unable personally to attend to any affair of state, he should appoint his Chief Minister to act for him.

The dastard king, in whose realm, people are robbed and murdered by criminals, while he himself and his public servants look on, inert—such a king and such public servants are only breathing corpses.

न उच्छिन्धाद्'आत्मनो मूलं, परेषां च अतितृष्णया ;

उच्छिन्द्न् हि आत्मनो मूलं, आत्मानं तांश्च पीडयेत् । *Manu*, vii, 139.

प्रजा-स्नेहात् कर-शुल्कादेः अ-ग्रहणं आत्मनो मूलच्छेदः ; अतिलोभेन प्रचुर-कर-ग्रहणं परेषां मूलोच्छेदः ; एतद् उभयं न कुर्यात् । *Kullūka's Tīkā*.

Only as much should be taken from the people by the government as is indispensable for carrying on the day-to-day administration, and a little more, as provision against a 'rainy day'; in India, a 'rainless day' of drought-and-famine. Where government and people are loyal to each other, where the interests of both are only one interest, *viz.*, general welfare, there, wealth, spread equitably throughout the homes of the people, is always available to the government, for emergencies; each private home is a state-treasury.

(145-156). Follows, outline of a normal day's routine, for the ruler :

He should rise early, in the last quarter of the night ; perform ablutions ; put incense into the sacred fire ; do honor to the learned men that may have come ; and enter the Court-room. There, he should welcome the citizens who may present themselves. After dismissing them, he should take counsel with his ministers over State-affairs. Consultations over important affairs should be done in privacy ; on the top of a hill, on in a house with open spaces all around, or in the depths of a forest ; briefly, in a place inaccessible to eavesdroppers. The ruler whose counsels do not become the property of shallow or evil-minded persons—he will rule over broad lands, even though he may not have a large treasury. Idiots, deaf, dumb, blind persons, pet animals, very old persons, women, domestic servants, persons suffering from illness or bodily defect, should not be allowed to be present where private consultations over state-affairs are taking place. Secrets leak out through such, especially women and pet animals, in the most unexpected ways.¹ In the middle of day or of night, when there are no disturbing noises, and when he feels rested and quiet, the ruler should ponder on personal as well as state affairs, in the light of the three values of life, *dharmā-arthā-kāma*. He should do so either by himself, or in company with trusted advisers. The three objects seem to conflict ; how abate the conflict and ensure due fulfilment of all—this is the main problem. Subsidiaries, included under these, are ;

¹ Patent as are the evils of secret services inside, and secret treaties outside, the country, so long as hostilities between individuals and states exist, such private deliberations are unavoidable. Modern science has aggravated the struggle between 'hidiers' and 'ferreters', by the invention of astonishing emotion-detecting machines, and instruments for 'stealing' aerial and phonic messages, dictaphones, photos, etc., and for counteracting them also. But the underlying ideas of Manu are behind all these. As regards warnings against women, the amazing feats of espionage and news-snatching coups performed by women-agents of governments and journals, by means of 'women's wiles', during the World Wars, amply justify the warnings.

education and marriage of sons and daughters (princes and princesses); sending out of ambassadors (and 'king's messengers' and 'personal representatives'); completion of undertakings already commenced; conducting of the ruler's household ('civil list'); special reports of officers deputed to bring them; reports re' revenue appointments and assignments of duties; prevention of crime; decisions where ministers and subordinates disagree; supervision of the work of the judiciary; righting of wrongs; grants for sufferers from natural catastrophes; and so forth.¹ (The sorts of persons eligible for espionage-work, and the disguises suitable for them are then described). Possible allies, *maḍhya-ma*, (states in the 'middle', 'buffers'); ambitious rulers, *vijigīṣhu*; neutrals, *udāsīna*; foes, *śatru*—surrounding states are one or another of these; an eye should be kept on their movements. There are many sub-divisional varieties of these: allies of allies, allies of enemies, enemies of enemies etc. (The total number of these is mentioned as 72, in the true academic spirit; but they are not all named!). (The four *upāyas*, policies, have been mentioned before, verses 107-109. Amplification of these into six diplomacies', *śad-guṇa*-s, with special reference to relations with other states, is next gone into by Manu).

(157-177) Immediately adjoining states should be ordinarily regarded as ambitious and hostile; subordinates or tributaries of these, as the same; those next beyond them, as friendly, being hostile to the hostile; those, further off, as neutral or indifferent.

Endeavour should be made to bring or reduce them (*abhi-sandhi*) into 'amicable' or 'amenable' relations,

¹ When states are very large and their business very heavy, as in modern times, it is obviously impossible for one man, as ruler, to deal with it all. It has to be distributed among many ministers, secretaries etc., as said by Manu himself. The day's routine, very heavy, has then to be followed by each minister and secretary; and few can stand the strain for more than a few years. But even after such distribution of work, the chief ruler is supposed to remain in touch with all the ministers, secretaries, commissioners, councillors, etc., and formally and nominally, or actually and effectively, confirm all measures and laws, or veto them:

vashā, by one of the four main 'policies', upāya-s, which should be worked discreetly, nayēna, judiciously, and energetically, pauruṣhēna, manfully, in the following six ways : (1) (treaties of) alliance, sandhi; (2) (ultimatum, threat of) hostility, vighraha; (3) attack, invasion, yāna ('mobilisation', 'going out against'); (4) watchful waiting, āsana, 'masterful inactivity', 'sitting firm', preparedness, or 'standing' on the defensive and waiting for the enemy to take the initiative, so that he may put himself in the wrong in world-opinion, or may make a wrong move in an actual campaign); (5) duplicity, dvaidhī-bhāva (when one is oneself in doubt what course to follow), or endeavour to sow dissension in the camp of the enemy; and, finally, (6) seeking the help of a stronger, samśhraya, 'taking refuge', dependence, submission either to the enemy direct, or to a stronger state for protection against the enemy. Each of these six has two aspects or forms : (1) alliance may be for joint action, or for separate action, (or merely for not helping the enemy, non-intervention, isolationism); (2) declaration of hostility, for one's own sake, or for the sake of an ally; (3) attack, by one self in emergency, or in concert with an ally; (4) watching and waiting, sitting tight, abiding time, because of lack of sufficient strength, or on the urgent advice of a friendly power; (5) division of one's own forces in different quarters, for purposes of security against attacks, or as a ruse for distracting and confusing the enemy and diverting his attention and forces into wrong directions;¹ (6) seeking help for immediate relief from an invader, or for creating the reputation of being well-supported by powerful allies.

(1) Alliance should be adopted when it involves small

¹ Explanations, by text and commentary, of twofold dvaidhā, are not very clear. The rendering given above has been decided upon in the light of diplomatic strategies adopted by belligerents in past and current history. 'Doubt' is possibly the same word as dvaidhā, mind 'divi'-ded between 'two' alternatives. In diplomacy, 'doubt' may be in one's own mind as to which of 'two' courses to follow, or it may be doubt created in the enemy's mind as to what one intends; also 'two-ness' may mean doubtful neutrality and preparedness for either course; also the undecided stage of negotiations, *pour parlers*.

sacrifice in the present, and promises much gain in the future. (2) Open hostility (by, e.g., withdrawal of ambassadors, embargos, formal cutting off of trade relations, impounding of enemy property within one's territory), should be resorted to when one is confident of one's own superior strength. (3) Active war should be entered upon when possession is sure of the three *śhakṭis*, *prabhū-śhakṭi*, *manṭra-śhakṭi*, *uṭsāha-śhakṭi*, i.e., firm loyalty of and high prestige with the people, trustworthy and wise counsellors and army-commanders, enthusiasm and high spirit and eagerness for battle in the people and the army. (4) 'Biding time', 'gaining time', is the right course when forces and means of transport, *vāhana*, are feeble; offering peace also, 'peace-offensive', is right strategy then. (5) When an invader is more powerful in every respect, then *dvaīdha*, division of one's own forces into two, one reserved for defence of vital spots and 'life-lines', and another sent forward to engage the enemy, is the proper way. (6) When one is in imminent danger of being overpowered by the invader, then he should throw himself unreservedly, *samśraya*, into the arms of some very powerful and at the same time righteous-minded king. The powerful ruler who helps a weak one to maintain order within his (the weak one's) own state by repressing rebels, and saves him from destruction by an enemy, should be served assiduously like a revered elder. But if, for any reason, this last resource, *samśraya*, fails, then the invaded ruler should do battle with all his might, and stake his all thereon.¹

The statesman-like, *nīṭi-jñā*, 'policy-knowing', ruler

¹ The two World Wars of the first half of the present century, 20th A.C., provide vivid illustrations of all these four policies and six diplomacies and their sub-divisions; which seem to be exhaustive. No western writers, from Aristotle down to date, seem to have added to these. Kautalya's *Artha-śāstra*, Kāmaṇḍaka's *Nīti*, and other works, give many more details. *Pancha-tantra* and *Hit-opaśāha* are world-famous classics which treat the subject by means of animal stories, very wise and at the same time absorbingly interesting for young and old alike. Portions of *Mahābhārata* and *Rāmāyana* deal with the same in serious form; though *Mbh.* already includes a number of the stories of *Pancha-tantra*. Livy's *History of Rome* is also full of illustrations of all these policies.

should so conduct affairs that other states, whether enemies, neutrals, or even allies, may not become stronger than himself.¹

(178-180) Immediate as well as distant consequences of all actions, private as well as public, should be carefully considered by the ruler. For help in this, he should study the good and evil results of his own as well as compeers' actions in the past, and also of historical predecessors. The ruler who can foresee consequences correctly, and is able to take quick strong correct decisions, brings to completion the measures initiated by him; he foils enemies. The whole essence of foreign policy, in brief, is that he should so conduct himself that neither foe, neutral, nor friend should be able to bring him under his control.²

(181-200) Invasion of another country should ordinarily be begun in Mārga-shīrsha (Nov.-Dec.), when enemy territories would be full of autumnal crops, if the invader is carrying heavy forces, elephants and chariots, as well as cavalry and infantry. But if he is attacking with only light quick-moving forces, i. e., cavalry mostly, then he may begin in Phālguna-Chaitra (Feb.-March-April), when spring crops would be ready in the enemy's domains. But emergency knows no rule. Local and seasonal conditions should be taken proper count of, however, as far as possible.³

The invader should make due provision for defence of his own territories, especially the central part, capital, etc., and also for retreat; munitions and provisions; camping; espionage of the enemy's movements, and of the disaffected

¹ Compare the twistings and turnings of western powers, and of Japan, and, to some extent, of China also, in the east, to tilt, each in his own favor, the euphonious and lubricious 'balance of power.'

² Sad picture of Humanity, this! Always 'ware right! ware left!' Never a moment's repose! "Uneasy lies the head that wears a crown!" No wonder Manu was very averse to accepting kingship! (see the *Mbh.* apologue, pp. 960-963 *supra*). Even Soviet Russia, with the best of (at least professed) intentions, craving to be left to herself, to develop herself in peace, cannot but follow the ways of power-politics, for fear of attack by others. Such is life! Such is Human Nature! Such is the Law of Duality!

³ Modern warfare, with the mechanical inventions of science, is carried on in all weathers, hottest, coldest, rainiest.

within his own dominions ; and specially for surmounting the three main difficulties of passage, viz., hills, waters, forests, for the six 'arms' of the army, (1) infantry, (2) cavalry, (3) chariots, (4) elephants, (5) camp-followers of two kinds, viz., armourers and providers of food and clothing and other necessities, and medical men with supplies of drugs and appliances, (6) managers of transport by road, (sea, air), river, etc. After having arranged all this, he should advance steadily towards the chief town of the enemy. He should particularly be-ware of treacherous allies and of servants who left his service at some time and have now come back ; these are the worst enemies, most difficult to deal with.

The following v-y ū h a-s, (v i ū h a), 'ar-range-ments', 'organisations', army-formations, may be used on the march, m ā r g a, for camping, n i v ē s h a, and in battle, y u d d h a ; used, according to circumstances ; ḍ a n d a, long columns, like solid truncheons ; ś h a k a t a, like a cart, (or a wedge), vanguard in front, the king in the middle, elephants on both sides, then horsemen and then foot behind ; narrow before and also behind is v a r ā h a, boar-formation ; narrow in front, heavy in body, tapering towards the hind part, broadening out again into a powerful tail against attackers, like m a k ṛ a, alligator ; needle-like, s ū c h ī, like marching ants, one behind another (the formation with which the Japanese took Port Arthur by assault in 1904) ; g a r u d a, eagle-like, powerful sharp beak in front, powerful large quick-flapping wings, and strong balancing tail ; p a ḍ m a, like the full-blown lotus, king in centre, forces all round largest leaf i. e., heaviest disposition, in the direction from which attack is most likely.

Platoons of skirmishers should be employed. If his own troops are few, they should fight in solid formations, c h a ṭ u r a s r a -squares, or c h a k r a, circles, or v a j r a, diamond, i. e., hexagon, octagon, etc.

On plain flat ground, chariots and cavalry are good ; in watery country, elephants and boats ; in open spaces, swordsmen, spearmen ; in jungle-lands, bowmen. The soldiers should be enheartened and enthused by appropriate addresses ; and their mettle should be tested and observed during actual battle, for future use. The enemy's territories should be blockaded, u p a - r o ḍ h a ; besieged, ā s a n a (all round) ; ravaged, u p a - p i ḍ ā ; and his stores of all kinds

should be made unfit for his use, *ḍūśhaṇa*, when it is not possible to seize them for one's own. His water-reservoirs, ramparts, moats, fortresses, defences of all kinds, should be broken or damaged in the night or by day ; and all means of terrorising him, by false alarms, etc., should be practised. Kinsmen, servants, friends of the enemy should be bribed and bought. Astrologers should also be consulted, for times favorable for operations.¹

(Having described the inevitable horrors of war, Manu goes on to condemn war). The wise king should endeavour his best to 'conquer' enemies by conciliation, and avoid war to the utmost ; for victory is always uncertain, and immense slaughter and destruction are certain. Only when no other course is open at all, should war be undertaken ; and then, every effort should be made to defeat the enemy as quickly as possible, and bring it to an end, (which advice has been held to justify 'frightfulness').¹

(201-205) The conqueror should do honor to the gods of the conquered land, and to its men of learning and virtue ; make grants of lands and cash for the maintenance of temples and educator's homes ; and proclaim assurances of peace to the people. He should also, after ascertaining the views of the people's leaders, instal, in the place of the defeated king (who would either have fallen in battle, or, as more

^{1 1} It has been revealed, after the second World War that Hitler diligently consulted astrologers, but followed their advice only with regard to times favorable for attack on the enemy, not as regards defence against their attacks ; but the British War Department were wiser ; they took both advices into careful consideration, and did their consultation with their astrologers more secretly. British Marshals have declared publicly that "War knows no scruples" and "should neglect no possible means of success". All history illustrates how, once war has begun, scruples have been thrown to the winds ; and, if not, the war has been lost.

Verses 181-200 have been rendered freely on the basis of the gloss of Kullūka, and with the help of *Mbh.* and *Rāmāyaṇa*. The former describes, in actual battle, more *v y ū h a*-s than those mentioned in *Manu*, and the opposing of one with another. The *Rāmāyaṇa* battle seems to have been a general mêlée of vast numbers. Kullūka, it seems, had no personal experience of actual war.

frequently in modern history, have abdicated), a worthy person chosen from among his kith and kin, and should lay down rules for his conduct of affairs, and terms of future relations with himself. These rules and terms should be recorded, in accord with the law and custom of the place; and ceremonial gifts and presents should be made to the new ruler at his installation. To deprive, displeases; to give, pleases; yet both are necessary at the right moment. Success depends partly on *ḍaiva* ('de-ity', divine will', destiny, fate), partly on *mānusha vidhāna*, 'human planning' (effort, *purusha-kāra*; in other words, partly on luck and partly on pluck). The former is uncontrollable; the latter, in man's power.¹

(206-215) Wealth, lands, friends—these are the main objects and motives of war. Better than gain of land or gold is gain of true friend, even poor. Political 'relations' are three, *mitra*, friend, *ari*, foe, *udāsīna*, neutral. The enemy who is intelligent, high-born (not upstart usurper), brave, generous to his dependents and people, grateful, and steady of resolves (not fickle-minded)—is difficult to subdue. *Arya-tā*, nobility of character, ability to discern the characters of others, valour, compassion, large and noble aims, *sthūla-lakshya-tā*—are the excellences of a sincere neutral, *ud-*

¹ Romans practised such syncretism as a rule. Christian and Muslim invaders practised iconoclasm, forcible conversion, etc. The former, carried to excess, weakens and disorganises the people by creating numerous mutually antipathetic sects, which do not really mix 'chemically', but remain juxtaposed 'mechanically', within political 'cordons' and 'concentration-camps', as it were; Hindus and Muslims in India are a most harrassing current illustration. The latter, excessive iconoclasm, provokes rebellions and revolutions. British in India also 'absorbed' into a British 'empire', more than three-fourths of India (as Chandragupta Maurya, Ashoka, the Guptas, Harshavardhan, and Pathān and Moghal 'emperors' tried to do), and installed 'heirs' in hundreds of mostly very small states, (some ridiculously small), nominally, retaining all ultimate real power in their own hands through 'residents' under a separate 'political department'. Other western 'imperialist' powers have imitated them. Japan also tried to. Down to Mahabhārata times, the installing of the heir of the defeated king was genuine.

āsina, 'seated at a distance', on-looker. A ruler who is virtuous, grateful, on affectionate terms with his own people, steadfast in undertakings—makes a good friend and ally.

In case of misfortune, to protect himself and people from destruction, the ruler may cede (—very long leases are the latest respectable disguise for outright cession—) even valuable lands. Treasure is to be guarded for use in calamity; the spouse, the family, should be guarded at the cost of even treasure; Ātmā, one-self (or Self?) should be guarded at the cost of even spouse and family¹. Before undertaking any

¹ The verse in the current recension of *Manu* is :

आपद्-अर्थं धनं रक्षेद्, दारान् रक्षेद् धनैर् अपि,

आत्मानं सततं रक्षेद्, दारैर् अपि धनैर् अपि । vii, 213.

The existence of the second line, amidst Laws ordained by Manu, is difficult to understand. It may suit barbarous pre-medieval or medieval kings with large harems. It is despicable and abominable policy to an ārya, wise, virtuous, valiant king. The history of Rāma; his war against the Rākshas-king Rāvaṇa, who had stolen his wife Sītā; his gathering of a vast army; crossing of the ocean between India and Ceylon; besieging and burning of Rāvaṇa's capital, mountain-seated 'golden' Lanka; slaying of Rāvaṇa and immense numbers of his kith and kin and soldiers; rescuing of Sītā; and his installation on the throne of Lankā, of Rāvaṇa's virtuous younger brother Vibhīṣaṇa, who had been spurned and driven away by Rāvaṇa, because of his advice that Sītā should be restored to Rāma with all honor—all this is the theme of Vālmiki's Great Epic, *Rāmāyaṇa*, which is regarded as a Scripture, a Dharma-Shāstra, on a level with *Manu* and *Mahābhārata*; and it is more than sufficient refutation of the mean-minded cowardly counsel. That second line is either a barefaced interpolation by shameless contemptible oily-tongued courtier-pandits of some dastardly king who had saved his own carcase by the sacrifice of his queen and children, (examples of such are many in eastern and western history); or if the words are Manu's at all, then Ātm-ārtham must mean, 'for the sake of the Supreme Self'; but for that, his own physical body must also be given up. There is a similar verse in *Pancha-Tantra*.

त्यजेद् एकं कुलस्य अर्थं, ग्रामस्य अर्थं कुलं त्यजेत्,

ग्रामं जनपदस्य अर्थं, आत्माऽर्थं पृथिवीं त्यजेत् ।

action, the ruler should duly weigh the abilities and disabilities of himself, 'he who would achieve', u-p-é-ṭa, the object 'to be achieved', u-p-é-y-a, and the 'means,' u-p-ā-y-a.

(217-226) (Having dealt with the above state and inter-state affairs as 'in the day's work' of the ruler, *Manu* closes ch. vii, with some final admonitions regarding the day's routine). Having done state-work as above in the forenoon, the king should exercise his body with sword-play, archery, riding, wrestling, etc.; bathe; and take his mid-day meal. His meals should be cooked and served by persons of unshakeable loyalty, skilled in discerning between wholesome and unwholesome viands, and in guarding against all danger of poisoning. He should also fortify himself by taking prophylactics and antidotes; and should wear venom-detecting gems. The women who wait on him in the women's apartments and at meal-times, with fans, water for washing hands and mouth and feet, and incense, perfumes, and unguents, should be well-tried and tested for loyalty; and should also be watched to see that no weapons or subtler means of assassination, like poisoned articles, towels, perfumes, are carried by them secretly. After meals, the ruler should rest and relax in his wife's apartments, and lighten the burdens on his mind by playing with his family. Having thus refreshed mind and body, he should return to state-work. Properly attired, he should inspect his armies, armouries, treasuries, in the afternoon. In the evenings, after sandhyā-prayers, he should listen to confidential reports of his ministers and

'Give up one person to save a family if the preservation of the family demands it; give up a family to save a whole village; a whole village, for a country; give up the whole earth itself (by giving up one's own physical body, obviously) for the sake of the Supreme Self'. But it may be noted that 'appeasement-policy does not pay'. It did not when 'British' Chamberlain tried to appease 'German' Hitler, in 1938-9, by 'giving up' Czechoslovakia and Austria and some Balkan States and other possessions of *other* folk (!), never an inch of Britain's own 'Empire' (!). In *Mbh.*, Ādi-parva, (episode of the slaying of the huge cannibal Baka by Bhīma), ch. 172, also, there are some fine verses in which a brāhmaṇa strongly condemns the abandonment of wife and child to an enemy.

ambassadors in some interior room, safe from eavesdroppers. He should himself never be without some arms for self-defence. Then he should retire to the queen's apartments for rest in the night, after a light meal, while good music is being played outside. He should sleep for a fixed period, so that he may get up betimes, feeling refreshed.

Such is the routine for a king when in good health ; and he should be able to maintain himself in good health, if he is fairly careful in diet, exercise, sex-matters and other personal habits, and duly observes the rules of hygiene. If he should unfortunately fall ill, or be incapacitated for a time by wounds received in battle, or by other accident, as in hunting, then all his state-work must be carried on by ministers.¹

¹ It would be very interesting to a student, if he tried to find examples, in history, of the actual practice of the suggestions of Manu. Kings and emperors assassinated, number hundreds, despite all sorts of defensive measures. Mithridates the Great, King of Pontus in Asia Minor (131 to 63 B.C.) one of the most dangerous enemies of Rome, is one of the rare instances of those who tried to inure his body to poisons. He made a special study of poisons and antidotes and personally experimented with many, to immunise himself. Even in the most 'civilised' and 'democratised' countries, like Britain where the 'constitutionalised' monarchical figurehead is no longer object of personal hatred to any one, the ministers representing parties and sectional interests, as they do, become objects of such hatred from time to time, and then have themselves surrounded by visible and invisible bodyguards. Truly, kingship and emperorship and, still more so dictatorship are sorry business ! Constitutional monarchy is a more comfortable job—perhaps !

Armies to-day have got many more 'arms' than those enumerated by Manu. Elephants went out of use long ago. Hannibal was perhaps the first to employ them in Europe. In Africa too they do not seem to have been much used except by Carthaginians. In Asia they have been more used ; but in steadily decreasing numbers, with the lapse of time. A number are maintained now in the Indian States for shikār and shows and pageants ; and in connection with the army, they were maintained in British India for purposes of transport ; also with the Forest Department. Aeroplanes of several sorts, *garuḍa-s*, *saubha-s*, *vimāna-s*—

are mentioned in *Iṣṭhāsa-Purāṇa*, and a great 'War in the Air' is described in *Matsya-Purāṇa*, ch. 138, between 'the gods and the titans' ; but that was very long ago !. There was no air-arm' at the time the current *Manu* was re-editor and been 'sub-marine arm', though 'submarines' are mentioned; *Bhāgavata*. They have made war only more terrible.

The printing of this book is being resumed after a break of almost a whole year. Pp. 968-984 were printed off in September 1946. Pp. 985-1001 have been printed in 1947. The second edition of this writer's book, *The Essential Unity of All Religions*, had run out of print; there was a great demand for it; so a new edition, enlarged and improved, was begun in September 1946. Ordinarily, the printing of this third volume of *Manu* should have gone on simultaneously. But the conditions created by the second World War (which increased costs of all kinds excessively, and created a famine of paper and of all press-appliances for such presses as were not very rich and were unable to pay fancy prices), had made it unavoidable for the Benares press which was dealing with this book, to reduce its staff and limit its work. None of the presses of Benares is very richly equipped or able to pay fabulous prices. In the circumstances, the choice lay between *The Essential Unity of All Religions* and this. The demand for the former was great, and its publication seemed the more urgent and desirable, because of the intense bitterness, fear, hatred, which was, and unhappily continues to be, pervading the whole human world, and particularly India, where a ferocious 'civil war', exacerbated by religious conflict between Hindu and Muslim, has been raging for some years. This horrible internecine war of mutual extermination has been engineered, fanned, fuelled, by groups of political, religious, and religio-political misleaders and mis-governors for their blindly selfish purposes. It has assumed particularly frightful proportions during the last twelve months. Between 15th August, 1946, and 15th August, 1947, it is calculated that something like ten lakh (one million) Hindus and Muslims, men, women,

children, have been mangled, mutilated, and butchered in the most cowardly, cruel, indescribably obscene and horrible ways, not exceeded in horror by the savageries practised by the soldiers of the belligerents upon civil populations in the World Wars; many more have been wounded more or less seriously; while many hundreds of crores worth of property (much the larger part of it belonging to Hindus, in Lahore and Calcutta chiefly) has been destroyed utterly. And worse is feared. Why?

A portentous event of tremendous significance and devastating consequence took place on 15th August 1947. Immediately after midnight between 15th and 16th, in accordance with previous declaration by the British Government, and in fulfilment of the very shortsighted cry, that the British should 'Quit India', which was being shouted all over the land publicly, by Hindu and Muslim leaders alike, during the preceding twelve months—the British Viceroy and Governor-General of India and all provincial Governors resigned and gave up all administrative work. At that moment the much longed-for and much struggled-for 'Swaraj' was born, and great rejoicings were held throughout the land. But the infant turned out to be a hideous monster, the blessing changed into an infernal curse, and within a few hours, the rejoicings were transformed into wailings, groanings, shriekings of agony. It has been said that, in the eight weeks that have elapsed, up to the day of this writing (15-10-1947), since 15-8-1947, three lakh Hindus and half as many Muslims have been butchered by one another, in Lahore, Punjab and Sindh, and Calcutta, Dacca, Behar and Bengal; and tens of thousands in scores of other towns. And a vast, futile, and fatuous exchange of populations is also going on. In these same eight weeks, some thirty lakh Hindus have been sent out of Pakistan into India, gone from India to Pakistan, by train, plane, bus, and on foot, suffering untellable hardships, rapine, murder, forcible conversion, on the way. And half as many Muslims have gone from India

to Pākistan. And the vast double trek continues.¹

¹Indian papers reported "that the Pakistan Government had, on 27-9-1947, appealed officially to Britain for help in solving the present communal problem; and that on 29-9-1947, at Rharedbrook (Essex) Mr. Winston Churchill said: 'The fearful massacres which are occurring in India are no surprise to me. We are only at the beginning of these horrors and butcheries perpetrated upon one another with the ferocity of cannibals by races gifted with capacities for the highest culture', [What about the belligerents in the World Wars, Mr. Churchill?], and who had for generations dwelt side by side in general peace under the broad, tolerant, and impartial rule of the British Crown and Parliament. I cannot doubt but that the future will witness a vast abridgment of the population throughout what has for sixty or seventy years been the most peaceful part of the world, and that at the same time will come a retrogression of civilisation throughout these enormous regions, constituting one of the most melancholy tragedies Asia has ever known'..." (This is extracted from the Allahabad weekly *Urisis* of 2-10-1947).

(The same number of *Urisis* goes on :)

"It appears that the columnist Candidus of the *Daily Telegraph* (of London) is in close touch with the government of Pakistan. It is on Sept. 27 that he wrote: 'Until Hindu and Muslim leaders have moral courage to ask us to resume our control over India, we will look on impotently while slaughter, disease, and famine depopulate the land'. He calculates that fifty million lives will be lost before the sorry tale is ended. 'Streets, cities, towns, villages, will be clogged with the dead rotting in the sun, mourned only by vultures and flies. There will be nobody to give these bodies a decent burial. Famine and cholera will be epidemic in India for a generation'. [Was not, and is not still, the condition much the same of the European countries during and after the World Wars?]"

Mr. Churchill has never been benevolent to the Indian People. But it must be confessed that in the above speech he, as well as Candidus in his article, has spoken some truths, however harsh and unpleasant. The population of India *is* extremely excessive, and is *growing* at the rate of some five millions every year; while the land area available is obviously

The only instance in history which at all comes near to this astounding occurrence, is the sudden withdrawal of the Roman government and governors and armies from Britain, towards the close of the 4th century A. C. The heart of the Roman Empire, centered in Rome, had weakened ; it could no longer pump blood to the periphery and send armies to the four quarters of its far-flung empire, all round the Mediterranean ; even so the heart of the far larger British Empire, centered in London, weakened, in consequence of the World Wars, for which all the belligerents are equally responsible, and from which all have suffered nearly equally. The result in Britain of the withdrawal of the Romans, was the setting in of the Dark Ages which lasted till the end of the 8th century, when Charlemagne began the Middle Ages for Europe generally, and Alfred the Great for Britain particularly. Heaven only knows how long the Dark Age of India will last, the Dark Age which began with the birth of the monstrous Swarāj. But out of evil cometh good, and the blackest cloud has a silver lining. The 'law of compensations' holds good always. The Indian People had become too slavish, too cowardly,

not growing, is indeed incapable of expansion ; it cannot possibly keep this impossibly huge and ever increasing population alive, because *its production of even absolute necessities* is not only not increasing in proportion, but is, if any thing, *decreasing*, for many reasons. Yet this all-important problem, of the balancing of land-area and population, on which the solution of all other problems depends ultimately and utterly, is being entirely neglected by the men in power, in (Hindu) India and (Muslim) Pakistan alike. Instead, the system of rationing and controlling, initiated by the preceding British regime to meet war exigencies, is being continued, with the result that the multiplication of cheap life goes on in geometrical progression, and the problem becomes more and more bitterly exacerbated every day. The 'vast abridgment' anticipated by Mr. Churchill and Candidus, by civil and religious war, helped by its consequences, pestilences and famines, will restore the balance, *perhaps*, for a while at least.

had entirely forgotten the true meaning of genuine Swarāj and the real principles of sound and rational Individuo-Social Organisation based upon Universal Religion—whereby alone can be satisfied all just needs, spiritual and material, of all human beings. Experience of the agonies they are now undergoing, will revive their memory of those principles. Britain too has been suffering the consequences of excessive imperialism and militarism and war-mongering. Let us hope that, chastened by her sufferings in the second World-War, she will turn to those principles also, bye and bye, after having failed to find solution of the problems that are harrassing her, as well as other countries, in the socialist-communist ideologies and methods which they all are trying now. Then a sincere Indo-British or British-Indian Commonwealth may be established, which may prove the beginning of a World Commonwealth.

In the meanwhile, life persists amidst death, nations continues to survive plagues, 'black deaths', epidemics of all sorts, floods, famines, and earthquakes. Theatres and restaurants were busily at work on one side, while the guillotine was slicing off heads on another, during the 'reign of terror' of the French Revolution; and the western nations, and China and Japan, have more than survived the two World Wars. So, in millions of Indian homes, food continues to be cooked, and children continue to be born and reared, despite the intense misery that prevails. And presses continue to work too, though under very great difficulties. Thus it happens that the third edition of *The Essential Unity of Religions* has succeeded in coming out of the press, and the printing of this, the third volume of *The Science of Social Organisation or the Laws of Manu*, has been resumed. The writer hopes that it also may be placed before the public in due time. But the material for it, gathered in his mind, and in written notes, cuttings, and books, has become scattered by the long break; it is difficult to recover and bring together again all the dispersed threads; and eyes have become weaker and memory

more slippery in one who will enter the eightieth year, three months hence, if his body and soul hold together till then. One consequence, among others, of this is that repetitions will be frequent ; but, then, repetition is one of the facts and laws of nature ; and *Īṭihāsa-Purāṇa*, which write the best commentary on *Manu*, are full of repetitions. At the same time, as in Nature, so in *Īṭihāsa-Purāṇa*, no repetition is exact ; each unfolds a new aspect and adds to the significance of the thing and the thought. This writer trusts that the reader will find it so, in this work too.²

²Some extracts from a speech I had occasion to make as president of a public meeting, held in Benares on 1-10-1947 to celebrate the Birthday Centenary of Dr. Annie Besant, will not be found irrelevant here :

“She dreamed of, pleaded and hoped and worked tirelessly for, self-governing freedom for India. Once, when elective legislative councils and assemblies were granted by the British Government, in 1921, she thought and said that self-government had come. But she quickly saw that it was all a make-believe ; no real power had been given. She also discerned early that the popular leaders, religious and political, were planting, by the methods they were pursuing, the seeds of racial and communal hatred, between British and Indian, and between Hindu and Muslim, consciously or unconsciously. They were all grabbing at power ;” [just as the belligerents in the World-War] ; “never thinking out how power should be used, what should be the nature of the Swaraj-Constitution, so that the just needs and interests of all communities and all sections of the people may be satisfied, and bonds of *really sincere* (not merely pretended) friendship be created all round. She accordingly drafted and published a Commonwealth of India Bill, had it introduced into the British Parliament, and pleaded powerfully and persistently for a genuine Indo-British Commonwealth, during all the subsequent years of her life. But the popular mis-leaders and mis-governors had their own way and we behold the consequences. It is very curious to note that Cheiro’s *World Predictions*, published sometime about 1927, though it contains many mis-statements, and is particularly reticent about dates, has some predictions which have been justified ;

among these is the following, though without mention of year. 'England will be attacked in all her Mohammedan possessions. She will give India her freedom, but religious warfare will rend the country from end to end, until it becomes equally divided between the Mohammedans and the followers of Buddha and Brahma'. Surely no one in India ever dreamed of this in 1927. Cheiro himself, it seems, died in 1936."

"So long ago as 1883, one of the Masters, whom Theosophists believe to be the real founders of the Theosophical Society, wrote to Mr. Sinnett, 'The Indo-British nation is the pulse I go by'; (*The Mahatma Letters*, p. 381). Mme. H. P. Blavatsky has also written somewhere that 'the twentieth century world be black with horrors', but the Master assured her that 'victory in the end is certain'. The whole human world has suffered from the World-Wars, and continues to suffer from their consequences. India, which had escaped actual bloodshed during the World Wars, is now having her turn; and the people of India as a whole, of Pakistan as well as Hindustan are suffering far worse, besides the blood-bath, from acute lack of all necessities and manifold endemic and epidemic diseases, far worse than they did under the preceding British regime."

"Only by the re-union of the two halves of India; by the establishment of a *sincere* and *genuine* Indo-British Commonwealth, with right to secede, and governed by the principles of a Constitution which would ensure satisfaction, humanly speaking, of all his just needs and interests, to every person, whatever his race, nation, creed, or color; a Constitution embodying a Socio-Individual Organisation, applicable to all countries, modifiable in the details, according to local and special circumstances, and based on and arising out of the Psychology of Human Nature and the Truths of a Universal Religion or Theosophy Proper, antagonising no creed, but embracing them all, and thereby promoting harmony between them—only in the establishment of such a genuine Indo-British Commonwealth is the hope that 'the Indo-British Nation' of the Master may become a fact, the hope that 'ultimate victory is certain', and also the hope that such a Commonwealth would be the beginning of a real World Commonwealth.

(7) Relation Between Man and State.

(Synopsis of Chapter VIII of Manu.)

Ch. VII of *Manu* has been summarised fairly fully above. Ch. VIII deals with law-courts, procedure, disposal of legal affairs and cases, under a number of topics. We shall try to summarise it more briefly, confining ourselves to principles, and omitting details as much as possible except when these are inseparably mixed up with the principles.

(1-22) To dispose of cases himself, or to supervise disposal of them by officers appointed for the purpose, the ruler should enter the court room, attired simply, and accompanied by ministers. He should raise his right hand, from time to time, in acceptance of the salutation of those gathered there and also to impose order, and then attend to the work brought before him by parties, *kāryāṇi kāryaṇām*, in accord with the customs of the country and the law laid down in the *śāstras*, books of law.¹

Legal affairs are classed under eighteen topics: (1) Debts and Loans; (2) Trusts and Deposits; (3) Sales without title; (4) Associations and Companies for Trade and Business; (5) Non-fulfilment of Promises of Gifts, (6) Non-payment of Wages and Salaries; (7) Breaches of Contracts and Agreements; (8) Resiling from, and Disputes over, Sale and Purchase; (9) Disputes between Masters

¹ तेषां आद्यं ऋणऽदानं, निक्षेपो, स्वामिविक्रयः,

सम्भूय च समुत्थानं, दत्तस्य। अनपकर्म च,

वेतनस्य एव च अदानं, संविदश्च व्यतिक्रमः,

क्रय-विक्रय-अनुशयः, विवादः स्वामि-पालयोः,

सीमा-विवाद-धर्मश्च, पारुष्ये दण्ड-वाचिके,

स्तेयं च साहसं चैव, स्त्रीसंग्रहणं एव च,

स्त्री-पुं-धर्मो, विभागश्च, द्यूतं, आह्वयः एव च । viii, 4-6.

Later *Smṛitis* divide the eighteen under two main categories, civil cases, *artha-vivāda*, and (II) criminal cases, *pārushya-vivāda*.

and Servants, especially servants entrusted with domestic animals ; (10) Disputes over Boundaries ; (11) V ā k-p ā r u-
sh y a, Oral Violence, abuse, insult, intimidation ; (12) D ā n d a-
p ā r u s h y a, Physical Violence, Assault and Battery ;
(13) Theft, Robbery, and Dacoity ; (14) Adultery and Rape,
'seizing of women' ; (15) Marriage, Conjugal Duties, Sex-
relations : (16) Partition of Property ; (17) Gambling ;
(18) Duelling.¹

When unable to do the work himself, the king should ap-
point a wise, virtuous, and learned person to preside over the
court, with the help of three associates, s a b h y a-s, (assessors,
jurors, or brother-judges). When Dharma-Virtue, oppressed
by A-dharma-Vice, comes calling for relief to such a court, and
the members thereof fail to right the wrong, the Vice, the
Sin, transfers itself to them. One (whether officer or witness
or other) should either not enter such a court-room at all, or
must speak out the truth as he knows it ; if he fails to do so,
he incurs heavy guilt. Where Virtue is crushed by Vice,
where truth is overpowered by Falsehood, there the members
of the Court perish ere long. Dharma, upheld, upholds ;
Dharma, slain, slays. Slay not Dharma, if ye would not be
slain. The Lord Dharma is named V ṛ s h a, (v a ṛ s h a k a)
'rainer of all prosperity' ; 'he who kills him', v ṛ s h a m l ā ṭ i,
is v ṛ s h a-l a, a-s a ṭ -s h ṇ ḍ r a of evil nature. Dharma is
the only friend, as A-dharma is the only foe, that accom-
panies the soul after it leaves the body. All else crumbles
way with the crumbling of that body.¹ In a case wrongly
decided, one-fourth of the sin remains with the sinner, one
fourth goes to the false witness, one fourth to the judge and
assistants, one-fourth to the ruler.

The Dharma-'speaker', law-interpreter, should never be an
ill-educated person. Otherwise, the state will sicken and
weaken, as a cow in a quagmire. The state in which the
majority of the population are uneducated or ill-educated, in
which there are many sensualist sceptics, of the earth earthy,
in which there are few or no 'twice-born', 'high-souled re-

¹ सभां वा न प्रवेष्टव्यं, वक्तव्यं वा समञ्जसं ;

अब्रुवन् विब्रुवन् वापि, नरो भवति किल्बिषी ।

धर्म एव हतो हन्ति, धर्मो रक्षति रक्षितः ;

तस्मै धर्मो न हन्तव्यः ; सा नो धर्मो हतो वधीत् । viii, 13, 15.

generates', that state, because of the lack of science and virtue, and the prevalence of ignorance and vice, de-generates as a whole, and sinks rapidly under all sorts of misfortunes, crimes, dissensions, invasions, famine, pestilence.¹

(23—41) The presiding officer should commence the days' work with prayer to the Supreme Source of all Wisdom and Power, for guidance, to find the truth and judge rightly. In applying the principles of the law, on the basis of the facts ascertained, distant useful or harmful consequences, ar̥tha and a-n-ar̥tha, of particular measures and decisions, should be considered by him, as well as the immediate lawfulness or otherwise, d̥harma or a-d̥harma, of the acts concerned.²

In judging the truthfulness or otherwise of litigants, parties, witnesses, their 'inner' psychological condition should be inferred from the 'outer' physical expression, change of voice, color, face, gesture, eyes, movements of limbs and body.³

The property of minors should be taken care of by the ruler, till they their education and 'pass out of minority', aṭiṭa-s̥haishava. Good women, without son, husband, or other natural protector, should be similarly looked after by the king. If any unscrupulous persons, related or not, deprive such women of their means of support, they should be punished

¹ यद् राष्ट्रं शुद्ध-भूयिष्ठं, नास्तिकशक्रान्तं, अ-द्विजं

विनश्यति। आशु तत् कृत्स्नं, दुर्भिक्ष-ध्याधि-पीडितं । viii, 22.

The two World-Wars and the preceding and succeeding condition of Europe and America (including Britain and Russia) are patent demonstration of the consequences of widespread materialist sensualism and irreligious scepticism.

² Here is the seed of judge-made law, case-law. The U. S. A. Senate is said to have substantially modified the original Constitution itself, in several respects, by delivering judgments in accord with the needs of progressive times.

³ The Indian Evidence Act, unusually well drafted and complete as it is, gives no help of the kind that Manu's suggestions give to the judge. It leaves him to rely on his mother-wit, his congenital shrewdness if any and to such education in psychology if any, as he may have received. But books have, in recent times, been written on the psychology of evidence.

as robbers. The king should take charge of all unclaimed property, *nullius res*, *prāṇashta-svāmika* and *dhana*, and keep it in deposit for three years, after proclamation; if it is not claimed within that time by anyone who proves himself rightful owner, on being cross-examined, *anu-yojya*, then it should be appropriated by the state-treasury. A false claimant should be fined up to the value of property. When handing over such property to an ap-proved claimant, the king may retain for the state, a sixth, tenth, or twelfth of its value, according to circumstances, as charge for safe-custody.

Thieves and robbers caught *in flagrante delicto*, may be punished up to the extreme of being trampled to death by elephants, or be given milder sentence, according to circumstances.

When a treasure-trove is found, and a person is able to prove that it was put in by him, or otherwise rightly belongs to him, he may be allowed to have it, after paying to the state, a sixth or a twelfth of its value; but an educationist, *brāhmaṇa*, need not pay this. A false claimant should be fined to the extent of an eighth of the value of the trove. Of very old treasure, found underground, half should be devoted at once to educational purposes, *dvijēbhya oḍaṭvā*, 'given to the twice-born'; and the other half taken by the state-treasury. The state is also entitled to half of all sub-terranean wealth, mines, etc., for its manifold purposes. Property recovered from thieves and robbers must be restored to the rightful owners.

The ruler should carefully ascertain the special customs of sections of the people, tracts, trade-guilds, families, and mete out decisions accordingly; when the customs do not violate any fundamental principles of Dharma-Law. That is to say, the general law should be worked, subject to tribal, communal, commercial, local and special customs, *jāṭi*, *jana-pada*, *shrēṇī*, *kula* Dharma-s; provided these do not infringe fundamental principles of justice, equity, and good conscience.

(42—101) Persons, especially public servants who discharge their duties conscientiously, become widely popular.

Ruler or subordinate must not encourage litigation (or useless office-work and 'red-tape'), neither must he suppress complaint or petition brought voluntarily by citizens¹. The

१—न उत्पादयेत् स्वयं कार्यं राजा, नापि अस्य पुरुषः ;

न च प्रापितं अन्येन ग्रसेद् अर्थं कथंचन । viii, 43.

true facts of every case must be traced out, even as a hunter follows up an animal by his blood-drops and foot-marks. The features to be considered by a judge in a case are: the exact facts; substantiality or triviality of the claim or charge; state of his own mind, (to guard against bias due to personal interest of any sort); quality of evidence and witnesses; time, place, and other circumstances of the case.

Debtors should be made to repay proven loans to creditors, in every way possible (to execute the decree); in cash and kind, by straightforward payment; by labor in lieu thereof; by distraint of the debtor's property; and, finally, by the use of force to his person, as, f.i., by compelling him to act as a slave, *ḍāsa*, to the creditor, for a fixed period.¹ If a creditor recovers his dues from a debtor by his own action, he should not be held to blame or liable to penalty, except when he has acted outrageously.

If the debtor denies the claim, but it is proved by *karāṇas*, written 'instruments', documents, or oral evidence, or 'ordeals', then the claim should be awarded, and the debtor subjected to some additional penalty.

Onus of proof rests on claimant, when demand is disputed by dependent. Party or witness who deposes that a person was present at a place where it was impossible for him to be; or resiles later; or denies that he so deposed; or contradicts himself in other ways; runs away from one positive statement to a very different one, as, once, 'I gave the money', and, again, 'My son gave the money'; or fails to answer when cross-examined (by the presiding officer, for 'advocates' are not mentioned by Manu, though *niyogī*s are mentioned in some later *dharmā* books, in that sense); or cannot make his meaning clear when asked to explain; or adds, as after-thoughts, at a later stage, statements as to important relevant matters—such party or witness should be disbelieved, and the claim thrown out. If a party says he has witnesses, but does not produce them within reasonable time, he should lose his case.

¹ This was common in those times, all over the world, eastern and western; and is perhaps still practised among so-called 'backward peoples'. The modern form is worse and wasteful 'slavery in jails', without any benefit to the creditor.

A complainant, in a criminal case, who fails grossly to justify his complaint, should be punished lightly or heavily, even up to the extreme penalty, according to the nature of his false accusation. The accused also, if he fails to put up reasonable defence within reasonable time, should be regarded as guilty, if the evidence against him is strong.

In a civil case, concerned with property, whichever party is convicted of lying, should be made to pay a fine up to twice the value of that property. (Compensation for harrassment and expenses incurred should be made payable to the winning party also; but these seems to be no provision for this in either ancient or modern law).

Ordinarily, not less than three witnesses are needed to establish a claim for a loan.

Usually, persons of the following sorts should be asked to witness financial transactions: In normal times, disinterested and virtuous householders with children. Persons of the following sorts should not be witnesses for a party: Debtors (or creditors); friends; business-assistants or servants; enemies; persons of ill repute, known to be liars or thieves; the sick; known sinners; the king; artisans and craftsmen; actors, singers, and dancers Vēda-teachers; students (or forest-dwellers); sannyāsi-renunciants, ascetics; an utter dependent, as a slave; a very old man of failing memory; a child; one lacking in organ or limb; a grief-stricken mourner; an insane or intoxicated person; a famished or over-fatigued person; one love-lorn; one in a rage. In cases when and where other testimony could not be available in the circumstances, any one who happens to have relevant knowledge may give evidencé; as in cases of theft, robbery, violence to body, in the dark, in forests, or where all the robbed have been murdered; and so on. When witnesses on the two sides differ (as they presumably will in the great majority of cases!), the testimony of the more numerous should be relied on; where the numbers are equal, that of the better qualified; where the qualifications are equal, that of the best 'twice-born'. As compared with circumstantial or hearsay evidence, first-hand testimony of one who has seen and heard with his own eyes and ears, is better. The true witness is honored, trusted, and therefore prospers 'here and hereafter'; the false witness is dishonored and punished here, and suffers in purgatory 'hereafter'. Even when not

named by a party, if a person is found (as in a local enquiry) to possess relevant knowledge he should be taken as a witness. Ordinarily, a man is more reliable than a woman as witness; because women are usually more emotional, less steady-minded, less unbiassedly observant. Evidence that is given in a natural manner, and is in accord with natural affairs and transactions as currently carried on, should be preferred.

When witnesses appear in the court, *sa bhā* (*civīs*), the presiding officer should adjure them, in the presence of both parties, to tell the truth; and should put them at their ease, *viḍhinā sāntvayaṇ*, (so that they may not become awe-struck and confused by the unfamiliar atmosphere of the court-room and the hauteur of an unbenevolent judge).¹ He should say to them: You have been cited as witnesses. My decision depends upon what you say. The power of speech is a sacred trust, given by God to you to speak the truth. Who tells untruths is enmeshed in Varuṇa's bonds for many births. Therefore tell the truth as you know it, as to the conduct of these parties towards each other. Truth purifies the witness. Truth nourishes Dharma which is the mainstay of society. The Self, residing within each heart, is undeceivable witness of whether lips utter truly or falsely. It is the unerring and inexorable conductor of the soul on the path appropriate to it, according to its good deed or ill. Do not attempt to ignore that Omniscient Inner Witness. Besides that Self, the Nature-gods, Dyauṣ (Zeus, god of electricity), Bhūmī (Earth), Apah (Waters), Moon, Sun, Fire, Air, Yama, Night, Twilight, and Dharma—these register all the deeds of all.² Witnesses may be examined in the presence of images of 'gods' or of holy wise men, and in the forenoons so far as

¹ If it is well-known that advocates who are notorious for behaving as bullies when cross-examining a witness, become ludicrously nervous and confused when they themselves have occasion to stand in the witness-box under cross-examination.

² Compare the scientific 'lie-detecting' machines, devices of quick photography, examination of the pictures left on the eyes of dead victims of murder or accident, imprints of palms and fingers or soles and toes left by criminals on all sorts of objects; which are reported in the papers, from time to time. These are the new scientific ways of securing the evidence of 'nature-gods'.

possible, to impress all concerned with the solemnity of the occasion¹.

To the virtuous man of learning, the presiding officer should—say simply, 'Speak'; to the soldier, 'Speak the truth'; to the tradesman, 'Speak the truth, as you value cattle, seeds, and gold'; to the laborer, 'Speak the truth, on pain of incurring all the most heinous sins, and going to the dogs, *shunogachhét*. Yama, the son of the Sun, who dwells within your heart—if you win his favor by telling the truth, you need not go to the holy river Gangā, or the sacred land of Kurukshétra, in search of *puṇya*—merit.'

(102) In respect of quality of evidence, such *nominal* *brāhmaṇa*-s *by mere birth*, as follow the callings of cowherd, merchant, craftsman, singer and actor, menial servant, or money-lender, should be treated as *shūdra*-s.²

(103-113) Where witnesses are not available, parties themselves may be put on oath. Even great *Rshi*-s have sworn oaths on special occasions, to clear themselves from charges, as Vasishtha and Vishvāmitra, before king Sudāh, son of Pijavana. The falsehood of a witness may be inferred if he suffers unusual misfortune within a week.³ Falsehood, even on oath, may be condonable, partly or wholly, according

¹ Even the Indian Evidence Act makes provision for 'special oaths', as when one party says that if the other party will swear with a pot of Gangā-water in his hand, or touching such an idol, or holding the Qurān, he will accept the statement and the judge may decide according to it. Christians swear on the Bible.

² This verse has importance with reference to the main thesis of the present work, that the system of four *varṇa*-s is a system of vocational classes, by temperamental aptitude and actual occupation, not by heredity; by *karma*, not by *janma*.

³ See f.n. 3 on previous page. Authentic cases are known where a witness who has agreed to take a 'special oath' and called down imprecations on himself, i.e., misfortunes to be sent by the outraged deity, if he should speak falsely—where a witness has actually died within a few days. The psychological explanation would be that the Inner Witness, Yama, the Higher Self, the 'endo-censor' of psycho-analysts, 'conscience', has acted as the offended god.

to circumstances, if uttered (outside courts) to women (such as are like children who want the moon); or for effecting a greatly-desired marriage; or for procuring fodder for famishing cattle; or securing a little fuel in severe winter; or for saving the life of a good man.¹

(114-116) 'Superphysical' ordeals were permitted, now and then, for parties.²

¹ Modern law implicitly permits *only*, but *all*, accused persons to tell lies, by enjoining that oath shall not be administered to them. It assumes that guilty persons will tell lies. Recent amendments of the Criminal Procedure Code allow the accused to take oath, *suo motu*, if he wishes to give sworn evidence on his own behalf; but in such case, he becomes liable to additional punishment for perjury, if convicted. Modern law also exempts persons standing in special relations to the party, such as spouse, or physician, or counsel, from giving evidence, as to confidential conversation between them and spouse or patient or client.

² The most famous instance, in Indian legend, is the one described in the Great Epic, *Rāmāyana*. After the slaying of Rāvaṇa and the rescuing of Sītā, by her husband, Rāma, she passes through a flaming fire, unhurt, in order to set at rest all suspicion of her having been defiled by Rāvaṇa. Intense psychic emotion produces changes in the physique, which enables the person to pass safely through experiences, and overcome dangers, which would be impossible to meet with impunity in normal conditions. The present writer has seen three times, the well-known 'fire-walking' mystical religious ceremony; twice in Benares, and once in the neighbouring town of Chunar. He has also seen once, in the latter town, a great gathering of cowherds with their cattle, in a large open space, in the middle of which had been constructed a few ovens, with blazing fires, over which were placed very large earthenware pots full of milk which was foaming and boiling over. One man, a particular old cowherd, credited with mystic powers, was running round and round the whole gathering, uttering peculiar cries, and rushing in, from time to time, to the milk-pots, and plunging his right arm up to the shoulder in the boiling milk and sprinkling and splashing the milk all around. The belief is that all the cowherds and the cattle present at the ceremony, were blessed by it, and would be immune from murrain and calamities generally for one year.

(117) A decision may be revised or even reversed, if new and convincing evidence is found.

(118) Avarice, carelessness in observation of facts, fear, friendship, sex-desire, anger, ignorance, childishness—these causes vitiate evidence.

(119-123) Perjurers may be punished, with various degrees of severity, according to motive ; up to confiscation of property and exile.

(124-125). Physical punishment may be inflicted on one or more of eight parts of the body : reproductive organ, abdomen, tongue, hands, feet, eyes, nose, ears ; punishment would vary from slight cuts to extirpation, according to nature and gravity of crime ; the organ which has acted the most prominent part in the crime, is to be principally subjected to punishment. Ninth form of punishment is fine or confiscation of property ; tenth is extreme penalty of death. (Imprisonment and slavery for fixed periods are also mentioned later).

(126) Circumstances to be taken into consideration in adjudging nature and amount of punishment, are : consequence, i.e., effect on criminal and public ; place (f.i. town, forest, solitary spot, crowded place ; time (day, night, morning, evening, noon ; veniality or seriousness of the crime itself.

(127-137) (In connection with fines, weights and measures, and comparative values of metals and coins, copper, silver, gold, iron are described. All these weights and measures and their names went out of use before Buddha's time ; meanings of the names make subjects for discussions between antiquarians only, now. Two names may be mentioned : *trasarēṇu* is the mote seen floating in a sunbeam, when the beam enters a room by a very small hole ; that is the unit of measure (weight). *Suvarṇa* is a piece of gold equal to sixteen *māshā*-s. The British-Indian government's silver rupee was equal to ten *māshā*-s. Up to about forty years ago, i.e. the first decade of the 20th century, the British 'sovereign' (*suvarṇa*) was equal to ten rupees ; guinea, to ten and a half. The indigenous Indian *ṭolā* was and is twelve *māshā*-s)

(138-156) A debtor who admits the claim of the creditor, should be made to pay him 5 p.c. more than the principal and interest due, as expenses of the lawsuit. But if he denies it, and it is proved, then 10 p.c. more. Interest rightly chargeable on a loan is one-eightieth of the principal per

month (which is rather high!; but cases of far more exorbitant rates now and then come to light, in law courts, in east and west alike, especially in connection with 'compound' interest). When moveable or immoveable property has been mortgaged with usufruct, *ādhi*, then no interest is payable; nor can the mortgage be transferred by sale, or foreclosure; (but, as the commentators say, this last rule was abrogated by local customs, long ago). Rules are laid down for dealing with many other kinds of cases, simple mortgages, friendly temporary loans of live or moveable or immoveable property for use, and the many kinds of disputes that may arise in connection with such; also periods of limitation. (These have been long superseded by other laws made by later governments. State-property, and property of minors, public institutions, especially educational institutions, etc., was specially exempted, either wholly or partly, from limitation, or even taxation; as today, in modern states; though under other names).

(157-165) Those who have experience of sea-voyages should fix the rate of interest payable by sea-going traders.¹ Certain liabilities contracted by a father are not dischargeable by a son. Certain debts are invalid in themselves; e. g. gambling debts, (now called 'debts of honor' in the west, though they are 'debts of dishonor'). So also are transactions entered into by the insane, the very ill, very old, and very young. So also, illegal contracts, and all fraudulent transactions.

(166-167) All the members of a family, even after partition, continue liable for even unauthorised but just and

¹ Some fanatically bigoted 'orthodox Pandits', in the recent past, raised a tremendous hue-and-cry against the Indians (Hindus) of various 'castes' who began to go to England for education, and got them 'out-casted' on their return. They had shut their eyes to this verse of the great Law-giver. There was even a case fought up, from the Benares Civil Court to the London Privy Council's Judicial Committee, in the first and second decades of this, the twentieth, century. That case was lost on technical grounds, by the 'unorthodox' plaintiffs. But the pressure of the times has done what the Judicial Committee failed to do. No one now thinks of objecting to sea-voyage. But 'orthodoxy' is achieving its selfish blind interests in other ways.

necessary expenses, incurred before partition, even by a dependent, for the good of the family.

(168) All acts, involuntarily done under compulsion, e. g., gifts made, or deeds written, are null and void, and should be treated as if they had never been done. All trespasses and encroachments are invalid, and should not be regarded as conferring any right.¹

(169) The witness, *sākshī*; the hostage, surety, 'bail-or', *praṭi-bhū*; the family, *kula*—these three suffer for the sake of others. The (*brāhmaṇa*) law-interpreter; the money-lender (creditor-claimant-plaintiff), *ādhyā*; the tradesman; the ruler—these four benefit at the expense of others.

(170-178) Debtors of the same or lower castes may repay by bodily labour or other work, *karma*, if they cannot in cash or kind; of a higher caste, should be made to repay only gradually, in instalments.²

(179-196) Here follow laws as to *nī-kshépa*, *nīdhi*, *nyāsa*, 'deposits, custodies, trusts', *sa-mudra*, *upa-nīdhi*,

¹ This is the dictum of Manu which applies to the forcible conversions, formerly to Christianity, now to Islam, which have been and are the cause of so much communal hatred and rioting in India. This verse makes even any formal 'shuddhi', 'purification' and re-conversion, unnecessary.

² Compare the compelling of captured soldiers and of populations of defeated countries, to labor at the reconstruction of devastated towns and factories, during and after World War II. The great waste of prisoners' labor in Indian jails is matter for regret. There would be some sense in it if it were utilised to compensate victims of crime or repay decree-holders. Acts for compelling workmen to complete their labor-contracts, and making strikes illegal and punishable, in India, and for enforcing the fulfilment, by Indian 'coolies', of the terms of their 'coolie-indentures', in British colonies, such as South Africa, Fiji, Mauritius, are still unrepealed, so far as the present writer is aware. But the growing strength, multiplication, co-ordination, and even mergers, of trade unions, the ever-increasing frequency of strikes, and the very unsatisfactory quality of the products of forced labor, have been making the Acts inoperative, and they are becoming dead letter.

'sealed deposits'; and as to punishment of swindlers and blackmailers, upa-dhāyaka.

(197-221) Mere possession is not sufficient rebuttal of ownership of another, when that ownership is supported by valid documents; (subject to the laws of limitation). He who sells another's property as if it were his own, shall be punished as a thief; and the transaction shall be void, despite possession and use by the vendor, of the property sold. But if a person buys anything in open market, for full value, in the presence of tradesmen, then the vendee's title shall not be impugned, though the wrongful vendor should be made to pay full compensation to the rightful owner; (but the vendee may, if he likes, willingly restore the property to the rightful owner, on the purchase-money being returned to him by the wrongful vendor).

Sale of sam-sr̥ṣṭa, 'adulterated,' goods; or a-sāra, 'of bad quality', not according to sample; or nyūna, 'of less weight' than agreed upon; or tirohiṭa, 'hidden', colored, painted, faked to disguise faults—all such sale is punishable.

Passing off another, especially a defective, girl for the one agreed upon for a marriage, shall be punishable. R̥tvik-s, priests, engaged by any one, to help at the performance of a ritual sacrifice by him—if such leave off, without good reason, before completing the ritual, they shall be liable to loss of fees. This rule applies to contracts for secular work also, such as the building of houses. If a servant in good health neglects to do work which it was his duty to do, out of arrogant contrariness, he shall be fined (as a person who fails to fulfil a contract). But if he has been ill, he should receive full pay, if he has been really unable to provide a substitute. A person who makes a solemn contract to carry out a public work for a village or town or district, such as the construction of a public building, or water-reservoir, or road, and fails to do so, shall pay heavy damage.

(222-244) If a vendor or emptor feels dissatisfied with the transaction afterwards, (because of serious flaw therein), he may be allowed, ordinarily, to revoke within ten days, not later.

A person who marries off a defiled girl as virgin, shall be punished with heavy fine. The sacred marital manṭra-s apply only to virgins; not others; therefore the marriages of such others are null and void. But some persons hold the view that the manṭra-s change a girl into a wife, and they

are (partly) confirmed when bride and bridegroom have taken 'the seven steps' together, (and completely so, when the marriage has been consummated by the pair).

(Then follow rules as to relations between owner and keeper of domestic cattle, and to what extent and in what circumstances, each is responsible for their safety. Also, as to wages of the keepers, generally in kind, as share of milk, wool, skins).

A space of ground, equal in breadth to a hundred 'bow lengths', of four cubits each, should be left unoccupied all round a village-habitation, for pasture; and three times as much around a town, or more, according to size and population of town. If any one trespasses on such 'village commons' and tries to misappropriate any part of them and grow crops on it for himself, then, should any other person's domestic animals eat up or otherwise damage the crops, the keeper or owner of the animals shall not be held responsible. Such pasture ground should be enclosed with hedges so high that a camel may not be able to look (? leap) over them, and so thick that dogs and pigs may not be able to pass through them. For things destroyed or eaten up by domestic animals, the owner of the animals is liable to pay damages. But cows which have calved within ten days from before the day of the damage they may cause, or bulls 'freed' for breeding, (by the *vr̥sha-uṭsarga* 'ceremony', and therefore public property), or animals belonging to temples and deities, shall be exempt from these rules, (i.e., their 'owners' shall not be punishable, but of course they may be driven away and prevented from doing damage to private goods!). If the state's dues (rent, revenue, etc.) are jeopardised by the carelessness of the owner of the field or his servant, the owner shall be liable to punishment.¹

¹ These provisions as to 'village-commons', 'breeding bulls', newly-calved cows, state-dues, and so on, are of special interest and importance in a preponderantly agricultural country like India. Disappearance of such 'commons', and closing of forests by stringent forest-laws, under the British-Indian Government, combined with immense increase in population, has made the problem of 'cattle-promotion', *go-var-dhana*, very acute in present-day India. 'Cattle-pounds' have been spread all over the country near towns, where

(245-266) Then come rules as to marking of boundaries between several villages, by hardy long-living big trees, bamboo thickets, ponds, wells, bathing tanks, water-channels, temples; large stones buried underground (where surface is liable to frequent changes), also heaps of other substances which are not easily 'eaten up', disintegrated, by the earth, such as bones, ashes, well-burnt bricks, cow's hair, coal, sand, pebbles, and so forth; and flowing streams. Disputes as to village-boundaries should, ordinarily, be decided in Jyêshtha, (June), when the ground is dry and without crops. Aged and respected residents of neighbouring villages should testify on solemn oath. If such are not available, then hunters, fowlers, fishermen, herb-diggers, serpent-catchers, grain-picking ascetics and other such wanderers (who have no permanent interests in any of the disputing villages), also free animal-herders who give their services for hire to any village-resident—may be examined.

Disputes over immoveable properties *within* a village should be decided on testimony of neighbours and local residents, generally.

Removal of boundary-marks without authority, secretly or by force, and misappropriation of public well, tank, garden, 'common', (e. g., by enclosing it with one's own land by a new-built wall) shall be punished severely.

(267-289) (Punishments of various sorts from fine to death, for various crimes, from oral abuse to robbery, rape, and murder are laid down. (Most of the punishments are revolting to the modern mind, and have long gone out of use, even in those Indian States which retain some medieval ways. Cutting off of one or both hands was in vogue in Nepal up to a short time ago; but it has disappeared or is disappearing there too now. The subject of Punishment and the Principles which should govern it, has been discussed at length before, pp. 917-954. But attention may again be invited, here, to the translation of verses 335-338 of chapter viii, at pp. 918-9 and 927-8 *supra*. Generally, punishment should be proportionate to injury; and the offender should

trespassing animals may be confined till release is obtained by the owner by payment of fine at fixed rates per day. State-dues are now secured by an inexorable system of realisation in cash instead of kind.

be made to pay adequate compensation to the victim).¹

(290-298) Ten kinds of 'accidents', *ati-varṭana-s*, are to be condoned. For torts, *apa-varṭana-s*, happening through the carelessness of a driver or rider, or the careless employment of an incompetent servant, the servant, or the owner, and, in special cases, even the occupants of the conveyance, *yāna*, are liable to punishment and payment of compensation, in different degrees. If they cause death, they must be punished, unless very strong reason is shown for excuse.

(299-301) Wife, son or daughter, slave, wage-servant, younger brother or sister or ward, may be chastised *lightly* on the back; by husband, parent, master, older brother, guardian, for 'correction' of faults, with a rope or thin lath; never on the head; otherwise, the chastiser himself becomes liable to punishment.

(302-334) The ruler who bestows on his people, the boon of 'Security from Fear', is worshipped. He performs the perpetual sacrifice, *sattra*, *yajña*, in which the great gift, *ḍakṣhiṇā*, *dāna*, is *Freedom from Fear*.² To such a ruler accrues a sixth of the Merit of whatever good action is performed by any one any where within his kingdom (for the good action could not have been performed without security from fear of interruption). To a ruler of the opposite kind, similarly accrues a sixth of all sin committed in his land. The ruler who takes taxes and tolls from the people, *without* giving them Protection from Fear, he verily eats the ordure of the population and falls into the deepest hells. The ruler who violates laws himself, is godless, sunk in sensual materialism, and 'devours' instead of protecting his people, such a ruler should be restrained, by simple confinement, or by imprisonment with fetters, or even by slaying.¹ Only such a ruler is worth keeping and supporting as restrains criminals,

¹In this respect, of compensation to the victim, modern penal law is distinctly defective as compared with *Manu*. This has been pointed out before also.

²Compare this one '*Freedom from Fear*' with the much-boomed '*four freedoms*' of President F. D. Roosevelt of U. S. A. All possible *just freedoms* (not freedom from fear of punishment for sin and crime, obviously) are included in this *one Freedom*.

pāpānām nigraha, and gathers and protects the virtuous, sādḥūnām sangraha.² If any complainants come to the ruler, blaming him for any hurt or harm which may have befallen them, he, as man in power, should not mind that blame, but should suffer it forgivingly, and should proceed to enquire into and remedy the wrong, calmly. Especially should he not mind the angry words of minors, children, old persons, women, and those suffering from illness. (*Mahābhārata* also has a verse to the same effect; 'The injured person comes to the court, sabhā, burning with the wrong done to him. The officers of the court, sabhyāḥ, calm him

¹ Kullūka interprets this verse as referring to 'thieves etc.', chaurā-āḍī. But this is utterly absurd. The whole context, before and after, deals with the king's duties, and the nature and actions, punishments and rewards, of bad and good kings. Kullūka was probably influenced by fear and flattery of the ruler of his time.

² अरक्षितारं राजानं, बलिषड्भागहारिणं,
तं आहुः सर्वलोकस्य समग्रमलहारकं ।
अनपेक्षित-मर्यादं, नास्तिकं, विप्रलुम्पकं,
अरक्षितारं, अत्तारं, नृपं विद्याद् अधोगति ।
अधार्मिकं, त्रिमिर् न्यायैर्, निगृह्णीयात् प्रयत्नतः,
निरोधनेन, बन्धेन विविधेन, वधेन च ।
निग्रहणं हि पापानां, साधूनां संग्रहेण च,
द्विजातयः इव इज्याभिः, पूयन्ते सततं नृपाः । viii. 308-311.

See also pp. 893, 937-8, *supra*. Dushta-nigraha, restraining of the evil, is the constituent function of the state, maintaining of law and order and peace; sādhu-sangraha or anu-graha, helping of the good, is its ministrant function, promotion of general welfare. Pra-graha is maintenance of order generally; the word also means 'bridle', 'reins', which are the means of 'ordering' the horse to go right. Synonyms or allied words, for nigraha and sangraha are shāntika karma and paushtika karma; kshéma and yoga; bhanjana and ranjana; khandana and mandana; sarjana and tarjana; vardhana and ardana, or ardana or mardana.

with patient words of assurance.')¹ Abettors before, and accessories after, crimes are dealt with thus : 'The causer of an abortion transfers (part of) his sin to the person who knowingly supports him ; an adulterous wife, to the husband who connives at her faithlessness and endures her ; a misbehaving pupil or lay disciple ('parishioner') to the preceptor or priest who does not reprove him ; a criminal, to the ruler who does not punish him.

Criminals who have been duly punished by the ruler, are thenceforth freed from all ignominy ; and may go to heaven if they live virtuously thereafter, like other good men ; (see also pp. 919, 953-4 *supra*).

(After this, punishments of different kinds and degrees, from light fines to death, are prescribed, for different sorts of theft and robbery of various things, by different sorts of persons).

(335-338) (These important verses have been translated on pp. 918-9, 927-8 *supra*).

(339-340) Trivial actions, though technically wrong, must not be dealt with as offences.² But the following cases shall not be regarded as trivial. A brāhmaṇa who takes money which he knows to be stolen, even though ostensibly as payment for helping at sacrificial ritual or for teaching, shall be held as much guilty of theft as the actual thief. He who ties up another's free-grazing animal (even though not trespassing on his land), or unties an animal (rightly tied by another, or takes away a slave, or horse, or chariot (for even

¹ समं प्रपद्यते हि आत्तः प्रज्वलन् इव हव्यवाद् ;

शब्दैः शान्तिमयैः सम्याः यत्नतः सान्त्वयन्ति तं । *Mbh.*

(The high, noble, just sentiments which Manu voices briefly, in concentrated form, but with perfect clarity, are expounded more fully in the Rāja-!dharma section of Shānti-parva of *Mahā-bhārata*).

²The framers of the Indian Penal Code, in their 'Statement of Objects and Reasons', explained that, owing to the exigencies of language, as their definitions were framed, to dip a pen into another person's inkpot could be regarded as theft, and to brush against some one in a crowd as an assault, and that only right discretion in the judicial officer could make up for the defects of language.

a short time, without permission of the owner) shall be regarded as having committed theft.¹

(344-364). Crimes of open violence should not be tolerated by the ruler for even a single moment. All persons, of all 'castes', ought to take up arms against āṭaṭāyī-s, (see pp. 927-8 *supra*), in order to defend the person and property of any one. Defending of women and children in particular is highly meritorious; even an outcaste or sinner, if he should happen to lose his life in defending them, shall go to heaven undoubtedly; or, if he does not lose his life, will be automatically purified and restored to caste.

Those who commit adultery or defile virgins should be mutilated and banished; or punished even more severely (see pp. 949, 951, *supra*); for such crime cuts at the root of all social organisation; by destroying the sanctity of the family, it destroys everything. Defilers of virgins should be slain at once. Flirtation with intent to lead on to adultery, such as persistent conversation, sambhāshā, putting garlands round the neck of the woman, rubbing her skin with perfumes, massaging, arranging of ornaments or clothes on her person, (kissing, 'necking', 'petting', 'tundling', 'fondling') should be punished as attempt at adultery or defilement, sangrahaṇa. Women of all varṇa-s should be regarded as sacred. (Certain exceptions are mentioned). A paramour should be stretched on a red-hot sheet of iron, or should be burnt up alive with wood-fuel; or his reproductive organs should be extirpated and he should be left to die.²

¹Rescue of trespassing cattle, while being taken to the 'pound', is punishable in India, under a Cattle Trespass Act.

²न उपेक्षेत क्षणं अपि राजा साहसिकं नरं । viii, 344.

ग्राह्यं द्विजातिभिः ग्राह्यं, धर्मो यत्र उपरुध्यते ;

द्विजातीनां च वर्णानां विप्लवे कालकारिते,

आत्मनश्च परित्राणे, दक्षिणानां च संगरे,

स्त्रीबालाभ्यवपत्तौ च, घ्नन् धर्मेण न दुष्यति । vi, 348-9.

ब्राह्मणार्थं गवार्थं वा, देहत्यागोऽनुपल्लूतः,

स्त्रीबालाभ्यवपत्तौ च, बाह्यानां सिद्धिकारणं । x, 62.

परदारभिमर्शेषु प्रवृत्तान् नृन् महीपतिः,

उद्वेजनकरैर्दण्डैः छिन्नयित्वा विवासयेत् । viii, 352.

(364-387). (More sexual offences of different kinds are dealt with, e. g.) a man of a lower social status, 'caste', committing adultery with a woman of a higher, shall be more severely punished than in the reverse case. If a man thrusts his fingers lustfully into the private parts of a virgin girl, his fingers shall be cut off, and he shall be fined heavily besides. If a grown-up woman does so, her head shall be shaved and she shall be carried about on a donkey and exhibited publicly. If a married woman, scorning her husband out of pride of her own looks or parents' or kinsmen's social status, commits adultery with another man, she shall be thrown to the dogs and eaten up by them, and her paramour shall be stretched on a red-hot sheet of iron or burnt alive with fuel.

The king in whose state there is no thief, no adulterer, no foul-mouthed talker, no robber, no committer of any other violent crime, he goes to the heaven of Indra. Restraint of all such criminals makes the king overlord and suzerain, *samrāt*, emperor, of his fellow-kings, and

तत्समुत्थो हि लोकस्य जायते वर्णसङ्करः,
 येन मूलहरोऽधर्मः सर्वनाशाय कल्पते । viii, 353.
 उपचारक्रिया, केलिः, स्पर्शा भूषण-वाससां,
 सह खट्वाडासनं चैव, सर्वे संग्रहणं स्मृतं ।
 स्त्रियं स्पृशद् अदेशे च, स्पृष्टो वा मर्षयेत् तथा,
 परस्परस्य अनुमते, सर्वे तत् संग्रहणं स्मृतम् । viii, 357-358.
 योऽकामां दूषयेत् कन्यां स सद्यो वर्धं अर्हति । viii, 364.
 पुमांसं दाहयेत् पापं शयने तप्ते आयसे,
 अभ्यादध्युश्च काष्ठानि यत्र दह्येत पापकृत् । viii, 372.
 गुरुतल्पी अभिभाष्य पुनः तप्ते स्वप्याद् अयोमये,
 सूमीं ज्वलन्तीं आश्लिष्येत्; मृत्युना स विशुध्यति ।
 स्वयं वा शिशवृषणौ उत्कृत्य आधाय च अञ्जलौ,
 नैऋतीं दिशं आतिष्ठेद् आ निपाताद् अजिह्वगः । xi, 103-4.

See pp. 949-958 *supra*. Evidently, in the days of the compilers of the current *Manu-Smṛiti*, sexual offences were regarded as far more heinous than they seem to be, today, especially in the west. Which way conduces to more human happiness on the whole, each reader must judge for himself.

spreads his name and fame all over the world, (i. e., his fellow-kings voluntarily and insistently choose him as their over-lord and guide).

(388-395) Mother, father, wife, child must not be forsaken; if any one forsakes them without sufficient reason, he shall be punished.

(To promote arbitration and 'amicable settlement of disputes out of court', following provisions are made). The ruler should not interfere between learned judicial officers when they are disputing as to what is the proper dharma, law, in a given case. But if he is asked to decide, he may do so, with the help of other unbiassed and honored pandits; or may have the matter decided by *arbitrators*. Blind, deaf-mute, lame persons, cripples, septuagenarians, and helpers and servants of educationists, shrotriya-s, should be exempted from taxes¹. The ruler should treat with great considerateness all who are suffering from illness, or in mourning, or of tender years, or very old, or in poverty; and he should specially respect those who belong to good, great, and honored families, and are truly ārya, noble in character, 'gentle-men', 'nature's noble-men'.

(396-420) (Chapter VIII closes with some miscellaneous but very useful 'practical' rules). The washerman, nējaka, should rub or beat clothes *gently* on a plank of smooth wood; and should not mix up the clothes of different customers². The weaver, ṭanṭu-vāya, to whom yarn has been given by weight, should return one-tenth more, in weight, of cloth (to cover 'sizing' etc.); if he gives back less he shall be liable to fine³. Collectors of toll and octroi (shulka) should be

¹In modern India, the British Indian government made some special exemptions from Income Tax, in favor of *all* its servants, and of public trusts, charitable endowments, etc.; but no rebate was granted to citizens on monies given away by them for public purposes.

²These provisions should be specially appreciated by all householders of limited means who cannot renew their clothing very quickly; and by sufferers from ringworm, known as 'dhobi's itch', and many other infectious diseases, much more serious.

³Mill-cloth was rendering this provision somewhat obsolete, especially in towns; but revival of cottage-industries and

experts, *vichakṣhaṇa*, in evaluating all marketable goods, *paṇya*, and should take one-twentieth of the value for the state¹. Persons who try to evade, or declare nature and value falsely, or avoid fixed market times and places, shall be fined. Persons who endeavour to sell or export prohibited articles, like horses or elephants or corn or other goods needed for the army or other state purposes, in times of war or scarcity, shall be liable to have all those things confiscated. Prices should be fixed by the government every five days or every fortnight, after careful consideration of costs of production, manufacture, transport, import, export, care-taking, wastage, leakage, etc., in consultation with leading representative tradesmen². Weights *ṭulā-māna*, and measures, *praṭi-māna*, should be public, and well-known to all citizens; and they should be examined and tested every six months by state-servants.

At ferries maintained at state-expense, empty carts should pay one *paṇa* (a small coin) as toll; a man with a load, half as much; a woman, a fourth; a person without a load, one eighth. Toll may also be taken according to value of goods conveyed; poor persons, not carrying any goods, may pay some very slight (token) toll. Pregnant women, *brahma-chāri-s*, i.e., non-luxurious *bona fide* students, (not 'aristocratic' students, like those of Eton, Harrow, Oxford, Cambridge), retired forest-dwellers, *vanastha-s* and *sannyāsi-s*, shall be exempt from toll.³

homespun, in connection with the political struggle of India, and scarcity of all things caused by the World Wars, have restored its value.

¹Cf. current municipal tolls, customs duties, and international tariffs.

²Present day 'rationing' and price-control are much less considerate; see pp. 882-3, 911, 939, 965, *supra*.

³These provisions are more considerate than the current laws and rules which allow no exemptions. But now and then, Railways make some concessions for parties of students; and 'mendicants', of various sorts, manage to get across ferries and travel by rail, 'free of charge', by simply flouting the toll-and-ticket-collectors. That they have nothing wherewith to pay fines, and would be at least as comfortable,

If any traveller's goods are damaged or lost through fault of boatmen, they shall be held responsible and pay compensation. But when this happens through 'act of God', *ḍaivika*, such as a violent storm, they shall not be responsible.¹

It is the duty of a *brāhmaṇa* who happens to be well-to-do, to so help a *kṣhatṛiya* or a *vaishya* in straitened circumstances, as to enable him to discharge his proper occupational functions. But if a *brāhmaṇa*, out of a sense of power of wealth or official authority causes any of the three 'twice-born' to perform, against his inclination, any unfitting low and degrading work, he shall be fined heavily.

Even a manumitted slave, *ḍāsa*, is not exempted from all duty to serve as *śūdra*, for such duty is congenital for him. There are seven kinds of *ḍāsa*-s, slaves, (or serfs or servants): (a) captured in battle (as very largely among the ancient Greeks, Romans, Persians, Gauls, Arabs, Egyptians, etc.); (b) wage-servants or hired laborers; (c) children of a female slave; (d) purchased; (e) received by gift; (f) hereditary; (g) temporary, as a punishment for injury by crime or as compensation for a civil tort or debt. (All these kinds seem to have been common to all the ancient nations of east and west).

Wife, child, slave are 'property-less', *a-ḍhana*; whatever they may earn, belongs to him to whom they belong. (Such used to be the convention in almost all ancient nations, such as the Romans. But it was mostly only theory. In practice, women have always everywhere had their *strī-ḍhana*, 'women's property', ornaments, dowries, settlements, rights of inheritance, etc.), and children their separate rights.

The ruler or his representatives should make periodical inspection of state-factories, of the army, and particularly of the budget, the accounts, the treasury.

or no more un-comfortable, inside jail as outside, confers on them immunity from the law. Hooligans, hoboes, tramps, in Europe and America manage to jump on and cling to running trains and leave them, with astonishing skill.

¹Modern civilisation rightly provides against the consequences of such 'acts of God', by insurance.

The ruler who discharges his duties in accord with the rules laid down above, is freed from all sins, acquires all merits, and after casting off his body, goes the noblest way to the regions of the most blessed.

CHAPTER XII

Relations of Man and Woman

(Synopsis of *Mamū's IX*)

(1-72) The father protects the woman in childhood; husband in youth; son in old age; she should not be left unprotected, uncared for. She should be taught to observe self-control, and avoid excess even when indulging in innocent enjoyments; and should be kept away from seemingly trifling but subtly mischievous addictions, otherwise, the addictions will become worse and worse (and she will gradually become a confirmed 'addict') and will bring sorrow to both families, husband's and parents'. Father who does not marry his daughter to a worthy husband at the right time; husband who neglects wife; son who does not look after widowed mother—all these deserve severe reprobation. The good man, even if weak in body or possessions or authority, endeavours to protect his wife from harm; thereby he protects his progeny, family, himself, from evil ways, and saves his dharma-duty.

The whole being, the self, āṭmā, the essence of the husband passes into the wife and takes shape and comes forth as child; therefore in becoming the mother of his child, she becomes his mother also. The wife is called j̄ā-yā because the husband is *born again*, j̄āyaṭé, in, through, from her. As is the man whom the woman loves, such is the child.

But protection of women must not be forcible, against their inclination, unpleasant. None can protect woman against her will. Only by pleasant means can they be guarded from harm. Taking care of the family income, incurring and supervising necessary expenses, keeping accounts, preparing and giving food, looking after furniture and utensils, spinning, getting yarn woven into cloth, sewing clothes, decorating the home, keeping it tidy and nice to behold—all this work should be entrusted to her. (Such healthy, interesting, and loving occupation will leave her no time or inclination for mischievous addictions). Imprisonment in the house, even under

vigilant guards, is no protection at all. Only those women are truly guarded who guard themselves.¹

(73-21) Alcoholic drinks, vicious company, long separation from husband, gadding about, lying abed in the day (with idle, evil, lascivious thoughts running in the head), living in another's house—such cause women to err. There are some natural defects too, ni-sarga-ja, to which the feminine psycho-physical constitution as such is more liable than the masculine. When passion is upon them, they cease to look for handsome face or figure or youth; and run into the arms of the nearest man. Because excited by mere proximity to a male person, because unsteady of mind, because devoid of all tenderness at times—some women, even if guarded diligently, break faith with their husbands (if opportunity offers). Knowing such to be feminine nature, men should exercise diligent and wise care in keeping women away from temptations, out of harm's way. Wish to lie abed, to sit about, to decorate themselves, to be liable to gusts of sex-desire and anger, to be unstraightforward, to bear malice, to go astray—this is natural to women more than to men. Women should have nothing to do with mantras (of Vedic ritual, or confidential consultations). They cannot be trusted to keep secrets; are fickle, unreliable; and are apt to tell lies more than men. Scriptures indicate these facts, thus: (Some brāhmaṇa-s had occasion to say): 'We do not know whether we are brāhmaṇa-s, by birth from a brāhmaṇa father, or not...That my mother yielded to temptation, wandering about here and there—may my father pardon her and cure her error by passing her through the appropriate purificatory expiations'. By uttering this mantra, the son purifies himself, (proving his love of truth and absence of pride, and, by reaction, redeems whatever error his mother may have committed against his father).²

¹ See also pp. 499, 362, 501, *supra* for comment on these verses.

² Books like Havelock Ellis' *Woman* support such statements in an unbiased rational manner. Briefly, all modern psychologists are agreed that woman is more emotional, man more intellectual; woman more concrete-minded, man more abstract-minded; on the whole, grade for grade, rank for rank, education for education. Police and diplomats

(22-23) (These verses have been translated at p. 848 *supra*).

often employ women as decoys and spies. A novelist of high-life intrigues, in which international millionaires-financiers and ambassadorial statesmen are opponent-criminals, makes a friendly diplomat of one country say to a diplomat of another: "In (my country) we should never dream of dictating important government reports to a young person of the other sex". The other man replies: "Miss (his private secretary) is unique". And the unique person duly tries to deceive her chief by and by and sells his closest secrets to the other party. And she is only the instrument of another and much younger lady, who is assisting her multi-millionaire father, the principal criminal-schemer, who is trying to throw two countries into war in order that he may be able to make yet vaster war profits! With great difficulty, after many individual tragedies, the scheme is ultimately defeated. In the same story, on another occasion, the second diplomat says to the first. "They have the knack, some of these women, of poisoning the brain and blackening the soul of the man who is really theirs"! There is no end of books now on the subject of sex. Havelock Ellis' *Psychology of Sex* has been the pioneer in the modern west. 2000-year old *Kāma-sūtra* of Vātsyāyana is the 'classic' of 'The Science and Art of Love' in Skt. But much more important than all these, in respect of providing a *scientific* explanation of the *why* of woman's fickleness, liability to irresistible gusts of passion etc., is given thus by a western writer: "Women are by nature the weaker sex, though the difference is often exaggerated by foolish habits...The ductless glands control the chemistry of the body; this control (is) different in the two sexes. The sex difference in metabolism can be summed up by saying that the female stores up energy longer than the male; hence women tend to store fat rather than muscle. No amount of gymnastics will make women on an average as muscular as man. The human body extracts from its food, calcium salt; to build up tissues. During childhood, in both sexes, these salts make bone; at puberty they begin to be needed for the reproductive system, and since puberty begins at an earlier age with girls, girls have less calcium to use for making bones than boys, and are lighter in consequence. But women need far more

(24-44) Greatly to be cherished and honored are good women. They are the lights of the home, most

calcium than men when they are pregnant, to build up the skeleton of the unborn child; and, again, when the child is born, to help the breasts produce milk. Thus they sometimes require far more calcium than at other times; hence a periodical unevenness in woman's metabolism; she sometimes produces more calcium, at other times less. The extra calcium which cannot be used by woman is passed out of her body *every month*; thus she is *forced by nature*" (nisarga) "to be less steady, more changeable than man". (The influence of the moon on female physiology is patent; it affects male physiology also, but much less). "Now, metabolism affects one's outlook on life. Body influences mind and makes it jaundiced, splenetic, phlegmatic, or bilious. The difference of outlook which we observe between men and women is due to physiological sex differences. Woman is more erratic in her metabolism; she is *periodical* in her use of calcium salts". (It is well known that women are peculiarly high-strung, nervous, liable to become hysterical, during the days of menstruation, and of pregnancy, whence the injunction of the Seer, Bhārgavaś ṣṛiṣhu mārḍavavam, 'be gentle to women always'): John Langdon-Davies, *A Short History of Women*, pp. 30-33 (Thinker's Library); the whole book, small too, is highly instructive; though the *scientific* and physiological portion is finished in the first 34 pp., and the rest is historical. Women have written more bitterly against women than men have. In the *Hindustan Times* (Delhi) of 31. 1. 1938, Tāndrā Dēvi' (née Maude MacCarthy) wrote: "Women must keep up the sham, the appearance, of being gentle, submissive, compassionate; whereas most of them have a tigerish quality at heart, which has contributed largely to making civilisation the farce it is. The subtle poisons of sex-allurement penetrate into almost every corner of life; and many a family, the outward semblance of which is highly virtuous and respectable, is, in the private lives of its members, nothing but a nasty game in which the women offer themselves in temptation to the men—for prostitution—for what they can make the men do, in business, in politics, in their professional careers, to get more money, higher positions, power, to satisfy female vanity and lust": art.

auspicious. No difference is there between the good housewife and the goddess of all prosperity, Lakshmi herself. Birth and nourishing of progeny, right performance of all duties of the household, deepest and best mutual love and co-operation, good name on earth, and therefore heaven itself in

headed 'The Ten Plagues of Civilisation'.

Such are the criminations and recriminations between Man and Woman ! Neither can do *with* the other, nor *without* ! What is the sober impartial truth-seeking thinker to think ? This again, and yet again—that each constitution has its inherent *virtues* as well as *vices* ; now love and virtues come to the surface, now hate and vices. One who craves to avoid pains must forego gains also, and *either* be content with the middle course, accepting both in moderation, *or* seek the eternal peace.

A recent judgment of a British Court, 16. 3. 1946, may also be quoted here as relevant, in continuation of those quoted on pp. 921-922 *supra* : "Justice Wallington granting decree *nisi* in the London Divorce Court to a husband who cited his *father* as co-respondent, said the case was another example of complete absence of morality to which Britain was apparently sinking. He added, 'It has already reached such a low standard that even this sort of thing will be regarded among large numbers of the population of Britain with complete indifference and equanimity. *These things go to the very root of the stability of the nation*'..."

The following may be added here. The latter half of Adolf Holm's *History of Greece*, in four large volumes, mentions dozens of cases of marriages of brother and sister, mother-in-law and son-in-law, uncle and niece, wives putting away one husband after another and taking new ones, *and vice versa*—all in high life, kings and queens and their relatives, among Athenians and Spartans, and those of Asia Minor (thus Mithridates once married his own sister Laodice, for a while, as one among many wives), and of course among Egyptians. Holm also mentions, on page after page of the latter half of the fourth volume, murders by mother of son ; by father of son ; of father by son ; of mother by son ; and *vice versa* ; and of course of brother by brother and cousin by cousin—which is 'normal' in those 'high' places ; all, mostly for political reasons, ambitions, greed for power ; occasionally for lust added ; rarely for mere lust.

after-life, for both together, and for ancestors too—all this depends upon the good wife. The woman who goes astray, suffers from filthy and agonising diseases, incurs infamy, sinks into purgatory hereafter, and falls into lower grosser bodies in subsequent births.

Listen now to the words that the R̥ṣi-s have said with regard to the son: By public opinion, the son belongs to the husband of the mother. Traditions, shr̥ṭi-s, conflict. some say, the sower of the 'seed' is the father; others, the owner of the 'field'; woman is field, man is seed-sower. All living beings are born from conjunction of seed and soil. At one time and place, seed is the finer; at another, soil. Where both are of equally good quality, progeny is truly laudable. Excellence is more desirable in the seed; everywhere, characteristics of the seed are most apparent in the product.

(The whole subject is very obscure yet. Western scientific researches and experiments in cross-fertilisation and use of special manures, like those of Luther Burbank, throw some light on it. This much is clear that in any soil, mango-seed will not yield tamarisk-fruit and vice versa; but much modification of nature and quality of product is possible by crossings and manurings like Burbank's; see here, pp. 720-744 *supra*. For researches physiological, see latest books on biology dealing with zygote, chromosomes, and genes, and for researches historical and anthropological, e. g., those recorded in Crawley's *The Mystic Rose*.

(The ethical conclusion of all such considerations is that) the wise, self-controlled, disciplined person, well instructed in physico-mental science, desirous of long life, should scrupulously avoid adultery. (The legal conclusion, ordinarily, is that) progeny born of the seed of life cast into another's mate, belongs to that other (i.e. the owner of the soil). Pṛthvī, the Earth, is known by tradition to be the wife of King Pṛthu because he first cleared the earth of boulders and taught to men the art of agriculture; he who clears the earth of stumps, weeds, pebbles, and makes it cultivable, (i.e. supports the wife), to him belongs the field. (To apprehend the significance of these verses, to enter into the spirit of those who uttered them, one should read accounts of thinkings, speakings, doings, often very different, sometimes directly opposed, of primitive tribes,

as described in works on anthropology; especially of tribes which are just entering into the 'civilised' and 'urban' stage, from the nomadic, pastoral, and rural stage; which was probably the stage of the predominantly agricultural followers of Vedic Rishi-s; and is still that of pastoral agricultural communities. There is no similarity between flint-axes of the Stone Age and aero-bombers of today; but motives, thoughts, and feelings, greed, lust, hate, which now direct super-bombers and atom-bombs are same as those that guided flint-axes).

(45-56) Man, woman, child—these three together make up the whole, the complete, man; (see pp. 151, 776, 795 *supra*). The wife cannot be abandoned; (this is Manu's implied injunction against easy divorce). Inheritance and partitions of property take place once for all; a girl is given in marriage once for all; gift is promised and given once for all; (there must not be retractions). It is undisputed that progeny of cattle belong to owner of mother-animal; same is the rule for humans. But where the seed is given with understanding to that effect, a share in, or the whole of, the product may be taken rightly by giver.¹

¹ Craving for children, especially in the heart of woman, is very strong; and even in the case of man, often prevails over sex-jealousy. *The Readers' Digest* for May 1945 (New York) has an amazing article which reveals a 'black market' in babies. It declares that spinsters particularly, and many childless couples, *purchase* foundlings—numerous during abnormal war-conditions, in all times and climes—from bogus 'Charitable Foundling Homes', which make a regular nefarious business of such sales; warns would-be purchasers against the great danger of getting only sickly rickety children in this way; and advises them to secure babies, medically certified, only through the Foundling Homes established by the State. Similar articles in other papers show that some wives, in the west, prefer to themselves conceive 'test-tube babies'; others in collusion with their husbands, actually co-habit with other men for the purpose. Much controversy, as to the scientific psycho-physical, and also moral, propriety of such measures, has also taken place. Examples of the 'test-tube' way, (with a difference of course) are to be found in *Mahā-bhārata*, as *f. i.* in the story of king Upari-chara Vasu and the birth

(57-76) Elder brother's and younger brother's wives are as mother and daughter respectively. If either brother 'goes in' to the other's wife, he becomes 'fallen'. However, a childless widow may obtain a child from the deceased husband's younger brother or kinsman, by special permission or direction of elders; but she must not touch the man again afterwards; on pain of 'de-gra-da-tion' for both.

Such procreation by 'appointment' is but a bad way after all. It is the way of animals, not of refined human beings. It was begun by king Vena, who was at first a good ruler, but afterwards became vicious through excess of carnal lust, and brought about much evil misce-generation, *varṇa-sankara*. The *Vēda-mantra*-s, pertaining to marriage, nowhere mention *niyoga*; nor indicate anywhere that a widow may become a bride again. Virtuous men and women condemn the practice in any and every case.

But if a girl has been betrothed, and the youth dies before marriage, then the virgin girl may be married to the younger brother of the deceased.

A person who, having given his daughter in marriage, gives her again to another, should be punished with heavy fine. (Cases of such come now and then to Indian law courts; especially among the 'once-born', *shūdra*, classes). A person who has taken a wife given to him under false pretences, may put her away, if she is evil in any way, diseased, or defiled (de-virginised) before marriage. All such giving, without previous declaration of her defects, shall be null and void, *vi-taṭha*.

If a husband has to leave home for long, on travel, etc., he should make sufficient provision for his wife; lest she be compelled, by want of nourishment, to walk into evil paths. Yet a good wife, even if left without sufficient provision by her husband, should try to maintain herself by some honest handicraft. She should await his return for eight years, if he has gone out for some purpose of *dharma*, religious purpose, such as pilgrimage or *ṭapasyā*, ascetic vow; for

of *Satyavatī*, the progenitress of the Kauravas and Pāṇdavas both, who fought against each other in the Great War. Deliberate selection, by a childless couple, of a man, to impregnate the wife, is technically termed *niyoga*, 'appointment', and is permitted, in special circumstances, by *Smṛiti*s.

six years, if for study ; for three, if for some work intended to bring fame or enjoyment. After such period, she may try to go out herself to join her husband.

(77-93) If the wife is hostile, the husband should bear with her for a year, endeavouring to reform her ; but if she continues quarrelsome and inimical, he may take away from her the ornaments he may have given her, and cease to live with her ; (but should continue to provide her with food and clothing). If, however, he is insane, impotent, diseased with foul disease, ostracised from society because of sins and crimes, then she cannot be deprived of her ornaments or put away. If the wife becomes a confirmed drunkard, commits adultery, contracts incurable disease, is incorrigibly violent of temper, beats children and servants, obstructs and spoils work, then she may be 'superseded', *aḍhi-véṭṭavyā*, i.e., the husband may marry another woman ; also, if she fails to conceive for eight consecutive years after marriage (the husband himself not being sterile), or brings forth only such sickly children that she cannot keep any alive during ten years ; or begets only girls during eleven years. If a wife is loving and gentle, but a chronic invalid unfortunately, then another wife may be taken only with her consent, and she should be always treated with honor and never slighted in any way.

A girl should wait, maintaining her virginity unsullied, *saṭi*, for three years after maturation (i.e., the beginning of monthly courses), and should then choose for herself and marry a worthy youth of similar social standing and compatible temperament, *saḍṛśham*. (Very orthodox Kullūka interprets this verse thus : 'If the parents cannot choose a worthy husband for a girl for three years after maturation, then she may herself marry a man of the same caste, and of similar quality, if she cannot find one of higher quality.' But this interpretation imports into the verse many words which are not there ; while mine is almost a literal translation, and, also, it fits in much better with verse 94, which is translated and discussed next—as regards marriageable age.¹

¹ On 'marriageable age', the letter is interesting which Napoleon wrote to Czar Alexander, requesting the hand of the latter's daughter in marriage ; it is reproduced in Emil Ludwig's *Napoleon*.

If a bridegroom of high quality is available, then parent may marry his daughter to him even before she has come to her flowering.

(94)—(This is a curious verse, subject of much disputation. The current reading, rendered literally, means) a man of thirty years of age should marry a heart-pleasing girl of twelve, *dvā-dasha*; a man of thrice-eight, i.e., twenty-four, a girl of eight, *ashta*, if he is in haste, fearing his *dharma*-duty will fail. (Common sense cannot agree to this. Even the current practice of Hindus, which flouts common sense in many respects, generally breaks the injunction, and the marriages of widows of middle or advanced age with young girls, which take place now and then, are universally condemned. A very simple emendation, which has been suggested to me by a Pandit himself, who happened to be very learned yet also liberal-minded, the late Rāma Mishra Shāstrī, holder of the government title of 'Mahā-mahopādhyāya', at once brings the verse into complete accord with common sense as well as with ancient and up-to-date modern medical, psychological, and physiological science. Read *dvi-dasha*, 'twice-ten', i.e., twenty, instead of *dvā-dasha*, 'two-and-ten', i.e., twelve; and *ashti*, which means 'sixteen', instead of *ashta*, which means eight.¹ Thirty and twenty, or twenty-four and sixteen, are the proper marriage-ages for youth and maid. Betrothal, however, may take place much earlier; and should, ordinarily; for boy-and-girl love (when the parties belong to two not-nearly-related families) begins as pure, strong, *spiritual affection*; and when, to it is added, later on, the necessary *carnal love* also, it becomes only confirmed and enhanced, lasts unshakeably throughout this life, and endures hereafter too. *Purāṇas* describe the gods and goddesses of heaven as perpetually 25 and 16 years of age. In *Rāmāyaṇa*, Sītā says on one occasion, 'My illustrious and mighty husband is 25, and I am 18'. *Sushruta*, *Uharaka*, *Vāgbhata*, the most honoured and most studied works on medicine, say that bride should never be younger than 16, and the bridegroom should be 20 to 25. 'When the bride is not less than 16, and the bride-

¹ त्रिगद्वर्षोद्भव कन्यां ह्यष्टां द्विदश-(not द्वादश)-वार्षिकाम् ;

त्रिअष्टवर्षो अष्टि-(not अष्ट)-वर्षो वा, धर्मेण त्वरितो यदि ।

groom than 25 or at least 20, and come together when both are healthy in every respect, especially in the reproductive parts, and are cheerful and loving, the child is bright, strong, long-lived. Otherwise, there is either no conception, or the child is sickly, defective, short-lived'.¹ Western scientific opinion also is that the best marriage-age for men is between 21 and 30, and for women 18 and 25).

(95). Wife and husband are given to each other by the gods, not by their own passing wish; let them cherish each other; so will they serve and please the gods. (In modern language, we would say, marriage remains an 'adventure' after all these thousands of years of the history of all sorts of experiments with sex. Destiny, Fate, Chance, God, 'gods', or however else you name it, continues to bring together man and woman in marriage; all sorts of men and all sorts of women. Wisdom says, 'Do not fret and pine to *have* what you *like*, but', once you *have* a thing, after having endeavoured to secure what you liked best and most, settle down, and strive manfully and womanfully to *like* what you *have*'; for likes and dislike are changing, if left to themselves; what you like to day you dislike tomorrow, and vice versa; therefore stick to what you have liked once, or have got by fate. So only can marriage be made happy; otherwise, it will be one long grumble, grouse, groan of discontented misery. Whose desires, all, have been, or can ever be, fulfilled? The Law of Duality forbids it. Or, as the complementary Law of Unity ordains, they *all* are fulfilled in *all* time, endless time! Or, yet again, they are all fulfilled, for that soul, whenever any soul enters *nirvāṇa*, when *pralaya* supervenes and the world vanishes. There are only two ways to walk without getting your feet pierced by

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- 1 पूर्ण-षोडश-वर्षा स्त्री, पूर्ण-विंशेन संगता,
 शुद्धे गर्भाशये, मार्गे, रक्ते, शुक्ले, अनिले, हृदि,
 तीर्यवतं सुतं सूते; ततो न्यूनशब्दयोः पुनः,
 रोगी, अल्पायुः, अधन्यो वा गर्भो भवति, नैव वा ।
 ऊन-षोडश-वर्षायां अप्राप्तः पंचविंशति,
 यदि आधत्ते पुमान् गर्भं, कुक्षिस्थः सः विपद्यते,
 जातो वा न चिरं जीवेत्, जीवेद् वा दुर्बलो भवेत् ।
 तस्माद् अत्यन्त-बालायां गर्भाधानं न कारयेत् ।

Sushruta, Shārīr-sṭhāna, ch. x.

thorns : cover the whole earth with leather ; or your own feet with stout shoes ; choose ! Follow the golden mean, again, as ever. If you are too sensitive, finical, meticulous, high-strung, high-pitched, variable, capricious—you are destined for perpetual pin-pricks, painful bruises. If you make yourself too pachydermatous, you may lose all the pleasure of refined and delicate tacts, gossamer kisses, mental and physical. Enjoy life, but with detachment, ever prepared to resign, as the *Upaniṣhaḥ* advises. Difficult—but the only wise way. And, after all, this is the way in which the great majority of married pairs, all over the world, get through life on the whole, perforce, under compulsion of instinct, also implanted by nature, or of conscious conviction. Super-sophisticated town-life, with its frequent divorces and re-marriages, is comparatively exceptional).

(97) Women were created to be 'mothers', and men to be 'fathers'. Together only can the two carry out the dharma-duties of paternity and maternity laid on them by the Creator. Dharma is always dharma of wife and husband together. (To carry on the line of progeny, generation after generation, to keep the torch of life alight, such is the duty of man and woman ; therefore are they united in marriage ; and *all* human duties, in final analysis, are found to centre in, and issue from, such marriage. See also pp. 521-522 *supra*, for fuller commentary on this verse).

(97-102) Conjugal duty, in brief, is that the pair should so behave towards each other that the wish to err away apart may never arise in the mind of either. (They should studiously endeavour never to become stale to each other ; but be ever-new, ever-fresh. Purusha and Prakṛti are thus pursuing each other, eternal Masculine and eternal Feminine, ever-lastingly, in ever-varying forms).¹

¹ "Such (mutual) independence and freedom from fear (is desirable as) would, so to speak, enlarge the personalities of wife and husband in each other's eyes, as it does in courtship.... Their union would be free from that mutual indifference—the fruit of huddled contacts—which is more truly infidelity than adultery itself, and is, indeed, the chief cause of adultery...(It) makes impossible those complex psychological conditions which lead to sex satisfaction" : *Sex in Civilisation*, p. 195, paper by Judge Ben B. Lindsay on 'Wisdom for Parents'.

(103-148) (These verses lay down rules for securing 'descendants' and reversioners for persons who have no offspring of their own loins; and connected rules of inheritance and succession. They have no particular interest for the general reader. Current law partly includes and partly substitutes them by others. But one rule may be specially mentioned :) The son is as one-self, and the daughter is as the son; therefore, when there is no son, but there is a daughter, none else than she can inherit the father's property.

(149-157) (These deal with the rights, in heritable property, of sons born from several mothers, in the case of a twice-born man who has married women of his own as well as lower castes. The old rules have all been dead for many centuries now).

(158-181) Offspring of one's own 'breast', ('loins'), *aurasa*; born to the wife (by another, with husband's consent), *kshētra-ja*; 'given' and adopted, *daṭṭa*; 'taken' or 'made', *kṛtṛima*, without being formally 'given' by natural parents; 'secretly-born', *gūdh-oṭpanna*, to one's wife, without knowledge of husband (a sort of unauthorised *kshētra-ja*, and 'presumed', as in modern laws, to be the husband's own, in peculiar circumstances); foundling, *apa-vidḍha*, 'cast away' by the natural parents, and adopted by the finder—these six can inherit. The son of an unmarried girl, *kānina*, (*kanya*'s child); *sahodha*, 'together-married', son of a girl married after she has become pregnant; *kṛtaka*, 'artificial', purchased from natural parents, whether of same or different caste; *paunar-bhava*, 'again-born', son of a widow or a woman abandoned by her husband, who gets herself married 'again', *punah*, and takes her son along into her new house; *svayam-daṭṭa*, 'self-given' orphan; *pāra-shava*, 'living corpse', son of *brāhmaṇa* man by *śūdra* woman—these six cannot inherit. (To understand the full significance of 'living corpse', read descriptions of the lives and bitter psychical and physiological experiences of the 'mixed' progeny of white and black in South Africa and U. S. A.).

(182-200) (Then follow) rules regarding reversionary rights of collaterals; duty and right of offering oblations to the departed; kinds of *strī-dhana*, 'women's property,' viz., (a) given at marriage, (b) at other times, by parents, brothers, and others, out of affection, (c) at ceremonial functions, and inheritance thereof.

(201-202) Defectives and abnormals are debarred from inheritance, such as the impotent, *klība*, the 'fallen', *paṭiṭa*, by sin and crime, the born blind, deaf-mutes, cretins, congenital idiots and imbeciles, *jāti-andha*, *badhira*, *un-maṭṭa*, *jāda*, *mūka*, *nir-indriya*; but they should be provided with food and clothing, out of the property, by those who inherit it; otherwise, the inheritors themselves become fallen and de-graded.

(203-220) If for any (good or bad) reason, an impotent person happens to marry, then the son born to his wife by another, shall inherit his property. (To the normal person, it may seem very wrong that an impotent man should marry at all; and that if he desires to lavish affection upon, and play with and occupy his time with the bringing up of, a boy—all which desire is intelligible and legitimate, he should content himself with adopting a child; why marry a woman and impose adultery on her? Yet there may be excuses for even such conduct in special cases; and, any way, such households are a fact, and do occur now and then. As the impotent man craves a child's presence, so he may a woman's also; and by permitting her to love another, he does not starve her sexually. The ways of *Kāma-Eros* are very "inveterately con-volved", *Kāmaḥ sva-bhāva-vāmaḥ*. In some cases, impotents marry to show to others that they are not impotent, and that lack of children is due to the wife's sterility; and, in such cases, they are intensely jealous, and the relations between husband and wife are purgatorial, and often end in crimes of various sorts. In other cases, where the paramour may be allowed with full understanding between husband and wife—*upa-paṭi-s* have been mentioned before—life in the house may be happy for all concerned; but human nature being what it is, the adulterous relation cannot be kept secret. In long, paramour woman and man become less careful and more aggressive, resentment and jealousy replace acquiescence in the mind of the husband, and purgatory looms up, here also, for all concerned. To avoid such consequences, as far as humanly possible, have the rules, before declared, been laid down, for *limited* co-habitation of wife and permitted paramour, till the birth of one son only. Such rules help to prevent excessive multiplication also; but they have their own painful results, chiefly because very difficult to follow strictly. In short,

as always, pain-and-gain always go together. Choose according to circumstances, or, as you will, and be prepared for the inevitable consequences).

(With laws of inheritance and succession are mixed up rules as to partition and consequences thereof, and special gains of learning or of business enterprise). Articles of personal use, such as clothes, books, means of conveyance, ornaments, cooked food, maid-servants (of the status of slaves or such free women as may prefer to remain in the service of any one of the partitioners), and priests (who are attached to some one of them), shall not be liable to division and partition.

(221-230). Gambling, *ḍyūṭa*, with inanimate objects, and betting on animal-fights, *saṁ-āhvaya*—these are as open daylight thefts; the ruler should carefully suppress these. Gamblers, particularly cheats, *kiṭava-s* (card-sharpers, dice-loaders, etc.); wandering actors, *kushīlava-s*, (or, by another reading, *ku-shīlīna-s*, 'character-spoilers' of others, themselves being 'of bad character'), players who go about in troupes (and act as procureurs, misleaders, and debauchers of youth); bullies, bravos, roughs, *krūra-s*; false hypocritical ascetics, *pā-shanda-sṭha-s*; vagabonds and vagrants of bad livelihood, *vi-karma-sṭha-s*; and liquor distillers, *shaundika-s*—all these should be turned out of his domains. All such are secret indirect thieves and robbers, and oppress and harm good folk. Gambling and betting have led to bitter quarrels and even plunged whole nations into war; they should therefore be avoided by the intelligent even in jest. (The *Mahābhārata* itself was the consequence of gambling between *Yudhishtira* and *Duryodhana*).

Offending women, minors, imbeciles, and very old persons may be chastised with light canes and bamboo-slips, or be tied up with ropes for a while.

(231-249). If any persons appointed to office for the welfare of the people, become corrupt, vicious, intoxicated with power, (*ḍhaṇ-ośhmaṇā pachya-mānāh*, 'boiling swelling, restless, with the heat of ill-gotten wealth'), and begin to maladminister and spoil the work of the people, then the ruler should confiscate all their property. Wicked officials, who oppress and despoil the people, cause the death of women, children, and good and learned men, are as those who work treason against the ruler and help his

enemies, and should be slain like the treasonous.

Res judicata, *ṭiritam*, and criminal cases decided, shall not be re-opened and retried. But where the corruptness of the decision can be proved, the king himself may revise and rectify the decision, and also punish the false judges condignly. Murderers, drunkards, thieves and robbers, committers of incest—these are criminals of the most heinous sort, and should be subjected to corporal punishment, such as branding with different brands for different crimes, as well as fines; but in special and exceptional cases, painful *prāyash-chiṭṭa*-s, 'expiations', may be permitted. Branded persons should be treated as outlaws and left to wander from place to place in utter humiliation. This is sufficient punishment for even murder in sudden surge of rage, but useless in modern times, when the brand can be not only 'defaced' and made to look like an accidental burn, but even effaced in scientific ways with new skin grafted on! Manu's rules as to punishment appear inconsistent, at times; but 'judicial' and 'judicious' cogitation over time-place-circumstance may help to establish consistency. After all, where is the consistency in modern laws and judgments, and miscarriages of justice are not rare. See pp. 917-930 *supra*, on *Principles of Punishment*). Confiscated property of offenders should not go into the state treasury, but be (a) either sunk in deep waters, as offering to Varuṇa Ouranos (Neptune), the Mysterious and profound god-ruler of the Ocean and all waters, (if the bulk of the population is simple-minded, child-like, and more impressible by such solemn 'ritual', as in primeval tribes), or (b) (if the people, on the whole, are more civilised and sophisticated), be spent on education and educators. Where the king avoids drawing revenue from sins and crimes, there children are born at the right time (from mentally, morally, physically pure and mature parents), and live long; cultivation flourishes, cereals ripen duly; children do not die, nor are any defectives born. (Widespread virtue necessarily creates a beneficent psycho-physical atmosphere, in terms of *subtler matter, literally*, also; for mental mood and material mode and physical environment go together and correspond. The *merely*—if such were possible—*psychological* conditions of mutual trustfulness and sympathetic co-operation, consequent on prevalence of virtues character in a community, would also

be, by themselves, sufficient to secure prosperous industry. Therefore, Manu, over and over again, warns rulers strongly against helping in any way, directly or indirectly, sinful occupations like gambling, pimping, prostitution, making and selling of intoxicating drugs and drinks, running of slaughter-houses, etc. Plain psychological explanation of these 'mystical'-seeming statements is to be found in *economic* bias. 'Inflict heavy fines to augment the revenue', 'Don't award such punishments as will really deter', 'Promotion in service-grade and social status and salary will be by results, in the education-department or the criminal investigation department'—each of such administrative policies has its own undesirable consequences. A gambling house keeper, even if heavily fined from time to time, but not 'eradicated', is really a partner of the king in the sorry business; much more so, if running such a house is legalised as legitimate and assessed to income-tax; or if such a house is run by the state itself, as in Monte Carlo. The history of the slave-trade of Britain, the strenuous exertions of Pitt (the younger) and Wilberforce to abolish it; and their failure to do so against the resistance made by 'vested interests' including king George III and higher clergy and nobility, supplies useful illustration. Chāpakya's *Artha Śāstra* takes income tax from prostitutes, courtesans, brothel-keepers, distillers, etc., indiscriminately. So do modern states. And cleverer than their predecessors in statecraft, modern statesmen convert enterprising profiteering financiers, mill-owners, millionaires, into mere instruments for their own profiteering, by means of excess profits taxes and surtaxes etc. In India, Education was fed by the British-Indian Government with the excise on liquor and intoxicating drugs. Educators, paid salaries out of it, could not dare to raise their voice against the infamy. How can their influence on their pupils be wholesome? How could they rear up a fearlessly patriotic younger generation? That younger generation has been taking to smoking the foul-smelling country '*bidi*' (cigarette) in the juvenile schools, and to drinks and obscene cinemas and sex-looseness and and corresponding vulgar talk in the colleges and universities. (See pp. 976-978, f.n., *supra*, ré 'Prohibition').

Legal, moral, social, psychological, medical, reformatory, and religious 'punishments', which are more or less distinguished in modern times, are more or less mixed up in

Manu. Prāyash-chiṭṭa and dāṇḍa are the two main forms mentioned by him, and include all the others. The former has more of religious character; the latter, of legal. But the two pass into one another gradually; and one is sometimes allowed to be substituted for the other, even at the option of the offender himself; (see pp. 917-929, *supra*). The modern world, after much exercise in the intellectual subtlety of drawing minute distinctions, (useful athletics of the mind, no doubt), seems to be tending again towards deeper discernment of the unity underlying the varieties of sins and of punishments; as, indeed, in all other manifestations of life. Thus, it is being recognised that punishment should not be vindictive but reformative and re-educative; should prepare the offender for some useful occupation as a good citizen; should improve his whole nature, mental, moral, physical. Indeed, there is a tendency to go to the opposite extreme; (see *The Science of the Self*, pp. 195-199). The three now generally recognised aims of punishment, *viz.*, that it should (a) satisfy the legitimate desire for *revenge*, of the victim or his survivors, kinsfolk, friends, that the criminal should suffer as his victim has suffered, and that he should make expiation; (b) be sufficiently severe to *deter* would-be wrong-doers; and (c) also *reform* and educate the criminal, and prepare him for earning his living decently, after leaving prison—unless, of course, he has suffered the extreme penalty—all these objects are secured by Manu's laws.

(250-293). Administrative and judicial work has now been expounded under the eighteen heads mentioned before. There are two kinds of thieves, who have to be specially guarded against. The ruler should find out both through *chāra-s*, trustworthy detectives, who 'go about' (*chāraṇṭi*) among the people. Those who swindle, as by false weights, or adulteration of goods, are 'open' thieves, *prakāśhavanachaka-s*; burglars, robbers, etc., hiding in forests and other secret places, are 'secret' thieves, *prachchannavanachaka-s*. Bribe-takers, black-mailers, cheats and swindlers, defrauders, gamblers, fortune-tellers, palmists, hypocrites, pretended elephant-trainers (?), pretended physicians (quacks etc.), pretended artists, and artisans (who say they can do such-and-such work, and take money for it, but spoil it or leave it unfinished and run away), cunning courtesans who decoy the young into dissipation—all such

should be found out by the ruler and restrained¹; also all others who behave in an-ārya, unworthy, ways, while presenting the appearance and wearing the marks of ārya-s (gentle-men and gentle-women). Policemen and detectives should keep watch over places of public resort, meeting-places, watering-places, restaurants, brothels, liquor-shops, grain-shops, road-crossings, squares, monumental trees (regarded as sacred, or as sign-posts or land-marks), festival gatherings, factories employing many workmen, places of worship where many devotees and pilgrims gather, shows (theatres, exhibitions, public entertainments), gardens, parks, woods, art-collections and art-sales, unoccupied and neglected houses.²

Reformed thieves and criminals should be employed to help the regular police, for they know all tricks of criminals and ways of decoying them into the clutches of the police. Abettors, accessories, receivers of stolen goods, and those who give them food, shelter, means of crime, should be punished like the criminals whom they instigate or help.³

If any public servants whose appointed duty it is to protect the people, like police and military, and also other officials, fail to give help when called upon to do so, against aggressors, and stand aside as neutrals, out of connivance, collusion, or cowardice—such should be punished as if they were thieves themselves. Any brāhmaṇa or other person who makes a trade of religion and induces others to perform sacrifices etc., only in order to secure gifts to himself—such should also be punished. When a village is invaded by robbers, or a bridge or dam attempted to be broken, or

¹ उक्तोक्षकाः, आपधिकाः वञ्चकाः, कितवाः, तथा,
मंगलशदेशवृत्ताश्च, भद्राश्च, ईक्षणिकैः सह,
असम्यक्कारिणः चैव, महामात्राः, चिकित्सकाः,
शिल्पोपचारयुक्ताः, च, निपुणाः पण्ययोषितः । (ix., 258-259)

² सभा, प्रपा, पूषशालाः, वेश-मद्य-अन्न-विक्रयाः,
चतुष्पथाः, चैत्यवृक्षाः, कारुकावेशनानि च,
जीर्णोद्यानानि, अरण्यानि, वनानि, उपवनानि च,
कारुकावेशनानि, एवं वनानि उपवनानि च । (ix., 264-265)

³ ग्रामेषु अपि च ये केचित् चौराणां भक्त-दायकाः,
आण्ड-श्वकाश्च-दाः चव, सर्वोस्तान् अपि धातयेत् । (ix., 271.)

highwaymen attack a traveller, and a hue and cry is raised—those who do not rush to the rescue and do not help to the best of their ability—such should be banished with all their goods and chattels. Stealers of state-property; helpers of the ruler's enemies; those who obstruct the carrying out of his orders, and are generally hostile to him—all such should be punished condignly, even with mutilation or even death. One who ruins a reservoir of water should be drowned; but if he offers to repair it and does so, he should be only fined heavily. Breakers of temples and of storehouses of common treasures or arms, stealers of elephants, horses, chariots, etc., belonging to the state, should be slain. He who steals water from a reservoir, or a connected channel, shall be fined heavily. Who commits a public nuisance, unless he has been seized with sudden sickness, shall be fined lightly and also clean the place or pay for cleaning. But sick persons, or a pregnant woman, or the very old or very young, should be only admonished and made to clean the spot. Medical practitioners, if they give wrong medicines because they are unqualified quacks, or because they wish to hide their inability to diagnose correctly, should be fined; lightly, when the patient is an animal; heavily, when a human. Breaking a causeway, a *sankrama*, a flagstaff, or a pillar set up in the middle of a water-reservoir for measuring height (depth) of water, or an idol, shall be punished with fine, and the offender shall also pay for repair or renewal. So in the case of wrong boring of precious stones. Criminals of some sorts should be exposed to public view in cages, stocks, or tied to posts and pillars. Those who practise 'black magic', (*abhichāra*, *kṛtyā*), witches and wizards, should be fined heavily; but if the person against whom it is practised happens to die, the magician shall be slain. One of the worst criminals is the goldsmith (!; in India, a popular saying is that the man is no true goldsmith who does not steal some of the gold when making his mother's and his wife's ornaments even).

(294-324) (For translation of verses 294-297 and 301-311 see pp. 966-7 and p. 932 *supra*). (Verses 313-319 are high-flown eulogy of the *brāhmaṇa* by birth, which are probably a later interpolation; or, may be regarded as introductory to the following very wholesome principles and rules, and put in an exaggerated form only to impress all ruler-kṣhatriya-s with the superior importance of the edu-

cator-legislator-brāhmaṇa-s, and the subordination of the former to the latter in the state). Kings should carefully avoid giving cause for just and righteous indignation to the virtuous and learned (brāhmaṇas); the wroth of such can destroy him and all his forces as shown by many instances in past history (of east and west). When militarists, kshaṭṭra, grow too strong, and begin to oppose, browbeat, overbear, and try to enslave scientists, brahma, then it becomes the duty, as it is the right, of the latter to restrain and subdue former, and reduce and confine them to their proper sphere; because brahma, wise men, gave birth to, created, kshaṭṭra, soldiers. Lightning-fire is born from the waters of the clouds; iron from ore-stone; kshaṭṭra from brahma; prevailing against everything else, they fail when they attempt to attack their parents. Science, knowledge, is ineffectual without kshaṭṭra, active valor, to carry out its dictates; and action is errant if unguided by brahma, scientific wisdom; hence, in order to promote the well-being of the people each has to be helped by the other. (Nor can brahma and kshaṭṭra live without vaishya,

क्षत्रस्य अति प्रवृद्धस्य ब्राह्मणान् प्रति सर्वेशः,
ब्रह्मैव संनिधत् स्यात्; क्षत्रं हि ब्रह्मसंभवम् ।
अद्भ्यो ऽग्निः, ब्रह्मतः क्षत्रं, अश्मनो लोहं उत्थित ;
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ।
न ऽब्रह्म क्षत्रं ऋणोति न ऽक्षत्रं ब्रह्म वर्धते,
ब्रह्म क्षत्रं च संपृक्तं इह च ऽमुत्र वर्धते । ix. 320-322.

(अतिवर्त्ततः, archaic for अतिवर्त्तमानस्य, is another reading for प्रति सर्वेशः)

अयो हन्ति यदाऽश्मानं, अग्निर् आपो निहन्ति च,
ब्रह्म च क्षत्रियो द्वेष्टि, तदा सीदन्ति ते त्रयः । *Mbh.*, Shānti, ch. 55.

(पतौ यदा सुसंयुक्तौ, प्रजासु अस्ति तदा सुखं),
क्षत्रं वै ब्रह्मणो यानिः, योनिः, क्षत्रस्य वै द्विजः; *Mbh.*
(परस्परं पाळयतः, काले काले, स्थले स्थले ।

न ऽवैश्य उभयं जीवेत्; विना शत्रं च न त्रयम् ;
पड्यां विना यथा व्यर्थः, बाहू, बक्षः, शिरोऽपि च)

(See *Vāyu Purāṇa*, Purvārḍha, I, ch. viii ; and Gibbon's *Rome*, ch. iii).

nourishment, nor all three without the assistance of *shūdra*, labor, service; even as of head, arms, trunk, legs, each is necessary for the very existence of the other three).

(Throughout all history, primitive to most modern, runs the rivalry between Knowledge and Action, *Jñāna* and Karma, spirit of study and spirit of adventure; medicine-man and chief of tribe; priest and soldier, pope and king, church and state, crozier and sceptre, tiara and diadem, temple and palace, spiritual and temporal, ecclesiastical and political, religious and secular, civil and military. When the two co-operate for the welfare of the people, they create heaven on earth; when they fight against each other, for mastery over the people, in order to reduce them to serfdom and exploit them, the people pass through sore purgatory. But the two have sometimes fought to restrain one another from oppressing the people; then the people have been saved from too great misery).

(323-325). The ruler, having discharged his duties as laid down by Manu above, when he sees his end approaching (for any reasons, old age, omens, astrological calculations, insidious disease and growing ill-health and weakness, or impending battle), should distribute his personal belongings, and also such monies as have gathered in the state-treasury from fines realised from criminals, among educationists and other deserving persons; should entrust the state to a worthy son (or other competent and virtuous successor; and should himself seek death in righteous battle; or give up the body by giving up all nourishment, the highest form of self-purifying *tapas*; and thus attain the state of lasting highest *Bliss*.

(Chap. ix. dealing with *Kṣhatriya*-duties, properly ends here. Verses 326-336, with which it closes in the current recension, deal with *Vaiśya*-duties, and properly belong to the next chapter).

(The soldier's weapons were created by the scientist; he who makes can also break them with finer and stronger ones; (witness the two World Wars of the first half of the 20th century A.C., which have been rightly called 'wars of scientists'. Men of wisdom can mobilise all the other factors of state and society against overweening, lawless, tyrannical militarists; evidence all popular rebellions and revolutions against oppressive despots, in 'historic'

times ; and Purāṇic legends of the wars of Jamaḍagni and his son Parashu-rāma against king Kārta-vīrya and the Haihayas ; of Vasishtha against Vishvā-miṭṭra ; of the Ṛshis against Vēna ; of Bhārgava against Ḍandaka ; etc. Be it noted that, in all those cases, the kings began as *good* rulers, but gradually became 'intoxicated with power', more and more luxurious and proud, and then oppressive.

The Great War of Mahā-bhāraṭa is over. Grandfather Bhīshma is lying on his bed of arrows, waiting for the sun to turn to the north, to cast off his body; for the occult teaching is that souls which pass out during the southern declension of the sun go to the Moon and are born again on this earth, whereas those who depart in the northern, ascend to the Sun and are freed from involuntary rebirth : (see *Gītā*, viii, 24-25). Yudhishtira with his brothers, and Kṛṣṇa, together with a great company of Ṛshis and citizens are gathered round him reverently. Yudhishtira asks questions, how to build up again the shattered kingdom and people and promote general welfare. Among other questions, he asks : 'Why is battle praised for kṣhatṛiya-s, when it is verily most cruel, sinful, destructive. A warring king, whether he conquer or be conquered, destroys the general public, mahā-jana. To prepare for war he taxes his own subjects oppressively, and conquering, he destroys the opponent's subjects, sacks his towns, fills them with murder and rapine, burns them. If he is defeated, he makes his own territories undergo the same horrors at the hands of his victorious enemy. Why is war praised at all then ?' Bhīshma answers : 'What you say is true, yet there are compensations. It is also Nature's Way. Death is ever at work on one hand ; but so is Life also on the other. The older generation dies ; the younger lives. If old towns and their inhabitants are destroyed, new are created and populated. By fostering these, protecting the good, punishing the evil, instituting charitable institutions, hospitals, and so forth, conquerors expiate the grievous sins incurred by them through massacres. As the cultivator ploughs up land and destroys weeds, but sows good seed and raises food-crops, such is the virtuous king's work. But he must fight dharma-yuddha, defensive wars only. There is no greater act of merit than virtuous defensive war. He who slays those who deserve to be slain, and protects the innocent from the violence of criminals, and bestows upon the deserving the boon of freedom from terror of ruffians, he has performed all sacrifices.

All sciences are utilised in rāja-dharma, 'king of sciences and science of kings'; performance of all duties and enjoyment of all rights depends on this; the very existence of society were impossible without it; no individual could live peacefully; all pursuit of science would be abolished; Vēda would sink out of sight; utter disorder, lawlessness, reign of bandits would prevail all over the land; therefore has Kshatṛīya duty been declared by sages and seems to be highest duty. Hundreds of times has society fallen into disorder; as often has it been revived and restored to order by Kshatṛīya-prowess. Compassion for the weak, protection and nourishment of them, rescue of victims from tyrants' clutches—all this is the work of the Kshatṛīya. Tyāga, giving away, sacrifice, of what is dear, is said by all to be highest dharma; what can be dearer than one's body? Yet that also is joyfully given up by the Kshatṛīya in the cause of Righteousness; witness the million warriors who have cast away their bodies for thy righteous cause, Yudhisthira !¹

युधिष्ठिर उवाच,

क्षत्रवर्माद् हि पापीयान् न धर्मोऽस्ति, नराधिप !,
अपयाने च युद्धे च राजा हन्ति महाजनं ।

भीष्म उवाच,

नियहेण च पापानां, साधूनां संग्रहेण च,
यज्ञैः दानैश्च तपसा भवन्ति शुचयो ऽमलाः ।

उपरुन्वन्ति राजानः भूतानि विजयार्थिनः,

त एव विजयं प्राप्य वर्धयन्ति पुनः प्रजाः,

अपविध्यन्ति पापानि दान-यज्ञ-तपो-बलैः,

अनुग्रहेण भूतानां पुण्यं एषां विवर्धते ।

यथैव क्षेत्र-निर्याता निर्यातं क्षेत्रं एव च,

हिनस्ति धान्यकृश्चं च न च धान्यं विनश्यति,

एवं शास्त्राणि सुब्रह्मन्तो क्षमन्ति बध्यान् अनेकधा,

तस्यैषा निष्कृतिः दृष्टा भूतानां भावनं पुनः ।

यो भूतानि सदाऽनर्थाद् वधात् क्लेशात् च रक्षति,

स सर्वयज्ञैः ईजानः राजाऽथ ऽभयदक्षिणैः । *Mbh.*, Shānti, ch. 97.

धर्माद् हि युद्धात् श्रेयोऽन्यत् क्षत्रियस्य न विद्यते । *Gītā.*

सर्वाः विधाः राजवर्मणु युक्ताः, सर्वे धर्माः राजधर्मं प्रविष्टाः,

Instances of the destroying of towns and peoples and the replacing of them with new towns and inhabitants by the conquerors, are to be found in *Rāmāyaṇa* and *Mahābhārata*, and many scores in Herodotus' *Greece* and *Livy's Rome*; indeed in all ancient and modern history of all countries. But very few, even in *Rāmāyaṇa* and *Mahābhārata*, are cases of *destruction of the wicked*. The most famous historical instance of the creation of a new town is that of Alexandria.

More ; while it is true that science, art, literature have better chance to advance, and do so, during times of peace; yet it is also true that they make tremendous and amazingly rapid progress under the enormous stimulus of war-competition. And not only the intellectual, but also the moral qualities. Witness the astounding advances in aviation, submarine movement, wireless, explosives, plastics, electric implements, and, to crown all, the atom-bomb. Also immense patriotism, self-sacrifice, camaraderie, strenuous desire and furious thinking for better and more equitable distribution of wealth. New forms of art and new aspects of literature have also appeared, and literacy has become much more widespread. The cult of passive resistance and non-violence and the idea of One World-Organisation based on One World-Religion is receiving earnest attention from the best minds of every country as never before.

Yet another gain from War may be noted. A western author has written to the effect that 'the institution of royalty

सर्वे धर्माः राजधर्मप्रधानाः, सर्वे वर्णाः पाल्यमानाः भवन्ति,
 सर्वस्त्यागो राजधर्मेण, राजन् !, त्यागं धर्मं च ऽहुः अत्र्यं पुराण ।
 मज्जेत् त्रयी दंडनीतौ हतायां, सर्वे धर्माः प्रक्षयेयुः विरुद्धाः,
 सर्वे धर्माः च ऽश्रमाणां हताः स्युः, क्षात्रे नष्टे राजधर्मे पुराणे,
 तस्माद् धर्मा राजधर्माद् विशिष्टौ न ऽन्यो लोके विद्यते, ऽजातशत्रो !
 नष्टाः धर्माः शतधा शाश्वताः ते क्षात्रेण धर्मेण पुनः प्रवृद्धाः ।
 आत्मत्यागः, सर्वभूतऽनुकम्पा, लोकज्ञानं, पोषणं, रक्षणं च,
 विषण्णानां मोक्षणं पीडितानां, क्षात्रे धर्मे विद्यते पार्थिवानां ।
 त्यागं श्रेष्ठं मुनयो वै वदन्ति, सर्वं श्रेष्ठं यत् शरीरं त्यजन्ति,
 नित्यं व्यक्तं राजधर्मेण तत् तु, प्रत्यक्षं ते भूमिपालाः यथा एते ।

Mbh. Shānti, chs. 62, 63, 64.

See also pp. 871, 877, 890-892, *supra*.

is a symbolic unifying force which satisfies the desire for remance and pageantry in the masses ; the king becomes the centre of historic pageants, wherein imposing personages pass by, brilliant in color and costume, to impress the eye and the imagination of the spectator with the power, richness, and prestige of the country they symbolise'. But this ideal *rājā*, 'he who causes the people's hearts to rejoice', conflicts with the ideal of *primus inter pares*, 'peers'. The words 'masses', 'imposing personages', etc., disclose the weak point ; we may even say 'the cloven hoof', viz, the too wide gulf between classes and masses. Also, 'the richness of the country' is a mere phrase, even diplomatic hypocrisy. It means richness of a comparative handful only, and great poverty of the vast majority of the people. Some one has satirised the 'Empire' of the British thus : 'A beggar stands in a street of London, and says—I am one of the owners of a World-Empire, but am starving and freezing !'. The handful of wire-pullers call the 'beggars' their 'partners in Empire', when they want to enlist them for a war which immensely benefits only the handful financially ; and the wire-pullers and propagandists succeed also in bamboozling the masses, and secure as many enthusiastic patriotic volunteers as they want, and many more, to offer up their lives, and, indirectly, the lives of their whole families for the purpose ! World War II has led to the trial of 'War-Criminals' and *hangings* under Civil Penal Codes (as distinguished from Martial Law *shootings* of offending *soldiers*). There has been much legalist wrangling between the prosecuting and defending advocates as to whether the deeds of 'soldiers' in the course of War, however atrocious, brutal, frightful they may be—murdering, starving to death, burning and burying alive, torturing in unmentionable ways, of unarmed civilian men, and even pregnant women and children—such deeds are not to be judged by civil penal codes, but only by martial law. Whatever the rights or the wrongs of such fatuous and futile quibbling may be, there is no doubt that one great and most valuable fact emerges from it all, viz., the tribunal appointed for the purpose by the victorious countries and the conscience of the general public have decided that these atrocities must be regarded as *crimes* under the civil penal codes. *And this is the great gain from World War II, viz. :*

The New idea, new in the history of Mankind, has been born, that War is a Crime, and not a matter of

'la gloire', adventure, splendour, 'triumphs', 'ovations'.

May the Idea grow ever more vigorously and spread in all countries ! As regards distinction between classes and masses, Milton, secretary of republican Cromwell, but seeing also the weaknesses of the 'masses', has repeatedly condemned in his great poem, *Paradise Lost*, the 'foolishness' of Solomon the 'Wise' and his harem, his Golden Temple, his wealth, and the similar foolish-knavishness of Satan and his following.

But yet again, if there were no wolves and tigers, deer would multiply so enormously that the rearing of crops for human consumption would become impossible ; if larger fish did not swallow smaller fish, the ocean would become one solid mass of fish in a year or too !

Such is the perpetual working of the Law of Duality of Creator and Destroyer, Brahmā and Rudra ! Again, a *Middle Course* between 'no distinction' of rich and poor and 'excessive distinction' is the right way, the way of Vishnu the Preserver, the Balancer. Incidentally it may be noted that 'court ceremonial' has become so excessive and burdensome that it is hated by the kings themselves who are supposed to be glorified thereby ; and, moreover, theatres and cinemas now more than supply the need of 'pageants'.

CHAPTER XIII.
THE PROBLEMS OF SUSTENTATION,
OR
Domestico-Economic Organisation.

Synopsis of Manu's Ch. X

INTRODUCTORY

(Verses 326-336 of Manu's ch. ix)—So far the Kshatriya, now those of Vaishya and Shudra problems of sustenance may be classified under like those of education and protection; but of these need be dealt with here: (1) what constitutes a problem, (2) who is to be nourished, (3) how, (4) by whom.¹

The other four questions, in relation to Economic Organisation, (see pp. 882-884 *supra*) by answers given above in relation to the organisations.

Vaishya-Dharma

Having finished his education and taken a wife a vaishya-temperament should engage in some trade, *kṛśhī*, or *go-rakshā*, or *vāṇijya*, agricultural rearing of domestic animals, or trade, either or all of these. The Lord of Progeny gave all animals to the vaishya for fostering, breeding, multiplying, and he gave all human beings to the kshatriya, and all manna, for cherishing and protecting, and education assigned to the vaishya, the duty of providing nourishment, and indeed, all necessities, as well as comforts and trade, agriculture and farming.

Principal duty of man of shudra-vocation is virtuous householders of 'twice-born' vocations. who lives a clean life, serves the good, avoids pride himself to a family of 'twice-born', always rises occupations, and may himself become 'twice-born'.

¹किं पोषणं, कश्च पोष्यः, कथं पोष्यं च, केन च ।

Such are the rules for the four vocations in normal times. Those for abnormal times will be declared later on.

Problems of Nutrition

(Problems of Domestic-Economics, Lat. *domos*, home, Gr. *oikos*, Skt. *okas*, house, have been indicated before, on pp. 138-144, 150-163, 767-8, together with those of other aspects of the people's life. These have to be solved by the Domestic-Economic Organisation, consisting of Vaishya-varṇa and Gṛha-stha-āshrama, which make the Trade-Guild; see p. 154 *supra*, also *World War and Its Only Cure—World Order and World Religion*, chs. xiii-xiv. Dharma, rights-and-duties, of this third varṇa and third āshrama, have been practically exhaustively dealt with in preceding pages in connection with dharmas of the first and second. These two dharmas are, from one standpoint, entirely subsidiary to that of the third; though, from another point of view, they are more important, because, without them, 'civilisation' *sabhya-tā*, *śiṣṭa-tā*, rational and refined life, is impossible. Therefore, in Manu's Law, considerations of domestic life come after description of methods of best development and fullest training of the psycho-physical individual. Those considerations include conjugal, parental-filial, and other relations of family-life; sanitation and population; and means of livelihood, or economics proper, as understood now. All these fall within the second stage of life, that of the Household. Though rules are declared in connection with the vaishya, obviously they apply generally to all householders of all vocations, *mutatis mutandis*. Peculiar and specific duties of each varṇa are separately mentioned when they are dealt with specially).

(Hereafter, pp. 211-263 of the previous edition will be reproduced, with the fewest possible alterations; and some additions; also some unavoidable repetition).

Problems of Domesticity

We may first divide these under four questions (p. 882 *supra*) as said above, and write down brief answers. What follows will be general commentary; rather un-systematic. (1) What is Nourishment? (2) Who is to be Nourished? (3) How? (4) Who is Nourisher?

(1) (a) *Necessaries* of life, *āvashyakīyāni*, are Nourishment, *poshaṇa*, primarily; (b) Comforts, *nikāma*—

yāni, and (c) Luxuries, vilāsiyāni, and all subsidiaries, secondarily. (2) The People, 'citizens of the state', primarily; domestic animals, secondarily. (3) By means of (a) Agriculture, kṛṣhi; (b) Dairy-farming, Cattle-rearing, Breeding of all sorts of Domestic Animals, go-rakṣhā; (c) Trade and Commerce and subsidiaries of all sorts, vāṇijya. (4) Vaishya is Nourisher.

The 'People' live in 'homes' and it is obvious that (1) (2) and (4) above are subservient to (2) the People.

The Home

'Home' means the third āśrama, of gr̥ha-sṭha, 'dweller in the home'; and, Economic Organisation is constituted by vaishya-varṇa and gr̥ha-sṭha-āśrama. Rights-and-duties of these will therefore be dealt with now.

Vaishya as Agriculturist and Merchant.

Brāhmaṇas and Kṣhātriyas, having charge of educational and administrative duties of the State, were freed from productive labor. Problems relating to wealth-production and distribution were assigned to Vaishyas. Duties of Vaishya are :

Charity, sacrifice, study; breeding of and dealing in cattle and domestic animals of all kinds; all ways of trade and commerce; banking; agriculture.¹

Study and sacrifice are as incumbent upon the vaishya as upon the two others. He must perform them daily, as included in the five daily sacrifices of the twice-born, on pain of losing status. Charity is even more within his province than within that of the others. After these come his special duties. The order in which they are mentioned in *Gītā* is perhaps more significant :

Agriculture, breeding of all sorts of domestic animals, especially milch and plough cattle, trade.

The first two are the primary means of supplying necessities of life; the third its comforts and luxuries. Hence those two are most emphasised, though many kinds of trade are mentioned.

By that perversion of truth which is characteristic of egoism, because it is the inverted opposite of Universal Self and

¹पशूनां रक्षणं, दानं, हज्या, ऽध्ययनमेव च,

वणिक्पथं, कुसीदं, च वश्यस्य कृषिमेव च । *Manu*, i. 90.

all-embracingness, production of food, once the highest kind of activity in the land, is now regarded as one of the lowest and most unintelligent; as work of 'illiterate ploughman and peasant'. In early days, every healthy article of food was honored as nectar (*amṛtam*), 'elixir of life', which makes continued existence possible for the embodied self.

The 'son of Manu' who performs the 'five daily great sacrifices', *pancha mahā-yajña*, is performing five 'acts of service' day by day, is consecrating his life every moment, is carrying out the *Gītā* injunction, to 'eat only the remains of sacrifice'.¹ Insistence on 'hospitality', guest-rite, as contrasted with medieval inn and modern hotel arrangements, subserved the purpose of inculcating good feeling, as did the wanderings of students to get their food by begging; and it did this on a more extensive, if less intensive, scale. But, again, 'hospitality' is liable to great abuse, as is the inn and hotel method. Therefore Manu has placed restrictions upon hospitality; and the guest is expected to be even more considerate than the host. He must not stay more than three days at most.

Honor food. Take it praisefully and thankfully. Rejoice to see it. Welcome it cheerfully. Food thus honored, ever bestows strength of muscle and virility of nerve. Eaten with discontent and grumbling, it destroys both.²

This spirit of simplicity and reverence in what are now regarded as petty matters, though really all-important; this sense of earnestness of life in all departments of it; this

¹The five daily 'great sacrifices are (a) study (b) offerings to the gods of the elements (which elements we use up day after day, and also defile in various ways, for the needs of our bodies), in order to purify and renovate those elements, (c) feeding of domestic animals, (d) feeding of members of the family, dependents, and guests, (e) offerings to *pitṛs*, departed ancestors (offerings of good-will, and loving thoughts, to them, and prayers for blessings from them; to spread sympathy all around, between physical and superphysical worlds; *Manu* iv, 21, *et seq.* Re guests, see *Manu* iii. 98-118.

²पूजयेद् अशूनं नित्यम्, अद्यात्चपुतद् अकुत्सयन्;

दृष्ट्वा दृष्येत् प्रसीदेच्च, प्रतिनन्देच्च सर्वतः ।

पूजितं हिमशर्नं नित्यं बलं ऊर्जं च यच्छति;

अपूजितं तु तद् भुक्तम् उभयं नाशयेद् इदम् । *Manu*, ii. 54, 55.

refinement of innocent and high-aspiring feeling in connexion with daily routine; is characteristic of the whole system of the ancient culture. If it could be established anew, then, even from the most 'practical' and 'matter-of-fact' standpoint, much profit would accrue to the race.

If daily food were treated in the spirit ordained by Manu, there would be much less waste in rich homes, on the one hand, and much less lack in poor homes, on the other; and there would be much less disease of body and mind in both; caused in the one by wrong feeding and overfeeding; in the other by underfeeding and poor feeding. For body and mind go together. It is possible to write the history of nations and races in terms of their dietary. Every distinctive phase of civilisation has its distinctive foods. *Gīā* classifies foods, as everything else, into pure, stimulating, and dulling, *sāttvika*, *rājasa*, and *tāmasa*. As quality of food, such the quality of the body-mind of the feeders thereon. The two act and react on, and help to maintain, each other. Gentle mind needs gentle food; and gentle food produces gentle mind. Egoistic mind that loves to feel and call itself 'strong', loves also strong meats and drinks; and 'strong' meats and drinks, involving blood-guilt, lead to more bloodshed; they breed and nourish races that are always lusting and ravening to ravish and slaughter each other.¹ All life, on all planes, is metabolism, assimilation of food and rejection or refuse. Hence, finer kinds of life must go with finer kinds of food.

The *Upaniṣad* makes the extreme statement :

When food is pure, intelligence, mind, *sāttva*, becomes pure. When mind, soul, subtler astral and causal body, becomes pure, memory of past births is attained with clearness and certainty. When memory, knowledge of past and future, is attained, then the knots of the heart, *hṛdāyagrānthis*, *kāma-jatās*, matted roots, sex-complexes, egoistic attachments of the self, unravel and become loosened of themselves under touch of the Universal Self. And then

¹ There need be no doubt that the World Wars have been the consequence of, primarily, materialist, irreligious sensualist lust, hate, greed, and, secondarily, of blood-meats and spirituous liquors. Some one has written well : "When ever I see fish, fowl, flesh, intoxicating drink, on the table there I say to myself—Here is one cause of War."

to such a self, the Great Initiator, the Lord Sanaṭ-kumāra, unveileth the Light that is beyond the Darkness, the Lord whom they call Skanda, 'dropped', skanna, from the Shukra-Venus of Shiva, through many mothers, the Lord who slayeth Tāraḥ-āsura, the enemy who prevents selves from 'crossing beyond' initiation.¹

Food verily is Brahma².

Manu also says that the twice-born person, clean in food and therefore in body-mind, innocent of slaughter, who studies the secrets contained in Vēdas, diligently, day by day, will recover the lost memory of past births, and thereby attain to heights of spirituality and bliss unending.³

Such memory was not uncommon in the older time, and will not be in the future again. But clean living is insuperable condition of thinning of the veil :

Give not messed-up leavings of food to anyone. Eat not between fixed and proper meal-times. Eat not again while the last meal remains undigested. Go not anywhere uncleaned after a meal. Anxiously avoid over-eating ; for it goes against health ; against functioning of higher mind ; therefore against hopes of heaven ; against ways of the virtuous, for it breeds gross passions ; and against rules of propriety and equitable sparing. Take clean and bloodless foods, as far as possible. It is true that the trend of worldly mind, on path of pursuit, is towards flesh-food, spirituous drinks, carnal loves and lusts ; and it may be said therefore that there is no sin in these, especially in regulated forms, particularly for kṣhatṭriya and śūdra. Yet refraining from them bringeth high result. Not without slaughter of animals may flesh be procured ; slaughter of breathing beings is not conducive to heaven ; therefore should flesh-foods be avoided. He who taketh not into his mind the wish to tie

¹ आहारशुद्धौ सत्त्वशुद्धिः, सत्त्वशुद्धौ ध्रुवा स्मृतिः, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः; तस्मै स्मृतिव्याप्याय तमसरूपारं दर्शयति भगवान् सनत्कुमारः, तं स्वंद इत्याचक्षते, तं स्वंद इत्याचक्षते । *Chhānd. Up.* vii .26.

² अन्नं ब्रह्म । *Bṛhadāraṇyaka.*

³ वेदाभ्यासेन सततं शौचेन तपसैव च,

अद्रोहेण च भूतानां, जातिं स्मरति पौर्विकीम् ;

पौर्विकीं संस्मरन् जातिं ब्रह्मैवाभ्यसते पुनः ;

ब्रह्माभ्यासेन च अजस्रं अनन्तं सुखं अश्नुते । *Manu*, iv. 148, 149.

up, torture, and slay innocent living things ; he who wisheth well to all ; he shall be blessed with lasting happiness. He who slayeth none, whatsoever he thinks, whatsoever he plans, whatsoever he sets his mind on, that shall be achieved successfully and without pain.

Spirituos drinks, blood-meats, physical loves, are natural to human beings, at this stage of evolution ; no inducement thereto by order of law is needed. Restraint and regulation of them is needed ; and that is provided by means of legally solemnised marriage, and laboriously-conditioned sacrifices in which is reluctantly permitted bloodshed of solitary animals, and taking of specially-prepared liquor ; and that too is often limited to mere smelling of it.¹

Yet further, these blood and drink sacrifices were also to subserve certain superphysical purposes ; slaying of the animal body, specially selected, often helped to set free a human soul imprisoned therein for exceptional karmic reasons and the rare soma-laṭā juice, used for drink, had special psychical effects, like 'mescal', 'bhāṅg', 'opium' ; but some drugs stimulate saṭṭva, others rajās, some tamās, and facilitate touch with corresponding planes and their in-

- ¹ नाच्छिष्टं कस्यचिद् दद्यात् न अद्याच्चैव तथान्तरा,
न चैवाध्यक्षानं कुर्यान्न चोच्छिष्टः कचिद् व्रजेत् ।
अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम्,
अपुण्यं, लोकविद्विष्टं, तस्मात्तत्परिवर्जयेत् ।
न मांसभक्षणे दोषो न मद्ये न च मैथुने ;
प्रवृत्तिरेषा भूतानां, निवृत्तिस्तु महाफला ।
नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते कचित् ;
न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ।
यो बन्धनबध्नेनान्प्राणिनां न चिकीर्षति,
स सर्वस्य हितप्रेप्सुः सुखमत्यन्तमश्नुते ।
यज्जायति यत्कुरुते धृतिं वध्नाति यत्र च,
तदवाप्नोति अयन्नेन यो दिनस्ति न किञ्चन ।

Manu, ii. 56, 57 ; v. 56, 48, 46, 47.

लोके व्यवयामिषमद्यतेवाः नित्यास्तु जन्तोः नहि तत्र चोदना ;
व्यवस्थितिस्तेषु विवाहयज्ञसुराग्रहैः आसु निवृत्तिरिष्टा ।

Bhāgavata, XI. v.

habitants. It should be noted that the endeavour to restrict blood-meats and spirituous drinks has been vain; the evil inherent in man has only *added* blood-sacrifices and ceremonial drinking to the usual flesh-foods and intoxicating liquors. From yet another standpoint, for an allegorical explanation of some of such sacrifices, see *Praṇava Vāda*, Sec. III.

Provision of clean physical foods and drinks, and all other sinless necessities of life, to the whole community, was thus entrusted to the vaishya—a duty no less high, no less strenuous, than duty of providing clean superphysical mental and spiritual foods, which was entrusted to the brāhmaṇa. If the latter was custodian of the Divine Word, *Shābḍa-Brahma*, the former was custodian of the Divine Food, *Anna-Brahma*. The most benignant aspect of the consort of Shiva is named 'She who is ever full of corn', *Anna-pūrṇā*, Ceres. Looked at in such spirit of earnestness and reverence, the simple duties of tillage and of the household, tending of fires, feeding of children and guests, acquire a loveliness greater than all the artificial glamor that work of tongue and pen has acquired in modern times. This work of tongue and pen is but humble and subservient means to happy home as end. Modern West says it honors woman. Surely, it only falsely pretends to do so. Did it really honor woman and woman's gentle and noble special functions, would there ever have arisen this unnatural craze for woman's rights, this fighting for 'equality' with men, instead of the feeling of 'identity'? Indeed not. But concrete mind, which the fifth sub-race has developed, can look at the surface only, and so ever makes false and superficial racial and other generalisations. Proof that, even in these degenerate times, East honors woman more than West, is that there are no suffragettes here yet—though perhaps the day is not distant on which East will also enter on this phase of mind, to learn its lessons¹.

Noblest sermon that Buddha uttered, *Maha-Mangala-Sūta*, 'Sermon of Greatest Blessing',² is a song in praise

¹ These words were written in 1909-10. Since then, this phase of mind has come over to India also, from the West, in the wake of the two World Wars and general up-settling of all life conditions.

² See *Essential Unity of All Religions*, for translation, (p. 293 of 2nd edn. and p. 268 of 3rd).

of simple-hearted ministries and loving offices of the household, between members of the family, relatives, friends, guests. It is only in immature 'youth' of 'mind', at whatever stage the individual or racial 'body' might be, when emotions are vague; thoughts undefined; feeling of pseudo-infinite potentialities, which makes newness and romance, not crystallised and narrowed down into a concrete actuality—it is only then that the familiar things of life are felt as commonplace and beneath aspiration. Later on, with greater experience, the jīva discovers that the powers and potencies of an avaṭāra are not too high to subserve the happiness of the ideal home; and that the home ever appears as the ideal goal of the pravṛtti-half of life, on higher and higher level, as the qualities of the jīva unfold in greater and greater degree.

The householder is the 'elder' of the brahma-chārī, and even of the forest-dweller, yea, even of the renouncer; for it is he who maintains them all, with physical as well as mental food. He is Nourisher as well as Educator. As all living beings depend upon air for their life-breath, even so do all human beings, at all four stages of life, depend upon the householder, for nourishment. The child of Man, who desires happiness for himself, here as well as hereafter, for himself and for all others—he should manfully bear the heavy burdens and carry out the onerous responsibilities of this second āśrama, which are very difficult to bear and carry out for persons of unsound and unhealthy body-mind, not strengthened and disciplined by brahma-charya in the first āśrama. All the four āśramas arise out of, are born from, the second; and the second supports all the other three as well as itself, throughout; therefore *Vēda-s*, *Smṛti-s*, all declare that it is the eldest and most honor-worthy. As all flowing waters, large and small, ultimately arise from and return to and find rest in the ocean, so do all four āśramas in the second¹.

¹ यस्मात् त्रयो ऽन्याश्रमिणः ज्ञानेन, अग्नेन च, अन्वहम्,
गृहस्थेन एव भार्यते, तस्मात् ज्येष्ठश्रमो गृही ।
यथा वायुं समाश्रित्य वर्त्तते सर्वजन्तवः,
तथा गृहस्थं आश्रित्य वर्त्तते सर्वे आश्रमाः ।
सः संभार्यः प्रयत्नेन, स्वर्गं अक्षयं इच्छता,
सुखं च इह इच्छता नित्यं, योऽभार्यो दुर्बलेन्द्रियः ।

Mahābhārata tells how Kṛṣṇa went as ambassador to Duryodhana, to make one final attempt to avoid the Great War. Duryodhana pressed hospitality on him, but Kṛṣṇa declined and went to Viḍura's house instead.

Only that may be eaten which affection brings with eagerness, or which misfortune brings of necessity. Thou lovest us not, O King!, and no adversity compels us.¹

So he went to Viḍura. And who was Viḍura? He was Yama himself, God of Death and Justice, who, dreadfully tired of meting out punishment to unhappy sinners, age after age, took advantage of doom laid upon him by Ṛṣhi Aṇi-Māṇḍavya for some slight error of judgment in a case, and came on to this earth to have a real good time with babies and friends! So when Kṛṣṇa, satisfied with his faithful servant's tendance, smiled upon him and offered boons, Viḍura, who had soul-content and wanted nothing, but must not slight the Lord's kind mood, asked these boons:

May I ever take joy in Thee, my Master!, and may my house be ever full of things good to eat, and of babies clamoring for them, and of guest-friends able to appreciate them!².

ब्रह्मचारी, गृहस्थश्च, वानप्रस्थो, यतिः तथा,
एते गृहस्थप्रभवाः चत्वारः पृथग् आश्रमाः ;
सर्वेषां अपि च एतेषां, वेद-स्मृति-विधानतः,
गृहस्थः उच्यते श्रेष्ठः; सः त्रीन् अन्यान् विभर्ति हि ।
यथा नदी-नदाः सर्वे समुद्रे यान्ति संस्थितिं,
तथैव आश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिं ।

Manu, iii, 77-9 ; vi, 87-90.

1 सम्प्रीतिभोज्यानि अन्नानि, आपद्भोज्यानि वा पुनः ;

न च त्वं प्रीयसे राजन्, न चैव आपद्भूता वयम् । *Mbh.*, Udyoga
Parva.

2 भक्ति-तुष्ट-मनसो हरेर्वरान्,

यच्छतोऽथ विदुरो मुदाऽवदत्,

अस्तु मे त्वयि रतिः, सुताकुलं,

भोज्यमपि, अतिविशुद्धं कुलं । *Bala Bhārata*, by Amara

Chandra, Parva 5, Sarga 2, Verse 5.

Indeed they are deceived by fortune, cheated by a cruel fate of the only joys which are at all adequate compensation for bearing load of flesh called human body, who are too rich or too clever to wash the little limbs of their babies with their own hands or serve their guests themselves. It is the high privilege of the *vaishya* of Manu to taste this great joy, day after day, in a degree greater than is permitted to others; and diligent service of the earth-mother and the cow-mother is the only means of securing this high joy.

The *dharma* that any one performeth, the merit of good works that any one gathereth—three parts thereof belong to him who provideth the food wherewith the worker of merit worketh, and only one belongeth to himself.¹

Thus high is the calling of the *vaishya*, tiller of soil, giver of food—almost more important than any other; thus high is the recompense offered, by the ancient culture, to 'productive' labor, out of the proceeds of 'unproductive' labor. Wives, husbands, heads of households, leaders of society, if they realised this fact, would be less likely to give their souls up to the small talk of smart sets, and to the fit, fashionable cut, richness of material, of their dresses. The verse quoted indicates the proper proportion between the two, viz., productive labor and unproductive labor, also; as does the normal and healthy proportion of the various parts of a well-built human body, to which the castes correspond. Obviously, the bulk of the people must be *vaishyas*, if the national body is to be healthy and well-proportioned; else would head and arms overbalance trunk and lower limbs. Even *shūdras* in a nation must not be very many, not so many as *vaishyas*. Legs and feet are very small in volume, compared with the trunk and thighs. Too many *shūdras*, too many servants, can only mean, on the one hand, a dangerous excess of luxuriousness and indolence in the other classes, and on the other, would mean that the aggregate amount of soul-wisdom that is the most precious possession of the twice-born is smaller, in the nation, than the amount of ignorance; that, therefore, the factors and forces of law, order, harmony, and affection, are weaker, in

¹ यस्य अन्नपानपुष्टांगः कुरुते धर्मसंचयम्,
अन्नदातृभ्यो भागाः, एकं कर्त्ता समश्नुते ।

that society, than elements of error and disorder, natural to child-stage of the jīva.

The state wherein shūdras preponderate over the twice-born, and wherein error and lack of higher wisdom are therefore rampant—that kingdom shall surely perish before long, oppressed with the horrors of misgovernment, epidemics, and famines.¹

For comment on this verse, see p. 677 *supra*. Also consider the condition of Athens, Sparta, Rome, Carthage, etc., with their enormous numbers of helots, slaves, serfs. A fourth varṇa, caste-class, of shūdra-uneducables, is indispensable, to serve the others; even as legs and feet are necessary, to support the other three parts of the body as said before. But 'legs and feet' are not 'slaves'; they are organic parts of the *one living body-organism*, as much as head, trunk, arms; all equally tended, nourished, cared for, with affection; none scorned.

'Productive labor' is used here in the narrow and strict sense: 'productive of necessities, in the first place, and of comforts, in the next'. In the broader sense, labor which creates 'luxuries' is also 'productive', and these are 'necessaries' for refinement and enrichment of life and for higher degrees of civilisation. But when the 'luxuries' of the few begin to encroach upon and devour the necessities of the very many, and labor is *mis*-employed, then it becomes *un*-productive, or, indeed, *mis*-productive. Instead of producing 'goods', it produces 'bads'. Then revolts and revolutions, when the limits of endurance, by the many, of oppression by the few, are overpassed. Again, as always, the 'middle course' is the right course. *Regulation and balancing* by the State is needed; see pp. 875-6 *supra*.

Even from the standpoint of the modern spirit—which ever asks what is the cash-value of a measure—it will indeed 'pay' sovereigns and statesmen to promulgate diligently the Science of the Self. Then will men strive less against each other, with might and cunning, in foul ways; then will there be real peace, inner as well as outer; and out of peace will arise great profit to all; and because to all, therefore to each.

¹ यद्राष्ट्रं शूद्रभूयिष्ठं, नास्तिकऽक्रान्तं, अद्विजम्,
विनश्यति आशु तत् कृत्स्नं, दुर्भिक्षव्याधिपीडितम् ।

In the old scheme, brāhmaṇa, kṣhattriya, vaiśhya, all had for prime duty, 'sacrifice, charity, study'; all were twice-born equally, in respect of the soul-knowledge which makes man re-generate, all knew equally the principles of the Science of the Self, the practical psychology and metaphysics, which only make it possible to rule a kingdom or a household wisely and well. And these three constituted three-fourths of the population, at least. What wonder that a nation should live long with such conditions of health !

The quintessence of the whole Science of Economics is compressed by Manu into less than a dozen verses. The whole secret of that Science consists, not in an *equal distribution* of all the products of all labor, but in a *rational partition* of the *ways of earning livelihood*, i.e., of vocations and occupations, between the four different types, or class-castes, *varṇa-s*; and in bringing together mutually suitable work and worker, and worker and requirement, work and appropriate remuneration, right-and-duty, hard work and leisure-pleasure.

The Educator, brāhmaṇa, man of the learned professions, should know the theory and practice of every occupation, and should teach them, in accord with temperamental aptitude and interest of educand. Himself, he should earn his prescribed living, in the shape of (a) honoraria, (b) fees, (c) gifts and presents, from virtuous persons, (a) whom he may have taught, or (b) helped with expert advice and supervision, in the carrying out of public works and benefactions, or (c) who desire to help in his good work, generally. The Defender of the people, kṣhattriya, man of executive professions, should bear arms and therewith protect the weak and honest from oppressors and criminals, and be paid therefor with salary out of public funds, or tribute, or part of produce or rent of land, or portion of profits of trade. The Nourisher, vaiśhya, man of commercial professions, should produce, store and distribute all requirements of people and state, and should receive regulated profits as remuneration. The Workman, śhūdra, man of manual labor, wage-worker, should assist the other three in their work, as directed by them, and should receive all necessities, appropriate comforts, and abundant holidays for play and amusement.¹

¹ अध्यापनं, अध्ययनं, यजनं, याजनं तथा,
दानं, प्रतिपदं चैव, ब्राह्मणानां अकल्पयत् ।

Such are the ways of earning livelihood, enjoined by Manu for the four types, and the partitioning of these between them, with strict command against encroachment on each other's rights-and-duties-and-remunerations. (a) Study, (b) sacrifice, (c) charity—these three are common to all, while the livelihoods are special to each.

Besides the essential soul-knowledge, mentioned above, the vaishya was required to possess much other knowledge of many of the concrete sciences, and a perfect mastery of 'economics'; he was not to be a 'mere shop-keeper' or 'mere peasant'.

He should know all about mineral products, metals, gems and jewels; also pearls and corals; perfumes and medical drugs; science and art of agriculture and horticulture, varieties of land arable and sterile; all about cotton, woollen, and other fibres; about weights, measures, standards; geography of the world and countries wherein different objects of trade and commerce are produced; best markets for profitable sale and purchase; the several languages of those markets and countries; wage-rates; best methods of storing goods and preserving them from mould and mildew, weevils, mice, rats, ants, worms of all sorts; science and art of cattle-breeding; and so forth. While he should diligently

प्रजानां रक्षणं, दानं, इज्या, ऽध्ययनं, एव च,

विषयेषु अप्रसक्तिश्च, क्षत्रियस्य समासतः ।

पशूनां रक्षणं, दानं, इज्या, ऽध्ययनं एव च,

वणिक्पथं, कुसीदं च, वैश्यस्य कृषिं एव च ।

एकं एव तु शूद्रस्य प्रभुः कर्म समादिशत्,

एतेषां एव वर्णानां शुश्रूषां अनसूयया । *Manu*, i, 88-91.

सर्वेषां ब्राह्मणो विद्यात् वृत्त्युपायान् . यथाविधि ;

प्रव्रूयात् इतरेभ्यश्च, स्वयं चैव तथा भवेत् ।

अध्यापनं, अध्ययनं, यजनं, याजनं, तथा,

दानं, प्रतिग्रहश्चैव, पट्कर्माणि अग्रजन्मनः ।

घण्टां तु कर्मणां, अस्य, त्रीणि कर्माणि जीविका,

याजन-ऽध्यापने चैव, विशुद्धाच्च प्रतिग्रहः ।

शस्त्रास्त्रभृत्त्वं क्षत्रस्य, वणिक्-पशु-कृषिः विशः,

आजीवनार्थं ; धर्मस्तु, दानं, अध्ययनं, यजिः । *Manu*, x, 75-79.

increase his stores, barns, godowns, and his profits, he should never transgress dharma, law and righteousness ; and should assiduously supply food, anna to all².

No wonder that study was made part of daily duties of merchant agriculturist. The daily paper is modern form in which Manu's indefeasible mandate is observed.

One point may be noted in passing on to the fourth class. On the subject of machinery, incidentally, Manu says that starting and working of *great*² machines and factories, and also of mines, etc., by individuals, is one of the upa-pāṭaka-s, sins that rank next after heinous ones.³

Those who have followed the preceding portions of this exposition, and have observed the consequences of the system now in vogue, will easily understand the reason for this

² वैश्यः तु कृतघ्नंस्कारः, कृत्वा दारपरिग्रहं,
 वार्त्तायां नित्ययुक्तः स्यात्, पशूनां चैव रक्षणे ।
 मणि-मुक्ता-प्रवालीनां, लोहानां, तान्तवस्य च,
 गन्धानां च, रसानां च, विद्याद् अर्घं बलऽबलं,
 व्रीजानां उतिवित् च स्यात्, क्षेत्रदोषगुणस्य च,
 मान-योगं च जानीयात्, तुलायागांश्च सर्वशः,
 सारऽसारं च मांडानां, देशानां च गुणऽगुणान्,
 लाभऽलाभं च पण्यानां, पशूनां परिवधेनं,
 भृत्यानां च भृतिं विद्यात्, भाषाश्च विविधाः नृणां,
 द्रव्याणां स्थान-योगांश्च, क्रय-विक्रयं पुत्र च,
 धर्मेण च द्रव्यवृद्धौ आतिष्ठेत् यत्नं उत्तमं,
 दद्यात् च सर्वभूतानां अन्नं एषः प्रयत्नतः ।
 विप्राणां वेदविदुषां गृहस्थानां यशस्विनां,
 शुश्रूषेव तु शूद्रस्य धर्मो नैःश्रेयसः परः ।

Manu, x. 2, 75-76, 79 ; ix. 326, 329-333. See also pp. 781-2, 787-8, *supra*.

³ The difference between the use of large and small machines has been pointed out before.

सर्वाङ्गेषु अधिकारो, महार्थप्रवर्त्तनम्,
 आत्मार्थं च क्रियारम्भो, नास्तिक्यं चोपपातकं ।

Manu, xi. 93, 64, 61.

ordinance. To make competition subservient to co-operation ; to give it the beautiful complexion of generous emulation, of noble rivalry in deeds of good, in acts of sacrifice, works of public utility, yajña, instead of the deathly hues of greed, grasping, struggling for moreness of personal sense-pleasures and possessions ; to make life simple, æsthetic, artistic, full of fine feeling and poetry, for all and each—such is the ideal of the Laws of Manu. Consequences of the current system are the reverse ; struggle for bread and for luxuries is made only more bitter ; products of industry are made only more 'cheap and nasty', vulgar, friable, trumpery, wasteful ; all life is coarsened. The more thoughtful artists, in modern West also, have begun to raise notes of warning against this vulgarisation of mind, and of 'the goddess of wealth and splendour', Lakṣhmi, as first consequence of over-competition, and mutual savage quarrels, battles, internecine destruction, as the next. Manu's vaiśya gathers and holds wealth as trust only for use of others, not for his own luxury ; and if he should start factories using machinery, it should be not in the individualist but the co-operative spirit, as if it were a state-business, not his own. So only will the evils of machinery be avoided.¹

Synopsis of Relevant Portions of Manu's Chs. III, IV, V, VIII, and IX, bearing on Dharma of Householder-Vaiśya.

Main principles governing Domestic Economic organisation have been compressed into the preceding pages. Expansion is endless.² Because every varṇa has its

¹ यज्ञाय सृष्टानि धनानि धात्रा, यज्ञाय सृष्टः पुरुषो रक्षिता च ;
तस्मात्सर्वं यज्ञे एव उपयोज्यं, धनं न कामाय हितं प्रशस्तम् ।
न स्वार्थे एतत्, कौंतेय ! धनं, धनवर्तो वर !
धाताऽददाति मर्त्येभ्यो, यज्ञर्थम् इति विद्धि तत् ।

Mbh. Shānti, ch. xxv.

² More than fifty years ago, when I happend to be in the service of the British-Indian Government (1890-1899 A. C.) in U. P. India, I was entrusted with some magisterial and judicial powers. The whim seized me to get a general view of British law. Britain has no properly codified Statute-Book ;

household, family-life, means of livelihood, as well as public duties, therefore specific details of the subject in hand are scattered through the treatment of all the other organisations. Only such details as have not been dealt with elsewhere, and seem desirable to mention, will be stated below as briefly as possible.

(Verses 1, 2, 3 of Ch. III have been translated at pp. 298, 404, 368, 522, and 495 respectively).

After finishing education and returning to his parents' home, the young man should take a wife, of compatible temperament, *sa-varṇa*, free from hereditary diseases, belonging to a family with good traditions and not too closely related to his own on paternal or maternal side. The girl's parents have to take similar precautions about the youth. Those who mate, out of reckless carnal passion, with spouses of low psycho-physical quality and status, degrade themselves and progeny. There are eight kinds of marriage, (a) *sāt-tvika*, which differ very slightly in their very simple rituals, and in which the elders settle the marriage, (as in the Latin races, and poorer classes, of Europe, also); *rājasa*, including *gāṇḍharva* or *svayam-vara*, by 'self-choice', or *rākṣasa*, by 'capture' (as of Sabine women by Romans); (c) *rājasa-tāmasa* or *āsura*, 'by purchase' of bride or bridegroom, for money and possessions, (or diplomatic political or financial considerations); (d) wholly *tāmasa*, or *paishācha*, fiendish, criminal, by rape or intoxication. The first four are suitable for the *brāhmaṇa* type; the next two, for the *kṣhatṭriya*; the seventh, is permissible for *vaishya* and *shūdra*, but is undesirable; for sale of bridegroom is reprehensible and degrading; the eighth must be always avoided, and severely punished, even with death, when committed; (but in special cases, where there is sincere remorse and wish to expiate, and the woman is

only thousands upon thousands of disjointed Acts. I was advised by senior lawyer-friends that Blackstone's Commentaries edited by Stephen contained a general survey of British Law. In my innocence, I read through the whole of the four fat volumes, totalling about 3500 large pages! I have only the vaguest ideas now left about the contents. The volume of commentaries on *Manu*, and of digests, *nibāṇa-dha-s*, is similar. We have to content ourselves here with a much less ambitious effort!

also willing to give the man a chance of becoming a good husband, marriage may be permitted; and that is why it is counted at all among the kinds of marriage. The first five are good and commendable for all types.

The progeny of virtuous marriages are virtuous, handsome, long-lived, those of vicious matings are evil-hearted, deceitful, haters of wisdom and duty, brahma-dharma-dvishah.

(+5-50) The wedded pair, if they have not yet had a male child, should embrace during the 'conceptual season', r̥tu. Those who have had, may do so on other days too, for the joy, keen sense-pleasure, rāti, derivable from it. The conceptual season is 'sixteen nights'; the four first, of the menstrual period, also the eleventh and thirteenth, must be avoided. The idea here seems to be that after a male child has been born, the 'conceptual season' should be avoided, so as to steer a middle course, between 'no-progeny' on the one hand and 'too many children' and excessive population in the country, on the other. Unfortunately, the 'other fifteen nights or non-conceptual season' are very far from being an at all certain and positive contraceptive. Modern mechanical contraceptives are safer, *if* used within wedlock; but the *if* is very risky; as a fact, unlawful sexuality and disease have *increased* latterly in the west, and now in the east also. Good and evil are always racing each other. The whole subject continues obscure. Modern biological science recognises that lunar phases influence human physiological condition; as they do the ascent and descent of sap in trees. They patently influence the menstrual cycle. Sexologists, like H. Ellis, think that the masculine secretions also pass through cycles corresponding with the lunar. The menstrual period usually begins, in some women with the dark, in others with the bright, fortnight. On the 'even' dates, yugmā, sixth, eighth, etc., boys are conceived; on the 'odd', a-yugmā, girls. As a more general rule, if the father is stronger and sturdier in body and in passion, the child conceived will be male; otherwise, female. If the two are equal, or feeble, there will be no conception, or a sexless creature will be conceived, or there will be feeble twins. While sex-regulation of foetus remains an unsolved problem yet, vast investigation is being carried on in the west. Scientists are writing about

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thousands of infinitesimal genes in each chromosome ; much the same as Weismann's biophor-ids ; but no definite formula has been arrived at. Manu's general formula therefore holds the field still ; and is likely to, in all future also, for philosophical reasons ; 'all is everywhere and always', *sarvam sarvaṭra sarvadā* ; all potencies are latent in every germ ; the psycho-physical condition of the parents decides which particular potencies shall come into patency ; *vide Charaka and Sushruta*, f. n. on p. 722 *supra*. *Bṛhad Upaniṣad* and *Āyur-Vēda* works, recommend special foods for producing the needed surplus energy in husband or wife according as boy is wanted or girl. Bees use special foods for producing sexless worker-bees, or male drones, or female queen-bee.

(51-74) Women should be honored and given suitable ornaments, by father, brother, husband, and men-relatives. Gods rejoice and give blessings where women are happy. Where women are ill-treated, and sorrow and sob in misery, those families are soon destroyed, as if by lightning ; (see also p. 563 *supra*). Where husband and wife love and are contented with each other, there is heaven.

Families lose status, become de-graded, de-classed, by mis-marriages ; by neglect of the daily religious duties ; lack of education ; slighting of the wise ; exclusive pursuit (divorced ; from all intellectual and spiritual culture) of handicrafts, or monetary business, or farming, animal-breeding, official or other service ; officiating as priests at sacrifices by the unworthy ; flippant flouting of the religious and reverent spirit. Families which are rich in wisdom and learning, even though poor in worldly wealth, are counted among 'high families' and gather great honor and fame.

The householder should make the prescribed offerings of the specified things into the 'sacrificial' fire, lighted at marriage, (which offerings have physical as well as super-physical uses), and should perform daily the five *mahā-yajña*-s, 'great sacrifices', 'acts of service'. Unavoidably there are, in each family-home, five 'places of slaughter' of small insect-life, viz., oven, grinding and pounding instruments, broom, husking mortar and pestle, water-vessels. The householder cannot help destroying wittingly or unwittingly, daily, the small lives that hide in them. Daily expiation is made by the five 'great daily sacrifices', *pancha mahā-yajña*-s : (a) study and teaching, *brahma-yajña* or *a-huṭa* ; (b) oblations to

the ancestors, as helping to focus mental reverent prayer to them, *piṭṛ-yajña* or *huṭa*; casting incense and atmosphere-purifying substances into the fire, *dēva-yajña* or *pra-huṭa*; feeding of domestic animals, and offerings to 'all beings' *bhūta-s*, *bhūta-bali* or *brāhmya-huṭa*; and hospitality to guests, and feeding of servants, family, and one self, *nṛ-yajña* or *prāshiṭa*.

To the god of fire, of the moon, then to the two together, then to 'all the gods' as a whole, *vishvé-dēva-s*, then to the god of health and medical science, *Ḍhanvanṭari*—to these should *piṭṛ-yajña* be made.

Never should any gifts and presents be made to the unworthy. Such gifts promote sin. Gifts to the virtuous cleanse the giver from sin and help him as well as society across difficulties (by securing the good-will and co-operation of the capable).

Even in a poor house, clean floor to sit in, straw mats, pure drinking water, and, most important of all, courteous words, are never lacking, if the owner is a good man. The guest is known as *a-tiṭhi*, 'date-less'; because he comes without any fixed date, and because he should not stay more than 'one day', or at most three days. (Inns and hotels have gradually taken the place of the 'guest-room' now, when travel is much more common; also perhaps because guests began to be very inconsiderate to hosts and became burdensome). One having his own family-house in the same town or village; or wishing to stay on day after day, is a parasite, not a guest, and has no right to hospitality. Hospitality and guest-rites are best between persons of similar social status; but exceptions and adjustments may be made in case of necessity.

New-wedded brides, unmarried girls, sick persons, pregnant women—these must be fed and looked after first; guests and others come afterwards. The householder who feeds himself before feeding these is like dog and vulture. 'House-band-man' and 'house-wife' should take their meal after all other members of the household including servants, and guests, have been fed.

(135-202). These verses give details as to the special kinds of 'welcome and viands' that should be offered to special kinds of guests on special occasions. Also, as to ritual connected with ceremonial oblations to the lares and penates.

Here distinction is made strongly between worthy and unworthy brāhmaṇas. If an unworthy brāhmaṇa is unwittingly invited in a ritual concerned with dēva-s, it does not do so much harm as when the ritual concerns pitṛ-s. Invocation of pitṛ-s by vicious priests is very dangerous; because evil, instead of good 'spirits' would be attracted. There is not such danger, in oblations to dēva-s, for no mantras that reach dēva-s, attract daiṭya-s, rākshasa-s, or pishācha-s. Some brāhmaṇa-s are devoted to jñāna, study, more; some to tapas, ascetic penances; some to both in equal measure; some are mere ritualists and formalists, karma-nishtha. Only the virtuous learned, possessed of both jñāna and tapas, should be fed at pītṛ-shrāddha-s; not any who are making and living in ways other than those ordained for brāhmaṇa-s, or are suffering from infectious diseases, are hypocrites, or intimates of evil persons.

In this connection, a long list is given of the wrong ways of living, which were obviously being actually followed by persons calling themselves brāhmaṇas, when the current rescension of *Manu* was compiled. It would be much simpler to declare, on the principle of karmaṇā varṇah, 'class-caste by occupation', that such were not brāhmaṇa-s at all. The following are 'false brāhmaṇa-s': the illiterate; gamblers; professional temple-attendants; sellers of flesh; traders; village-servants; money-lenders for interest; animal-breeders; actors, singers, dancers; keepers of concubines; connivers at their wives' infidelities; foul-mouthed utterers of harsh and abusive language; bastards; incendiaries; poisoners; sellers of spirituous liquors and intoxicants; travellers by sea for trade (which incidentally shows that sea-voyage for trade was common in those days, and recognised as valid for non-brāhmaṇas by Manu, here as well as elsewhere in the *Smṛiti*, and in *Purāṇa-Itihāsa*); bards; oil-pressers and sellers; givers of false evidence; drunkards; keepers of gambling dens; suspected of crimes; hypocrites; ingrates; epileptics; lepers; maniacs; the blind; atheists; trainers of horses, camels, elephants; false astrologers who pretend to know the science, but do not know it; etc.

(Verses 192-200 describe the high primeval pitṛ-s, from whom the various types and races of men have been born). From the primal Manu were first born (ten or seven) Primal R̥shi-s (regents of the Planets). From them arose

the Primal Piṭṛ-s. From these were born dévas, and all other moveable and immoveable living beings. From the Rshis, Virāt, Marīchi, Aṭtri, Kavi, Angirā, Pulastya, and Vasishtha were respectively born the Piṭṛ-s, Somasādas, Agnishvāṭṭas, Barhishad-as Somapā-s, Havishmat-s, Ājyapa-s, and Sukāli-s. From these in turn were born respectively, Sādhyas; dévas; daityas, dānavas, yaksha-s, gandharvas, uragas (serpents), raksha-s, suparna-s (eagles or birds generally), kinnaras (or anthropoids); brāhmaṇa-s; kṣatṛiya-s; vaishya-s; shūdra-s. The progeny of these is beyond count.¹

(203-286) (Follow, further rules as to shrāddha-ritual). After the shrāddha is over, the persons gathered should spend the rest of the day in edifying and uplifting converse on high subjects, dharma, itihāsa-purāṇa, religion, laws and rights and duties, historical events, great deeds.

Besides the déva and piṭṛ shrāddhas, friendly gatherings and repasts, sam-bhojanī, and celebrations of the occurrence of some good fortune, are also called shrāddhas, acts done with

¹See p. 1080 *supra*, ré piṭṛ-shrāddha; also vol. I, p. 132 *supra*. All this is very mystic, mysterious, obscure. It seems to refer to far-off beginnings of life on Earth, in forms of the most tenuous superphysical matter; and gradual evolution of main types and myriads of sub-types and complex forms of ever more dense matter; see H. P. Blavatsky's *Isis Unveiled* and *Secret Doctrine* Index-references for Piṭṛ-s, Déva-s, Dhyān Chohans. These great books, and also Dr. Annie Besant's writings, and some other works of theosophical literature, throw some light upon these obscure statements, and generally upon Purāṇic myths and their real significance; see pp. 84-138 *supra*. One important point to remember is that we, all the world's human beings of today, are ourselves the incarnations of the primeval Dhyān-Chohan-s and Piṭṛ-s; see *S. D.*, V. 300. *Isis Unveiled* indicates that, originally, the shrāddha ceremony was a holy thing, of the nature of what is now known as a spirit-seance, and had therefore to be conducted with much circumspection, by officiants specially pure in mind and body; in order to evoke benignant spirits only and receive guidance from them; and avoid and keep off all puerile elementals as well as all malignant influences, malevolent and maleficent elementaries, ghosts, ghouls etc.

shrāddhā, faith, aspiration, the belief that this is good and right and useful to do.

After the completion of a pīṭr-shrāddha, the householder should pray ; 'May learning and progeny and benefactors of the public increase in my family ; may discerning reverence and faith never desert us ; may we always have sufficient to be able to give to others ; may we never need to beg from others'. (Then follow lists of substances, vegetable and also animal, which may be offered as oblations. The texts re' 'animal-substances' are most probably interpolations. *Mahābhārata*, Shantī, ch. 345, expressly condemns such offerings).

Pīṭr-s are also known as Vasu-s ; they are the 'Fathers' ; Rudras are the 'Grandfathers' ; Ālityas are the 'Great-Grandfathers'. (The word sva-dhā is used in pīṭr-shrāddha, and svā-hā in dēva-shrāddha ; pīṭrbhyaḥ sva-dhā, 'may this offering go to the pīṭr-s', and dēvābhyaḥ svā-hā, 'may this reach the gods'. Different interpretations are given. The former word may mean 'may the holy influence of the pīṭr-s come into me', svasmin dhiyate ; the latter, 'may I give up my lower self in the service of the gods', svam jahāti or hāpayati. One great use of shrāddha should be noted. It cultivates memory and expectation, sense of 'before and after', sense of responsibility for others ; spirit of self-denial ; sense of continuous individuality of one self, in and through the family. It enhances continuity of self and family, of clan, tribe, nation, race, and helps to hold all together. Neglect of shrāddha has contrary consequences—self-indulgence, 'after me, the deluge', 'let others take care of themselves, why should I worry for children and clan' ; relaxation of psychical bonds, and general break-up).

CHAPTER XIV

(Synopsis of ch. iv of *Manu*)

(1-13) Having completed temperamentally suitable education in the first āshrama, the twice-born man should enter the second or householder's stage and earn living in the way appropriate to his caste-class and no other.¹ The brāhmaṇa should follow the way that involves least competition and struggle; for livelihood without any competition at all with any other living creatures, is impossible. In that pursuit he should avoid all crooked ways and also excessively hard physical work (which would interfere with study); and should not gather more wealth, dhana, than is enough for necessities. Six ways of livelihood there are for human beings: (1) Rta, also called unchha-shila, picking up of grains or cobs, left behind in field or threshing-floor, after the harvest has been garnered; (2) Amṛta, 'ambrosial', receiving of presents brought with honor, and unasked; (3) Mrta ('dead', uncheering, humiliating), asked for and taken in return for teaching or other help given, or simply begged as charity; (4) Pra-mṛta, ('deathly', involving hard 'killing' labor, and also 'fatal' to innumerable small lives, insects, worms, etc.), agriculture; (5) Saṭy-ān-ṛta, (mixed truth and falsehood), commerce; (6) Shva-vṛtti, (dog's living), service, sévā. (The latter portion of ch. x of *Manu* gives details of severally appropriate ways of living. The above technical terms are not used there. It may be said that ṛta may be pursued by brāhmaṇa, also shūdra; amṛta and mṛta by brāhmaṇa and kshatṛiya, but the latter should not beg downright; pramṛta and saṭyānṛta are fit for vaishya; shva-vṛtti for shūdra. It should not be forgotten that in *theory* the 'dog' is the *pet* of the family; is unable to perform 'twice-born's' work, and his special work of watch

¹"No one is allowed to marry out of his caste, or to exchange his profession for another. An exception is made in favor of the philosopher, who, for his virtue, is allowed the privilege" (of becoming non-virtuous and vicious!): Mc Crindle's *Ancient India*, 'Megasthenes and Arrian', p. 60, (quoted in Vaidya's *History of India*, Vol. I, p. 61).

and ward is quite as necessary as any other's. Follow details of virtues and duties attaching to each kind of living).

(14-32) The twice-born person should diligently perform the duties of his vocation; avoid degrading callings, as of professional musician, actor, etc.; not set heart on worldly things; think, feel, act, dress, in accord with his age, vocation, means, family, and learning, (e. g., should not frisk about as a child at eighty years of age, behave like a buffoon, or dress like a 'beau', or indulge in violent fits of anger); do some useful study every day, of philosophy and science, or politics, or economics. ("Education is a continual process, co-eval with life, for which strong foundations only are laid in the first quarter of life, when study is the main occupation. The teacher should continually renew his personal culture; not only by means of manuals, but from the living fountains of national culture¹). The more a person studies healthy sciences, the more his interest grows in them, (the more his mind expands, and his mental body, *sūkshma-sharīra*, shaped and strengthened and made fit for life in 'heaven'). Some wise and learned men go even to the length of substituting study, especially metaphysical, and restraint of the senses, for the other four 'great daily sacrifices'. Control of breath and speech; gathering and spreading of right knowledge; super-physical yoga-exercises; this is indeed equivalent to all sacrifices.

The ceremonies prescribed for harvest-time should be performed; also at other beginnings and ends of seasons. (Social amenities, festivities, rejoicings, are natural, in all countries, on such occasions).

(34-44) (These lay down rules as to 'good manners and morals') Twice-born persons should wear clean clothes. Husband and wife should see each other at their best, as far as possible; (ordinarily; of course, this would not be possible when they have to tend one another in illness, etc. Simple and useful reminders are that) persons should not cross the rope with which any animal may be tied; nor run during rain. (If the animal moves, the person's legs may get entangled with the rope and he may have a bad fall; and when the ground is slippery with rain, running on it will cause the same result, very likely).

(45-83) At meals, have a towel handy (*serviette*); do not

¹ *Ency. Brit.*, 13th edn. vol. 29, p. 925.

bathe quite nude, nor without a towel to rub the body with ; pass excreta at some distance from habitations and public places ; (this is mostly for rural habitations, though, even in towns, 'public nuisances' must be avoided) ; should wrap cloth round your head, when passing stool (to stop uprush of blood by straining against constipation).

Do not blow fire with the mouth ; nor stare at an undressed woman ; nor cast impure things into the fire ; nor heat the soles of the feet directly against a fire ; nor place a brazier beneath a bed ; nor leap across a blaze ; nor go to sleep near a fire ; nor try to blow out fire with the mouth. Do not cast any dirt into water ; nor waken another suddenly out of deep sleep without urgent cause. Do not indulge in purposeless gestures or movements of hands and feet ; nor drink water with cupped hands ; nor give way to unseasonable curiosity. Do not try to pluck any hair or overgrowth of nails with your fingers ; nor bite your nails with your teeth. Do not begin a conversation or discussion with a flat contradiction ('no, but'). Do not omit to rinse your mouth and clean your teeth thoroughly after a meal. Wash your feet, and also hands, and all the sense organs before taking a meal (for, by doing so, blood is driven from the skin to the stomach, causes more and healthy secretion there, and helps digestion.) But do not wet your feet when going to bed (for thereby you will drive blood to your brain and prevent sleep.) Do not offer advice to the unworthy, (who are likely to ignore or abuse, not use, it). Do not scratch your head with both your hands at once.

(The reasons for these injunctions are scientific, or ethical, and fairly plain. Many other minor counsels are given, which are not important).

(84-91) No educator, brāhmaṇa, should accept anything from any ruler or other person who derives revenue or income from slaughter-house, brothel, liquor shop or distillery, or courtesan's profession. A brothel, *chakra*, (where women are slowly morally murdered and physically ruined and infected with loathsome fatal diseases)¹ is ten times worse than a slaughter-house (where only animals are killed quickly; a liquor-shop (which maddens human beings, converts them

¹ Kullūka wrongly interprets *chakra* as the oil-presser's 'wheel', which is quite incongruous here. What is obviously meant is *bhairavi-chakra*, brothel.

into brutes, and sends them to brothels) is ten times worse than a brothel; a courtesan is ten times worse than a liquor-shop (for she gives to vice and sin a refined appearance, insidiously corrupts the cultured young, and spreads sexual vice and all its accompaniments of meat and drink and gambling and disease broadcast throughout the land, by force of example). The wicked ruler (who derives revenue from trades like these by means of Income Tax, etc., or by direct manufacture in state-distilleries, or by subsidising or taxing shows, pageants, exhibitions of vile and immoral art, or patronising gambling of any sort—as in Monte Carlo), such a vicious ruler is equal in sin to the owner and conductor of ten thousand slaughter houses. Any learned man, any educator, any leader or teacher of the people, who accepts any aid or gift from such a ruler, falls into the deepest hells, (together with that ruler and his whole people, for such a leader's and teacher's thinking and teaching cannot but be influenced by his way of living, derived from and supported by grants from such a ruler. He cannot but support the wicked ways of that ruler, and confirm him in his evil ways, and lead the whole people into imitation of those ways. See pp. 877-8 *supra*, in this connection).

(92-154) The householder should wake up at brāhma-muhūrta (one hour and thirty-six minutes preceding sunrise); should think of the Supreme, of the ways of reaching It, of the ills of life and causes thereof, of ways of honest living and of the day's work before him. Then he should get up, perform ablutions, and offer sandhyā prayers. R̥shis attained long life, because they gave long hours to sandhyā-meditations. (See pp. 282-6 and 376-394 *supra*. Sandhyā has a twofold etymology; sam, well, dhyā, to meditate, and sam, together, dhā, to put; deep meditation and prayer at the 'junction'-points of day and night, and of forenoon and afternoon, i. e., morning, evening, noon, for 'joining' the small self with the great Self. By such meditation and devotion to study of healthy sciences is avoided the wear and tear of passionate excitements which consume vitality). R̥shis also gathered thereby, much science and wisdom, name and fame, holiness and magnetic power, vārchas. (See pp. 282-287 and pp. 376-392 *supra*).

(Various periods of the day and months are prescribed for various kinds of studies, 'religious' and 'secular'). Study

should be put off in stormy weather, or when it is raining heavily with thunder and lighting; when a corpse is being carried along, or there is any general mourning or public gathering or festival; when ill smells are about. Deep study is best carried on, away from crowded habitations. One should also avoid thinking about subjects of study, in the dead of night, on when bathing or eating or answering calls of nature, (for division of attention between two functions will send blood in wrong directions, and interfere with due performance of both). Nor, ordinarily should one read in bed, or with feet lifted higher than head, or after heavy meals; when the weather is very hot; when animals are making noise; near cremation grounds (or burial places); when unwell. (The general principles underlying these injunctions are applicable, and indeed are applied, in practice today; but, of course, with many exceptions and modifications, according to circumstances).

Study of *Śāma Vēda* should be kept apart from that of *R̥k* and *Yajuh*. It is dedicated to *pitṛ-s*, while *R̥k* belongs to *dēva-s* and *Yajuh* to men.

All the above may be summed up in two avoidances; of unclean places, and impurity of mind and body.

Avoid adultery, *pāra-dārikam*, by all means. There is nothing so destructive of health and life (of individuals concerned and of society generally); by creating distrust, suspicion, jealousy, all round, and leading to murders and even wars; witness the World Wars, consequence of lust, hate, greed. The foundation of the family is mutual faith of husband and life; the foundation of society is the family; what destroys the family destroys society.

Do not lose self-confidence. If you have failed, try again; maintain a reasonable self-respect (not conceit or pride).

Tell the truth always; but tell it pleasantly. Do not tell it unpleasantly, so as to hurt and repel instead of of convincing. Nor ever tell a pleasant falsehood. To a persistently cantankerous person, say 'well', 'well', *bhadrām*, *bhadrām*. Get away from arid controversy quickly. (Exceptional deviations from truth are allowed, for preservation of life and property).

Those who are cleanly dressed; carry fragrant and health-promoting substances on their person; are studious; reverent to gods and elders—they never suffer degradation.

(Many injunctions, of minor importance, have been omitted from the above).

(155-185) Good conduct is of supreme importance. It brings longevity, fine progeny, sufficiency of wealth; and wards off ills. Sin recoils unfailingly, soon or late; on the sinner himself, or descendants.

Avoid too much dependence on, or slavish subordination to, others. Dependence on an-other is misery; Self-dependence is happiness.

Let not the householder depart from the time-tested ways of his forefathers without sufficient cause.¹

Avoid controversies with relatives, teacher, priest, physician, guest, children, elders, sick persons, and servants. Who avoids disputes with these, avoids many ills; winning their affection, he wins all desirable things. (In this connection, see pp. 359, 915, 52, 372, 179-185, 358, *supra*; many of these verses 155-185 are translated fully, with comment, on those pages).

(186-206) Not even drinking water, not even kind words, should be given to the illiterate self-styled brāhmaṇa, hypocritically imitates the ways of the cat and the heron, which 'meditate', in frozen stillness, on their prey. Gifts to such drag down the given as well as the receiver. Avaricious, wearing mask-like face of virtue to deceive the world, backbiting, cruel, always spying and prying about (to discover the secrets of others for blackmail)—such is the 'cat-vow' brāhmaṇa, bidāla-vratī. Eyes always bent low, (as if fixed on the ground in meditation, but slyly glancing this way and that), ruthless, intent on selfish gain, crooked, pretending humility, (ever ready to pounce upon 'fish' that come within reach)—such are the 'heron-vow' brāhmaṇas. Both sorts deceive women and ignorant persons particularly.²

¹ "Those practices which our ancestors have delivered to us, and by whose maintenance we have always profited, must not be given up": Tacitus, *History of Rome*, I. 56, (Everyman's Library Series).

² पापंढिनः, विकर्मस्थान्, बैडालव्रतिकान् द्विजान्,
हैतुकान् वक्रवृत्तीन् च, वाङ्मात्रेण ऽग्निं न र्चयेत् । *Manu*, iv. 30,
धर्मव्वजी, सदाबुद्धः, छात्रिकः, लोकदम्भकः,
बैडालव्रतिको ज्ञेयः, हिंस्रः, सर्वऽभिसंधकः ;

(201-203) Things belonging to others should not be used without their permission.

(204) Yama-s, negative avoidances, abstention from violence, (to be distinguished from just punishment), from falsehood, stealing, unlawful sex-indulgence, hoarding of private property (beyond due limits; and the further avoidances that arise out of and are subsidiary to these)—these should be observed carefully. Ni-yama-s, positive observances; rules of purity, contentment, ascetic self-denial, study of sacred literature, devotion and self-surrender to God—these are next in importance; because yama-s are concerned with others, ni-yama-s with oneself.¹ Who neglects yama-s and

अधोदृष्टिः, नैष्कृतिकः, स्वार्थसाधनतत्परः,
शठो, मिथ्याचिनीतश्च वक्रव्रतवरो द्विजः ।
ये वक्रवर्तिनो विप्राः, ये च मार्जारलिङ्गिनः,
ते पतन्ति दधन्तामिह, तेन पापेन कर्षणा ।
न धर्मस्य अपदेशेन पापं कृत्वा व्रतं चरेत्,
व्रतेन पापं प्रच्छाद्य, कुर्वन् स्त्रीशूद्रदम्भनं । *Manu*, iv. 195-8.

“(Priests) deceive women, servants, and slaves, says Julian”: *Frøude, Short Studies on Great Subjects*, II, 143. Gibbon’s *Roman Empire*, in the chapters on Christianity, and other histories of Christianity, of Judaism, Islam, Buddhism, have similar observations, as regards the immense gifts made by rich women, to priests, for ‘religious’ purposes; most of them grossly misused, for the service of debauchery.

¹ Manu himself does not define the two, here. Kullūka quotes Yājñāvalkyā and others, to explain. But the *sāmāyika* dharma of Manu is the same as the yama-s described in the translation above; only ‘sense-control’ is substituted for complete continence, and ‘purity’ (economic) for voluntary poverty—for the sake of the householder :

अहिंसा, सत्यं, अस्तेयं, शौचं, इन्द्रियनिग्रहः,
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीत् मनुः । *Manu*, x. 63.

Again :

धृतिः, क्षमा, दमो, अस्तेयं, शौचं, इन्द्रियनिग्रहः,
धीः, विद्या, सत्यं, अक्रोधो, दशकं धर्मलक्षणं । vii, 92.

These ten cover the five yamas and five ni-yama-s; some under slightly different forms—because they are enjoined for

observes ni-yama-s only, he falls lower instead of rising higher, spiritually.

(205-223) (Various occupations and ways of life are indirectly depreciated or censured, by saying that the good brāhmaṇa should not accept anything from these. Among them, prostitutes and professional actors, dancers, singers, etc., are also mentioned. The subject has been dealt with before in connection with the vicious ruler deriving revenue from these. But, it should be noted that a *bequest* by such a person, for a charitable purpose, does not fall under the ban. It only expiates the past sin, and purifies the past ill-gotten gains, and *does not encourage* any in future. See, here, pp. 337-9 *supra*, on which verses 207-225 are translated in full).

(224-247) A dispute arose among the gods: 'Whose food-gift is the worse, that of the Vēda-learned miser, or that of the generous money-lender?' They decided that the two were equally bad. But the Lord of Creatures, Prajā-pati, Brahmā, appeared before them, and said: 'Do not make the unequal equal; the food offered by the generous-hearted person is sanctified by his faith-filled spirit; the other is corrupted by the grudging and unwilling mind.' (Different kinds of gifts bring different sorts of satisfaction in return, psychical and physical; see pp. 355-8, for full renderings of ii. 225-234 and iv. 179-185).¹

all varṇa-s and all āshrama-s. In *Yoga-Sūtra*, the two are :

अहिंसा-सत्य-स्तेय-व्रज्यचर्य-स्परिग्रहाः, यमाः ।

शौच-संतोष-तपः-स्वाध्याय-ईश्वरप्रणिधानानि, नियमाः । iii, 1-2.

Many texts from *Bhāgavata* and other scriptures have been gathered in my Skt. work मानव-धर्म-सारः (see its Index-references).

¹The *Mahatma Letters*, p. 200, say; "The reward provided by nature for men who are benevolent in a large generous way and who have not focussed their affections upon an individuality or speciality, is that if pure, they pass the quicker for that through the Kāma and Rūpa Lokas into the higher sphere of Tri-bhuvanam, since it is one where the formation of abstract ideas and the consideration of general principles fill the thought of the occupants. Personality is the synonym for limitation, and the more

The giver of drinking water to the thirsty person, obtains satisfaction like that of the thirsty person, after drinking water ; of food to the hungry, pleasure unfailing ; of sesame, desired progeny ; of lamplight, fine eyes ; of land, land ; of house, fine houses ; of silver, fine complexion ; of clothes, habitation in the moon ; of horses, dwelling in the abode of the Āshvins, Gemini (who, in Purāṇic myth, are the sons of Ashvā ; see pp. 599-602 *supra*) ; of bullocks, steady affluence ; of cows, residence in the world of the Sun ; of bad conveyances, a good wife ; of protection, rulership ; of corn, long-lasting happiness ; of spiritual knowledge, Identity with Brahma. The gift of Spiritual Knowledge excelleth all other gifts. The mood of mind, intention, purpose, with which a person makes a gift, that motive is correspondingly rewarded. If giver and receiver give and receive with sincere and reverent mind, they both are on the way to heaven ; otherwise, purgatory.

Let none feel proud because he lives ascetically, nor proclaim his own benefactions. The fruits are lost thereby. Gather Dharma-merit slowly, steadily, as termites build great termitaria. Mother, father, spouse, child, other nearest relative or dearest friend—none of these help the soul in the life after this life ; only Dharma does. The living being comes solitary into this world ; leaves it solitary ; reaps rewards and punishments solitary. When the body dies, kinsfolk abandon it, like a log of wood or clod of clay, and go away ; only Dharma goes with it (also A-Dharma). Therefore make close friends with Dharma ; secure it for helper ; it will enable you to cross beyond the great Darkness ; it endows the soul with new body of ethereal light and takes it to the high abodes of the sinless.

(248-255) Not for his own personal use, but for the support of dependents, a person may accept gifts when compelled by necessity, from even the unworthy.

The tenant who pays rent in kind (ārdhika, 'half-the-produce'), the family-friend, the cattle-herder, servant, barber,

contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish intercourse. The social status of a being is of course a result of Karma, the law being that 'like attracts like'. The re-nascent being is drawn into the gestative current with which the preponderating attractions coming over from the last birth make him assimilate."

and whosoever says 'I am yours'—from the hands of such may food be taken, though they be *śūdras*. But the person who offers himself for service, saying 'I am yours', should state his qualifications, needs, kinds of service that he will do, truthfully; he who does otherwise, (produces false testimonials), is as a thief, other-deceiving and self-deceiving.

(256) All *artha*-s. 'meanings', desires, intentions, thoughts, ideas, emotions, moods, are embodied and reflected in, and expressed by, speech. Who mis-uses, ab-uses, mis-employs, mis-appropriates speech, he mis-manages everything.¹

(257-260) After having duly discharged the three congenital debts, to *R̥shis*, *Dēva*-s, *Pitṛ*-s, let the householder put the household (whether peasant's or emperor's) in the charge of his son (or other competent person), retire from the competitive life, and dwell apart, looking with impartial eye on all. Let him cultivate detachment and meditate in quiet solitude on the Nature of *Ātmā* and Its ways. Thus will he attain to the highest goal of the human being.²

Such are the rules for the family-life. Following them carefully, the twice-born man attains to the Peace of *Brahma*.

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- ¹ वाचि अर्थाः निहिताः सर्वे, वाङ्मूलाः, वाग्विनिःसृताः;
तस्माद् यः स्तेनयेद् वाचं, सः सर्वं स्तेय-कृत् नरः। *Manu*, iv. 256.
- ² महर्षि-पितृ-देवानां गत्वा ऽनृण्यं, यथाविधि,
पुत्रे सर्वं समासज्य, वसेत् माध्यस्थ्यं आश्रितः।
एकाकी चिन्तयेत् नित्यं, विविक्ते, हितं आत्मनः;
एका की चिन्तयानो हि परं श्रेयो ऽधिगच्छति। *Manu*, iv. 257-8.

CHAPTER XV

(Synopsis of ch. v of *Manu*).

(1-18) The R̥shis, having listened to Bhṛgu so far (see pp. 131 and 629 *supra*), asked: 'How does Death prevail over those who follow the ways of Dharma strictly?'. Bhṛgu replied: 'Some-where, some-when, some-how, failure does occur in observance of Dharma—because of inevitable limitations of human life. By neglect of study, misinterpretation, breach of rules of good conduct, and chiefly by indolence and mistakes of tongue and sex, doors are opened through which Death stalks in.'

(Then follow lists of articles to be avoided, or to be taken, for food): Garlic, onions, mushrooms, things grown in filthy places or with filthy manure, also red gums, exudations through cuts and slashes (like toddy, opium, turpentine; milk of cows for first ten days after calving (which causes purging and curdles if heated on fire); milk of mares, donkeys, or any other single-(unsplit)-hoofed animal, ewes, cows in heat, cows which have lost their calves, and of any wild animal except the she-buffalo. Various preparations of rice-and-sesame, wheat-puddings, fried bread, flesh-meats, articles sacred to dēva-s and the sacrificial fire, should not be taken ordinarily; but only on special occasions, after offerings to dēva-s and the fire. Fermented articles should be avoided; except curds and the products thereof, and also non-intoxicating drinks prepared from good wholesome flowers, fruits, and roots. (For those to whom animal foods are permitted, though even for them avoidance is recommended, such as kṣhāṭṭriya and shūdras) meat of birds of prey is forbidden; also of such as dwell in towns and make nests in houses, (sparrows, swallows, etc.), or catch fish by diving. Meat of whole-hoofed animals is forbidden except the camel; also of dogs; also all slaughter-house meats. All fish are forbidden as well as fish-eating birds; also village-swine. Fish are particularly forbidden, because they eat all kinds of putrid flesh, including human corpses; so that he who eats fish eats all sorts of forbidden meats at once. Exceptions are four kinds of fish, pāthina, rohiṭa, rājīva, sinha-tunda

and (at one sweep !) all fish that have scales. Animals of solitary habits (like snakes); those that are strange and unknown; also those that have five nails on each foot; are forbidden. But of these last, the porcupine, *shalyaka*, (hedgehog?), *godhā* (great wild lizard? rhino, turtle, hare, and rabbit are permissible; also those with only one set of teeth.)

(19-23) prescribe expiations, fasting, etc., for the sin of eating forbidden things; and also add that 'necessity knows no law'.

(24-26) Long-kept stale food should not be eaten; but things fried in butter, and others prepared from wheat, barley, and milk, which have not lost their taste, may be eaten even after long keeping.

(27-56) Flesh-meats may be eaten to avoid death from starvation. In such last resort, we have to remember that all things whatsoever, moving and unmoving, are food for life. Moving things (animals) subsist on the unmoving, the toothed on the toothless, the hand-ed on the hand-less, the valiant on the timid; (the great on the small, the intelligent on the foolish, the brave on the timid). But to kill and eat without such dire necessity is demoniac. For *yajña*-s, sacrificial oblations also, vegetable substances should be used; not animals. Always the fact remains, that he who slays animals for his own pleasure, he does not win real happiness of mind and heart, here or hereafter. Flesh-meat cannot be obtained without killing; hence the sin of eating it.² Abettor, accessory, carver, seller, purchaser, cook, server, eater of the flesh, all incur sin equally with the actual killer and butcher. *Mām-sah* is so-called, because *sah* (it, he) will eat me, *mām*, in future, whose flesh I am eating now. Some may say that flesh-eating, liquor-drinking, sex-indulgence, are natural, taught by nature; but self-control, sin-avoidance, and rational virtuous conduct are also taught by Nature; to

¹ But all exceptions are cancelled for medical purposes.

² उत्तमं भोजनं मांसं, द्वितीयो गोरसः स्मृतः ;

न तु मांसं वृणात् काष्ठात् उपकात् वापि जायते,

इत्वा जन्तुं ततो मांसं, तस्माद् दोषः तु भक्षणे । *Mbh.*, *Shānti-p.*

'Flesh-meat is finest food; milk and milk-products come next; but flesh does not grow on cereals, trees, or stone; it can be had only by killing; hence sin in eating it.'

abstain is better than to indulge; to curb lower appetites is better than to give rein to them.

(The verses in the current rescension of *Manu* oscillate and vacillate between prohibition and permission of animal foods. The permissive verses are probably later interpolations by grosser-minded priests. *Mahābhārata*, *Vāyu*, and other *Purāṇas* narrate legends of a dispute between ṛshi-s and déva-s. Ṛshi-s, symbolising 'spiritual wisdom', said that the word a-ja, in a-ja-médha, commonly understood as 'goat-sacrifice') means 'un-born' and 'un-bearing' a, not, *jātaḥ*, born, grain which is no longer capable of sprouting. Déva-s, symbolising 'senses', said the word meant 'goat'. King Uparichara-Vasu was appointed arbitrator. He made award in ambiguous language; because he did not wish to offend either party. The ṛshi-s pronounced a curse upon him; he had been able, formerly, to fly in the air, above the surface of the earth, *upari-chara*; he would not be able to leave the surface of the earth now. The significance of the myth seems to be that human beings had, formerly, bodies of subtler matter, which could fly about; gradually they densified and became confined to the surface of the earth, simultaneously with the grossening of their passions and appetites, and the rising, within them, of cravings for killing and eating living things. The final injunction of *Manu* is that animal food must be avoided by those who aspire to be holy, to gain the higher wisdom and achieve sāttvika superphysical accomplishments, *siddhi-s*; and that those who are engaged in protectional soldier-duties or agricultural and pastoral functions, may slay and eat flesh of such wild animals as are destructive of human life and property, crops and domestic animals. Such permission seems to have been due to the imperative necessity to defend life and property, and to the desirability of not wasting flesh made available by that killing, for human food purposes and the economising of other food thereby. Yet, even so, while the killing may be necessary, the eating as well as the wasting might be avoided by burying the flesh in the earth and letting it serve as manure. As to fighting, it was conclusively proved in the Boxer War of China, 1900, that vegetarian Indian soldiers fought for a whole day, better, and had much more 'staying power' and stamina, on a pouchful of parched gram and molasses, which they themselves carried, and plain water, than European soldiers on 'bully-beef' and

alcoholic drinks which had to be served out to them by an elaborate commissariat every three hours).

(57-92) (Then follow rules as to observances of 'impurity-segregation', on occasions of births and deaths in the family. In the case of deaths from contagious or infectious diseases, such 'quarantine' of the family is intelligible; also as observance of a period of 'mourning', generally, such as is included in the conventions of all civilised societies. It is less easy to understand in the case of births. A psychological explanation might be that, thereby, the mind of the whole family is kept attentive to the needs of the mother and baby, during those early days of risk of various kinds, physical and super-physical, arising from the activities of evil spirits which are attracted by the placental and fluid discharges—as they are by the effluvia of slaughter-houses and spirituous liquors. Being thus attentive, if intelligent and will-ed, not frightened, generates a thought-force which counteracts all evil influences, and secures needed cleanliness and medical care. With 'scientific' midwifery spreading, the need for actual segregation and avoidance of physical contact is disappearing. Very varied customs and practices are to be found, on this point, among primitive, savage and degenerate, barbarous, semi-civilised tribes, dwelling in islands, hills, forests, more or less isolated from each other. These have been investigated and recorded with admirable industry by western scientists; and are very interesting to compare with those current in different parts of India as well as in other civilised countries, among educated and uneducated, and also with the rules of Manu. *The Mystic Rose*, by Ernest Crawley, collects a vast variety of such customs. It should be noted that different rules are laid down by Manu for different circumstances; that, throughout, the necessity of carrying on the world's daily work is kept carefully in view; and the rules are modified or related accordingly. Thus:)

(93-104) Kings, rulers, persons in office are exempt from rules re ceremonial segregation. They must be ever ready to perform their duty. Those who have taken any special vows, or begun any 'pious sacrificial' work for public good, also all *sannyāsīs*, are similarly exempt.

(105-126) (Then follow rules as to purification). Wisdom, ascetic penance, fire, right food and fasting, pure water, plastering with disinfectants (white-washing, etc.), pure air,

sunlight, time, and, above all, pure mind and good deed—these cleanse and purify. For humans, honest livelihood is greatest purifier. He whose way of living, of earning his livelihood, whose possessions are pure, he is pure; not he who rubs his hands or whole body with earth (modern 'soap'!) and washes with water over and over again. (Economic bias' is all-important. The whole life will be dirty and unhappy, of a people whose economics, ways of trade, commerce, business generally, are unclean, fraudulent, greedy, grasping—as in those times and places in which profiteering, cornering, stock-jobbing, black-marketing, gambling, card-sharping, bogus companies, false advertisements, shamelessly false and deceitful booming, boosting, propaganding, alluring, are rampant, as at present, in the first half of the 20th century.)

The wise man purifies his mind from the sin of a surge of wrath, by forgiving the offender. He who happens to commit some impropriety actively, is purified by an adequate gift to some deserving cause or person, (if the person injured is not available to receive the expiatory and propitiatory amends). If a Veda-knower commits some sin secretly, he may purify himself by adequate ascetic penance and japa-recitation of mind-elevating baseness-suppressing sacred mantra-s.

Rubbing and rinsing with clean earth or sand and water cleanses articles of metal, like household utensils; its own flow purifies a river, causing dirt to settle down; the woman who has sinned in mind only, is purified by menstruation; a twice-born person is purified from all sin, by sincere *san-nyāsa*, renunciation, after due discharge of all his worldly debts and duties. Limbs are cleansed by water; mind and speech by truth; soul by vidyā and tapas, spiritual knowledge and asceticism. Articles of gold and silver and precious stones, and objects made of stone, are, usually, cleansed with ashes or earth and water, (but chemicals of various kinds are used by experts). Articles of copper, iron, bronze, brass, tin, zinc, lead, should be cleansed with acids; liquids, by straining and aeration; heavy articles, made of many parts, like furniture, by wiping with wet cloth; articles of wood, if some undesirable liquid has soaked in, by scraping. Large heaps of grain or clothes, if contaminated by merely casual touch of a dirty person or thing, are purified by simply sprinkling with water. Silks and woollen clothes are cleansed with kshāra (soda), alkaline substances; heavy blankets with soap-nut, arishta;

and so on.

The general rule is that rubbing with earth or ash and washing with water should be continued till sticking particles and smell are gone.

(127-147) (Other general rules, for facilitation of the day's work, are:)

An invisible, or unseen contact with impurity may be disregarded; what is declared by a reliable person to be clean, should be taken as such; also large stores of water, which are not obviously dirty, and have no bad smell or color or taste. The hands of artisans and craftsmen, and raw articles displayed for sale in the market, must perforce be taken as clean. The mouth of women is to be regarded as pure (i. e., any angry, untruthful, ruseful words they may say are not to be minded, because women's nature is emotional). Fruits pecked and broken off by birds; teats from which a calf has just sucked; teeth of hunting dogs or hunting-leopards, also the hands of chāṇḍāla-hunters which have pulled down deer, etc., are clean. Sensor and motor organs above the navel in a human body are clean; those below are not. All excretions, sweat, rheum, phlegm, urine, fæces, dandruff, etc., are unclean. Minute droplets from sprays, or froth and foam blown from horses' mouths when running, dust raised by the wind—these are not unclean.

(148-169) (Rules which apply to women specially are:)
In childhood, the father; in youth, the husband; in old age, the son; protects the woman from harm. Woman (delicate and comparatively weak in body; not always very strong in mind, subject to surges of emotion) should not be left to take care of herself. Living apart from father, husband, son, usually ends in grief and dishonor for both families. The housewife should always be cheerful, clean, simply and neatly dressed, lightly ornamented; skilled in the performance of household duties; keep all household appurtenances well-arranged; and not be open-handed, but carefully economical.¹ (See p. 499 *supra*.) (In Purāṇic legend, over and over again, when the highest gods have been defeated by the titans,

¹ It may interest the reader to compare Manu's advice to the new-wed wife with the following, published in *Leader* (Allahabad) dated 18-5-1924: "*Wisdom for wives. Ten Commandments*. These were issued by the U.S.A. (Legal Aid Society for Women hoping to be 'happy though married'.

Dēvi, under one or another feminine form has battled with and slain them; see *Durgā-saptā-shaṭi*. There is no more sublime fighter than even the animal mother fighting for her young). The husband to whom she has been given in marriage by elders—he should be tended by her diligently throughout life; all married happiness depends on love between the wedded pair; the two, as halves of one body, are saha-dharma-charau, 'con-joined in all dharma-duties'; none of these can be performed separately by either; if she should precede him in death, she should await his arrival in the upper worlds; if he should pass on before, then she should pass the rest of her days, awaiting the call to come to her, and then should join him.

Thus should house-man and house-wife pass honorably through the second āshrama.

1. Do not be extravagant; nothing appeals to a man more than the prospect of being economically independent. 2. Keep your home clean; nothing is more refreshing to the eyes of the tired nerve-racked worker than the sight of the well-tidied home. 3. Do not permit your person to become unattractive. 4. Do not receive attentions from other men; husbands are often jealous and some are suspicious without cause. 5. Do not resent reasonable discipline of children by their father; even just men consider such interference an impertinence. 6. Do not spend too much time with your mother. 7. Do not accept advice from the neighbours or stress too greatly even that of your own family concerning the management of your domestic affairs; think for yourself; consult your husband. 8. Do not disparage your husband; your ill-advised opinion of him, uttered in a moment of petulance, may be eagerly seized upon by others as the true measure of his character and abilities. 9. Smile; be attentive in all things; smile is antidote to toxic effects of ill humour; consideration for your husband's feeling makes him respectful of yours. 10. Be tactful; be feminine; men are but over-grown children; they do not mind coaxing, but they resent coercion; most men prefer their opposites; femininity attracts and compels them." These 'commandments' were probably framed by men. A corresponding set is needed for 'husbands.' Also, it has to be borne in mind that such rules are general ones. Special circumstances require special rules.

CHAPTER XVI

Problems of Domesticity (Contd.)

Synopsis of Ch. vi of Manu.

(1—21) When the householder sees white hairs on his body, wrinkles in his skin, and a child in the lap of his child—let him retire from the second into the third āśrama; give up urban luxuries, also comforts largely; entrust his wife to his sons, or, if she so wishes, take her along with him; take with him his sacrificial fires; carry on the five great daily sacrifices with such grains, roots, fruits as are available in the suburbs; devote himself to study of the sacred sciences and scriptures, meditations, philanthropic thought and act, wishing well to all, always giving and not taking. Such is the dharma-duty of the 'forest-dweller', vana-sṭha. He may store food for only one day; or one month, or one half-year, or, at most, for one year; eat only once a day, or on every alternate day, or once every third or even fourth day, as his practice of endurance increases. Or he may follow the Chāṇḍrāyaṇa method (decreasing and increasing the quantity of his food with the phases of the moon. (Various other practices are suggested. The essential purpose is to strengthen the will, confirm it in self-denial, and make mind and body more and more fit for metaphysical meditation and superphysical yoga-exercises).

(22-32) (Various methods of inuring physical body to hardship, and gaining control over it, are suggested, optionally: e. g.) sleep on bare ground; keep standing or sitting for long hours in one posture; pass a whole day-night drinking water only; sit amidst five fires in the hot season (four fires on four sides and blazing sun above); stand in rain in rainy season, sit immersed up to neck in water in winter, etc. Thus should he gradually—not suddenly—increase the rigor of his asceticism.

(Manu's next verses are not very clear. They seem to give the option of ending life with the third āśrama, merging the fourth into it; or of entering into the fourth definitely and ceremonially). Bye and bye he may give up 'sacrificial fires' and fixed abode; live on roots and fruits only; sleep at foot of trees, on bare ground;

roam about from place to place and obtain food from householders or other ascetic vanasṭhas of the earlier stage. More than all this should he meditate on meaning of words of *Upaniṣhats*, in order to realise the Universal Self; the holy words which have always been pondered by ṛshi-s even during the household life too. Or he may walk away determinately towards 'the north', 'never yet conquered', a-parā-jita, living on air and water only, until his body falls (as Pāṇḍava-s did, in the Mahā-bhārata story). Giving up his body in one of the several ways followed by Maharshis, he attains Brahma.¹

(33-40) Or he may, after finishing the third quarter of his life as suburban dweller, 'dweller in the woodlands', vana-ṣṭha, formally enter the fourth āshrama and become a 'wanderer', pari-vrajaka, and finish the last quarter of life as such. If he passes on thus, from stage to stage; thereby discharges his three congenital debts, by studying and helping to study, by rearing up virtuous progeny, by unremunerated public service (modern equivalent of yajña); and then devotes himself to winning of moksha, salvation, he will win it. Otherwise he will fall deeper instead of rising higher. (The bailiffs of the law will pursue him, because of unpaid debts, and will throw him into jail.)

To mark his entrance into saṁnyāsa formally, let him perform the prajā-patya sacrifice, whereby *all* one's belongings are given away, without remainder. (To give up all possessions and all sense of possession means a very great change of spirit, a radical conversion. It means the giving up of ahamkāra and éshaṇā-s, individualism and primal three appetites, whose workings make up ego-complex; and grasping of the Universalism of the Ego-Simplex, the One Self). He who wanders forth thus having given to all 'the gift of fear-me-not', a-bhaya-ḍakṣhiṇā, (vowing harmlessness to all—'do not fear any the least harm from me, whoever you are'), to him are given in return, by his own Spirit, the radiant

¹All these ascetic exercises, for mortification of flesh, and even severer ones, are followed *even today*, by hundreds; as may be witnessed on the banks of Gangā, in Banaras, throughout the year, and in Allahabad, Hardwar, etc., during Kumbha fair; and in Thibet, of course. Medieval saints of Europe also furnish examples.

worlds of Brahma, to him arises no fear from any one.

Some quotations may be given here, from western writers, to show how mature and wise thought arrives at the same conclusions, epoch after epoch, country after country.

"Those who strive to 'remain young' merely become stale and fossilised. The man of fifty-five who tries to be a 'gay youngdog' and 'one of the boys' is dominated by a psychology characteristic of the age of adolescence, and is one of the most pathetic sights that the gods can behold. He need never be 'on the shelf', if he voluntarily leaves the struggle for power to younger men, and is content to contribute to society, the wisdom gained in the experience of years. There are fresh instincts ready to spring forth at every rebirth of life, like the phoenix. By welcoming these, we remain young"; by advancing with the age, we achieve perpetual youth"; Dr. J. A. Hadfield, *Psychology of Morals*, p. 120, (published, 1927). See, however, in this connection, *The Science of the Self*, ch. vi, for some modifications of above.

Manu's injunctions are simply regularisations, refinements, spiritualisations, of natural facts and laws; and the basis of his laws is the same, as that of the best modern legislation, *viz.*, Expediency. Every Act of Legislation begins with the words, 'Whereas it is expedient'. But Manu's Expediency is much more profound and comprehensive; it means 'expedient for the realisation of the undisputed purush-ārthas, the four fundamental values, ends, aims, of life. Also, he never lays down a *rigid* rule. His injunctions are always elastic, and leave room for much option, in special circumstances; but also always keep fundamental *principles* in view. Anu-kalpa-s and vi-kalpa-s, alternatives—room is always left for these, and, sometimes, these are even expressly mentioned, as in these very verses synoptised above.

What must happen any way; and with pain, humiliation, bitterness, if resisted; should be welcomed, nay fore-stalled voluntarily, and thus be transformed into noble sacrifice which will win great spiritual results. This is what Manu enjoins. Test his injunctions any way, psychologically, physiologically, economically, politically, domestically, sociologically; they will hold good and sound true. Extremes meet however; and the grand triumphs of the soul have been misinterpreted by those who see the things of the spirit with the eyes of the flesh, instead of the other way. Thus: "The

father seems to have been the head of the family only so long as he was able to be its protector and maintainer; decrepit parents being even allowed to die of starvation"; Westermarck, *The History of Human Marriage*. Among some cannibal tribes, they were even eaten up literally. Compare the life-story of 'solitary old males' who have been driven away, when not killed outright, by a younger and stronger 'leader', from herds of elephants or gorillas, or schools of whales. But yet again, in some human tribes, the parents welcome and themselves invite such death, when food is scarce and the tribe can scarcely nourish its young.

Another western writer speaks of the "Ripe wisdom, sweetness, humour, and that strange peace of those who have come without bitterness out of a great tribulation and have reached the high ground where they never can be hurt or hurt any one again". Bernard Shaw says: "This is the true joy in life, the being used for a purpose recognised by yourself as a weighty one; the being worn out thoroughly before you are thrown on the scrap-heap; the being a force of Nature, instead of a feverish little clod of ailments and grievances complaining that the world will not devote itself to making you happy".

All this is only commentary, in modern terms, on the older words, full of profounder meaning: The brāhmaṇa is the man of Brahma, knower of Brahma, whose body has been made Brāhmī, fit abode for Brahma, by deliberate self-purification'; "Ye are the living temples of God"; "Ye are the sons of God"; missionaries, messengers, of God. The more the soul attenuates its matter-ward desires, the more it approximates the One Spirit. Therefore, as Bhartṛ-harī says, translating Manu,

अवश्यं यातारः चिरतरं उषित्वा अपि विषयाः;

स्वयं त्यक्ताः हि एते, क्षमसुखं अनन्तं विदधति ।

'Give up, in good time, the objects of the senses; they are sure to leave you some day, however much you may try to detain them; and leave you sorrowing. But if you cast them away yourself, spontaneously, then they leave behind a great and joyful peace with you'.

(41-65) Let the 'wanderer' carrying only a stick, a water-pot, an (ochre-colored) waist-cloth; (ḍanda, kamandalu, kāshāya are carried by sannyasī-parivrājakas today also). Let him cultivate solitari-ness, and contentment; but he may

go into habitations to beg 'nourishment'. He should not desire death, nor desire life; he should simply await his time, even as a servant his master's command. Let him place his feet as 'purified' (guided) by the eyes (to avoid treading on dirt or living things; drink water purified, strained, through clean) by cloth; utter speech purified by truth; do act purified (sanctioned) by conscience; avoid speaking extremist words himself, and silently endure such when spoken by others; not despise or feel hostile to anyone, for the sake of this perishable body; answer harsh words with soft; ever meditate on mysteries of the Spirit (and its manifestations in Matter); Not depend on anything Else than Self. Let him not ever think of getting alms in return for giving any astrological or palmist or phrenological advice, or for teaching any śāstra-science; nor should he think of debating or engaging in controversy with anyone; but he may give advice or instruction, out of compassion, if requested. (Vaidika-sannyāsis use ochre-colored cloth; Buddhist bhikkhus, yellow; and the latter generally do some preaching to the host and family and friends, *after* having taken their meal). The anchorite's utensil should not be of metal, but of dried hard cucumber-rind, or cocoa-nut shell or bamboo or baked earthen ware. Only once in the day should he go about for alms, to good men's houses, and should avoid those houses where other ascetics, or beggars, or dogs, or birds, are already crowding. Also he should visit the good householders' homes for alms, *after* sound of husking-pestle has ceased, kitchen-fire been put out, members of the house been fed, utensils cleansed and put away. Let him observe carefully the different paths and fates of souls in consequence of their respective karma-s and the doṣha-s (vāsanā-s, appetites); purgatorial pains of sinners; frustrations, losses, contacts with the hostile, miseries of old age, agonies of illness, tearing away from body, fall into womb again, passage of the soul through a thousand low and evil forms. Let him also see with enlightened vision, the lasting happiness that accrues to souls that follow virtuous ways.

(66-77) (Though these rules are prescribed for the fourth āśrama, yet the essence of them may be practised in any other stage of life also; wearing of the outer marks of any particular āśrama is not indispensable to real dharma; nor does it always mean that the appropriate dharma is being really followed). The sannyāsī, or other āśramī, should remem-

ber that *Prāṇ-āyāma*, 'breath-extending', 'deep, slow and long breathing', and 'breath-regulation', in various ways destroys *doṣha*-s, foreign matters and toxins of the physical body, by promoting perspiration, etc., and also allays violence of passionate desires; *dhāraṇā*, 'contemplation' of the Supreme, cleanses the mind of *kilbiṣha*-s, 'sinful tendencies'; *pratyāhāra*, 'abstraction', of the mind, from sense-objects, weakens, loosens, unties, worldly 'attachments', *sa-m-sarg*-a-s; and *dhyaṇa*, fixed 'meditation' on the Self, helps the soul to discard all the 'weaknesses that are inconsistent with the inherent lordliness of the Spirit', *a-iśhvra-guṇa*-s. And remembering these principles of Yoga, let him practise according to them.¹ He who has attained to *samyag-darśana*, 'true vision', he is not bound by *karma*-s; for he no longer performs any act with selfish intent, for selfish fruit.

At the end, let the Renunciant cast off, all willingly (when the call comes to him from (within) this hut, this hovel, this framework built of the five elements, raftered and pillared with bones, tied with tendons and muscles, plastered with flesh and blood, covered with skin, foul-smelling, filled with foecal filth, tenanted by sorrows and old age, ever-tottering and crumbling, this home of all miseries.

(78-85) At his passing, let him 'will' away, by *dhyaṇa-yoga*, all 'assets' due to him because of his good deeds, to those who have been dear to him in life; and his 'liabilities, because of his ill deeds, to those who have maltreated him. Thus will he clear away both debts and assets, one against the other, and, freed from both, will ascend to im-part-ial Brahma, same in and to all.²

¹As a matter of simple experiment, let any one, when feeling tired or depressed, close his eyes and take a few deep, long, and slow breaths, meditating on the Infinite and imagining that vitality is streaming into him from all space, as air into lungs from the atmosphere; he will probably feel re-fresh-ed, re-in-vigor-ated, cheered up. He may make similar experiments with the other rules, which are all expounded in greater detail in *Yoga-Sūtra* and *Bhāṣya* and other works.

²Cf. *Upaniṣat* texts: तस्य पुत्राः दायं उपयन्ति, सुहृदः साधु-कृत्यां, द्विषन्तः पाप-कृत्यां; तत् सुकृत-दुष्कृते विधूयते; तस्य प्रियाः ज्ञातव्यः

All 'This', *Ētat*, the whole World-Process, 'Object-World', which is indicated by the word 'This', is Ideation, 'dhyānikam, of the Self. Therefore he who does not know the Science of the Self, cannot bring any act to right and fruitful issue, (for he will act without due understanding of the proper aim, right and rightful purpose, value, end, of life and action¹. Therefore let him study the Nature, *Sva-bhāva*, of the Self in all its aspects, *ādhyātmika*, psychological-mental-spiritual, *ādhi-bhauṭika*, physiological-physical-material, *ādhi-ḍaivika*, energetic. Such *Brahma*, expounded in *Védānta*, is the refuge of the ignorant as well as the wise. It is the One Goal, unconsciously or consciously, of those who desire heaven or Immortality, respectively.

(86-97) (Again follow alternatives and general principles). So far duties of regular *yati-s* have been explained. Listen now to those of *Vēda-sannyāsi-s* (verses 87-94 have been translated and explained on pp. 88, 158, 166, and 636 *supra* also). The person whose body is not equal to the hardships of 'wandering' life; but who has discharged his three congenital debts duly; observes carefully the ten-fold essential *ḍharma* (see pp. 166 and 636 *supra*); and has studied *Védānta*, realised *Brahma*, and given up all sense of separatist egoism and all individualistic desire; such a person may dwell in a part of the accustomed family-home or its neighbourhood, being provided with necessities by a capable son, after having made over charge of the household (peasant's or king's) to that son.

(Chs: vii, viii, ix of *Manu* deal with *Kṣhāṭṭriya*-duties. They have all been synoptised in Ch. VIII to XII of the present work, 'The Problems of Administration, or The Political Organisation'.

(Chap. XVI of the present work, which ends on this page,

सुकृतं उपयन्ति अप्रियाः दुष्कृतम् । A business-man, winding up, issues a notice calling on his debtors to pay up, and his creditors to take away their dues. A retiring or dying householder instructs his sons to call in all his assets and therewith pay up all his debts.

¹ध्यानिकं सर्वं एव 'एतद्' यद् 'एतद्'-अभिगच्छितं; न हि अनध्यात्मवित् कश्चित् क्रिया-फलं उपायते । *Manu*, vi. 82. See also xii. 100, translated on p. 9 *supra*.

deals with Vaishya-duties, i.e., the 'Problems of Sustentation or Domestico-Economic Organisation'.

Problems of Domesticity (Contd.)

(This chapter deals with some general principles and considerations which supplement what has gone before. They were covered by pp. 211-262 of the previous edition).

Accepting the fact of sex-difference as indefeasible, during the present stage of human evolution, Manu mentions the conditions of happy homes, (for creation and maintenance of which all over the land, all organisations, educational, political, economic, industrial and subsidiary, exist), and the duties that have to be discharged by all concerned, in order that those conditions may be realised.

Husband and wife are enjoined to love one another till death do them part, and after and beyond that too :

The whole duty, in brief, of husband and wife towards each other is that they cross not and wander not apart from each other in thought, word, and deed till death. And the promise is that they who righteously discharge this duty here shall not be parted hereafter even, by death of body, but shall be together in the worlds beyond also.¹

Polygyny, in some phases of civilisation and some types of psycho-physical constitution, as polyandry in other exceptional circumstances, and second and third marriages by widows and widowers, also separations and re-marriages, were suffered and allowed, but always with reluctance and deprecation. The ideal is monogamy and constancy till death, and even beyond.

Since the superphysical possibilities of the woman-form are higher, because of intenser love-nature and one-pointedness, therefore Manu places before the woman, who has lost her spouse, the ideal of remaining faithful to his memory till

¹ अन्योऽन्यस्य ऽव्यभीचारो भवेद् आमरणान्तिकः—

एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ।

पतिं या न अभिचरति, मनोवाग्देहसंयता,

सा भर्तृलोकम् आप्नोति, सद्भिः साध्वीति च उच्यते ।

Manu, ix. 101 ; v. 165.

her own body falls away, even more stressfully than he puts it before the man who has lost his spouse.

Let her follow the ways and rules of Brahma-chārīs, improving her soul and her knowledge by the way of study and service of elders, in place of the lost way of service of her husband and children. Let her triumph over her body and walk on the path of purity, following the dharma of wife and husband that have not thought of other than each other. Thousands of virgin men have gone to highest heaven without having passed through the household. Unto such heaven shall she go to join her partner-soul, even though they have no child to help them pay the congenital debts, if she should be thus faithful to his memory and do deeds of good during the rest of her physical life.¹

Only for those women, as also men, in whom physical nature was over-strong, craving of the flesh uncontrollable—for younger selves who were of the Shūdra-type, and were willing to be recognised as such publicly, gaining easy fleshly pleasures but losing ascetic mental honors—was a second marriage allowed, as polygamy or even polyandry was allowed.²

So, on the other hand, for women whose temperament induced them to remain single and unmarried, the life of 'lifelong celibate', *naishthika brahmachārī*, was open, in the same way as for men, with all its dharma and duties—*duties*, because, in Manu's scheme, there are duties more than rights, for man or woman. His Society is based on Dharma—'Duty', rather than on 'right' and contract; to him, the failure of one does not absolve another, as it does to the modern men and women of 'rights'. In Sanskrit, 'right' is *ṛta*, but it means only what 'right' meant originally, *ṛt*, 'cor-rect', 'truth'.

१ आसीत् आमरणात् क्षान्ता नियता ब्रह्मचारिणी,

यो धर्मः एकपत्नीनां कांक्षन्ती तं अनुत्तमम् ।

अनेकानि सहस्राणि कुमारब्रह्मचारिणाम्

दिवं गतानि विप्राणां अकृत्वा कुलसंततिम् ।

मृते भर्तुरि साध्वी स्त्री, ब्रह्मचर्ये व्यवस्थिता,

स्वर्गं गच्छति अपुत्रापि, यथा ते ब्रह्मचारिणः ।

Manu, v. 158-160.

² See pp. 849-850 *supra*.

For those, to whom marriage was a superphysical and spiritual sacrament, a dutiful and holy means of arousing the higher emotions of reverence, love, compassion, self-sacrifice—for them, for men as well as women, as in the classic ideals of Rāma and Sītā—the ideal was faithfulness unto death and beyond. The fire of higher emotions having been once lit by the sacrament, such constancy was finer and more nourishing food for it than repeated marriages could ever be at their very best. To such faithful high-souled ones, retirement from family life, *vānaprastha āśrama* came earlier than to others; and they could the sooner become elders of the community, brothers and sisters of charity, of mercy, of all-helpfulness.

In life, wife and husband ever uplift one another, if either one be noble of soul:

As the quality of the husband is, such becometh the quality of the faithful wife, even as the quality of the waters of the river becometh as the quality of the waters of the ocean into which she mergeth. Low-born Akṣha-mālā, wedded to Vasiṣṭha, became one of the foremost of Ṛṣhis that wear the woman-form. So Sārangi wedded to Manda-pāla.

So too, if wife be of noble soul and husband sinful, and she determines to follow him in death unwidowed, then, even as a strong snake-hunter grasps the serpent and drags it out to light from deepest crevice, even so shall her giant love and sacrifice grip the husband's soul, and drag it from its depths of the most heinous sin and darkness and direst hell unto realms of light above.¹

१ यादृग्गुणेन भर्त्रा स्त्री संयुज्येत यथाविधि,
तादृग्गुणा सा भवति, समुद्रेणैव निम्नगा ।
अक्षमाला वसिष्ठेन संयुक्ता धर्मयोनिजा,
सारंगी मन्दपालेन, जगाम अभ्यर्हेणीयताम् । *Manu*, ix. 22, 23.

And

व्यालग्राही यथा व्याल बलाद् उद्धरते बिलात्,
तद्वद् उद्धृत्य सा नारी सह तेनैव मोदते ।
ब्रह्मघ्नो वा कृतघ्नो वा मित्रघ्नो वा भवेत्पतिः,
पुनाति अविधवा नारी भर्तारं या ऽनुगच्छति ।

Shankha and Āngirā quoted in *Yajñavalkya-Mīṭakṣhara*,

i. *Vivāha-prakarana*, shl. 36. See also pp. 948-9 *supra*.

This is literally true. The subtler body of the spouse, possessed with the divine madness of Love to such extent that it flings away the grosser body, in order to defeat and triumph over Death's efforts to separate it from its beloved, literally establishes bonds in superphysical matter with the subtler body of the other spouse, grips it with superphysical hands, and lifts it to the higher worlds. Itself cannot be dragged down to the grosser and painful regions of *prēṭa-loka*, however burdened with sin the soul of the other may be, because that extreme self-sacrifice and selflessness, which works only in the highest and most refined kinds of matter, has potency enough to resist immersion in the denser matter, for itself as also for all that it clings to in order to save. And its fire of devotion sooner or later sets alight a corresponding quality in the other, which then, of its own inspiration burns away its grosser matter and sinful addictions. The principle of all vicarious atonement is this: The higher soul can save the lower, not the lower the higher. Therefore it is given to the woman to save her fallen husband by such extreme sacrifice, even more than it is given to the man to save his wife. The man can help mostly with knowledge only; but the woman helps with love; and if comparison must be made, then surely love shall rank higher than knowledge.

They say that Manu honors not the woman. Yet no enlightened modern statesman or sovereign has embodied in the law of any modern State what Manu's Law contains:

The *āchārya* exceedeth ten *upādhyāyas* in the claim to honor; the father exceedeth a hundred *āchāryas*; but the mother exceedeth a thousand fathers in the right to reverence, and in the function of educator.¹

The Samskr̥t word *gauravam* means primarily, 'the quality of guru, teacher', and secondarily, the 'weight,' importance, honor, attaching to that quality. A Jesuit has said; "Give me a child for the first seven years of life; and then you can try to do anything you please with him afterwards." He knew that the impress on *soul-character* of those first seven years could never be effaced afterwards. Hence

¹उपाध्यायान् दश आचार्यः, शताचार्यान् तथा पिता ।

सहस्रं तु पितृन्माता, गौरवेण ऽतिरिच्यते । *Manu*, ii. 145.

See also p. 484 *supra*.

Manu says that the mother exceedeth a million teachers in the quality of educator. If the Initiator is more honored than the physical mother or father, it is because he is verily both father and mother of the disciple's higher bodies :

He who envelopeth the ears of the pupil with the immortal Truth of Brahma, he who giveth him new birth into a higher body, with the sacred rites of *Vélas* and the help of *Gāyaṭrī*, he is verily both father and mother of the disciple; and he is more, for the body he bestoweth is not perishable like the body of flesh, but is undecaying and immortal. The first birth from womb of mother is birth of but a possibility; the second birth is birth of Brahma, birth out of wisdom and into wisdom; for this second birth, the *āchārya*, spiritual preceptor, is father, and *Sāviṭrī*, *Gāyaṭrī*, the sacred manṭra-prayer, is mother.¹

Thus does the ancient culture honor woman. But it honors the mother-woman, not the militant 'woman's-rights-woman'.²

१ यः आस्तृणोति अवितथेन ब्रह्मणा शिष्यस्य श्रोत्रं, अमृतं सम्प्रयच्छन्,
तं जानीयात् पितरं मातरं च, तं न द्रुह्येत् कतमचनास । *Nirukta.*
य आवृणोति अवितथं ब्रह्मणा श्रवणौ उभौ,
स माता स पिता ज्ञेयस्तं न द्रुह्येत् कथंचन ।
उत्पादक-ब्रह्मदात्रोः गरीयान् ब्रह्मदः पिता ;
ब्रह्मजन्म हि विप्रस्य प्रेत्य च इह च शाश्वतं ।
कामात् माता पिता च एनं यद् उत्पद्यतो मिथः,
संभृतिं तस्य तां विद्यात् योनौ यद् अभिजायते ।
आचार्यः तु अस्य यां जातिं विधिवद्, वेदपारगः,
उत्पादयति सावित्र्या, सा सत्या सा ऽजरा ऽमरा ।
मातुः अग्रे ऽधिजननं, द्वितीयं मौञ्जिवन्धने,
तृतीयं यज्ञदीक्षायां, द्विजस्य, श्रुतिचोदनात् ।
तत्र यद् ब्रह्म-जन्म अस्य, मौञ्जी-वन्धन-चिह्नितं,
तत्र अस्य माता सावित्री, पिता तु आचार्यः उच्यते ।

Manu, ii. 144, 146-8, 169-170.

² No more does Manu honor the militant 'man's-rights-man'. If His scheme were followed there would be only 'men's-and-women's-duties men-and-women'. Greatly changed conditions of life, unfortunate in one way, useful

Good women should be ever honored and worshipped like gods themselves. By the favor and soul-power of *true* women are the three worlds upheld.¹

Verily, the father, the mother, and the children too, are not separate, but parts of the same organism.

The Man is not the man alone; he is man, woman, and progeny. The Sages have declared that the husband is the same as the wife.²

Iwan Bloch, *Sexual Life of Our Time* (in Germany), p. 25-7, unconsciously translates *Manu*: "Indeed, for the majority, the ideal always remains that of the ancient proverb, that man is only half a human being, woman only half, and only the father and the mother with their child become a whole one." Mercier, *Conduct and Its Disorders*, p. 277, says: "There is no instance of a community in which mon-andry" (one husband) "is not prevalent, having risen from the lowest rank. There are instances of communities that had reached a very high state of civilisation, perishing and being blotted out, when the principle of mon-andry" (as opposed to poly-andry) "was seriously and widely infringed. Hence the communal importance of female chastity; for female chastity is founded on, and necessary to, mon-andry....The faithfulness of wives can be secured in two ways only, (1) the vigilance of the husbands, (2) the disinclination of the wives to be unfaithful. The latter is manifestly by far the most economical." This, again, repeats *Manu*.

and inevitable in another, have brought about emphasis on rights. The suffragette movement cannot be blamed. It was the logical and legitimate product of the system of competition and egoism run amuck, which has tried to *keep down* women, has starved her body as well as soul, compelled her to struggle for life, and prevented her from becoming the *mother* woman.

- ¹ तस्मात् साध्व्यः स्त्रियः पूज्याः सततं देववत् नरैः ;
सतीनां तु प्रसादेन धार्यन्ते वै जगत्त्रयम् ।

Matsya-Purāṇa, ch. 214, sh. 21.

- ² एतावान् एव पुरुषः यत् जाया अत्मा प्रजा इति ह ;
विप्राः प्राहुः तथा च एतद् यो भर्ता सा स्मृता ऽङ्गना ।

Manu, ix. 45.

In *Brahma*, *Matsya*, and other *Purāṇas*, where various *vamṣhas*, or races and subraces, are described, it is said of the earlier ones, that pairs used to issue at the same time from 'egg-like fruit'; and live together for thousands of years and disappear simultaneously also.¹ In those days, the verse of Manu had a literal value, as regards double-sexed or only slightly differentiated beings. Echo of that distant fact in the more psychic sensitive human souls of to-day is belief about 'twin-flames', etc. But that belief represents only a partial truth. The whole truth is that *all* flames or souls, and not only pairs of souls are one; also that Spirit and Matter, *Puruṣa* and *Prakṛti*, are inseparable. The partial truth is that any two souls may and do have special affinity for special lengths of time, and serve as *Puruṣa* and *Prakṛti* to one another.

Hence is marriage-sacrament sacred. In its perfection it is means of bringing together two incomplete halves and making of them a complete unity, soul-mind-body. It is means of fullest realisation and perpetuation of the work of the Self, in the present bodies of the married pair and future bodies of the race. It is means of providing pure bodies to new streams of embodied selves to enable them to do the round of the World-Wheel safely. For only offsprings of pure and holy marriages, of loves consecrated by high ideals and religious aspirations, are pure and happy—while progeny of evil emotions, lust, adultery, sensuousness, must perforce be evil also.

Many forms of marriage² are mentioned. But only four are holy and recommended, according to types :

¹ See pp 93-103 *supra*; also pp. 151, 776, 795.

² See p. 480 *supra*. That other forms are called 'marriage' at all, is, on the general principle of legitimising illegitimate sons in the interest of the victims themselves. H. Ellis, *Psychology of Sex*, vol. III, p. 121, says that the laws of William the Conqueror allowed the complainant in a rape-case to marry the accused; so, in the Isle of Man. Cases are frequent, in the west, where the offending man suffers remorse and expiates by marrying the victim; and the subsequent conjugal life of the two often proves far from unhappy. Facts in support of Manu's ordinances on marriage, will be found in Herbert Spencer's *Principles of Sociology*, I, 'Domestic Institutions', chs. i and ii.

Children of the four holy forms of marriage are full of Brahma-glory and Dharma-faith, and grow up worthy to be honored by those who have themselves won honor. They are well-formed, well-featured, full of the spirit of harmony (saṁtva) and of all virtuous qualities, able to win and justly use wealth, fame, all lawful enjoyments; and they have the vital power needed to live man's full life-term of a hundred years in righteousness. Children born of unholy matings are unholy also, cruel, lustful, arrogant, tellers of untruth, and enemies of the laws of Righteousness, haters of Brahma-Wisdom and of Dharma-righteousness. Blameless are children of blameless marriages; blameful of blameful ones, in brief.¹

Such is Manu's statement of the essential law of eugenics, making superphysical beautification chief means and source of physical improvement of the race. In it is implied the reason of condemnation of adultery and free animal loves, with their inseparable fears, shames, lusts, deceits, fights, and utter coarseness.

But despite warnings of Law-givers, the Spirit in its downward rush along the Path of Pursuit, developing egoism and sex-difference side by side as interdependent, inevitably falls into sin, confusion, adulteration of castes and stages of life, varṇa-saṅkara and āśrama-saṅkara. These become ever worse, till consequences in misery shall, by reaction, compel removal of the causes in sin; and the race, rising again, along the Path of Renunciation, shall feel anew that there is happiness in virtue and self-restraint, and not in vice, self-indulgence, license, abandonment of self to lower

¹ ब्राह्मदिपु विवाहेषु चतुषु एव ऽनुपूर्वशः
 ब्रह्मवर्चस्विनः पुत्राः जायन्ते शिष्टसंमताः,
 रूपसत्त्वगुणोपेताः, धनवन्तो, यशस्विनः
 पर्याप्तभोगाः, धर्मिष्ठाः, जीवन्ति च शतं समाः ;
 इतरेषु तु शिष्टेषु नृशंसऽनृतवादिनः,
 जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ।
 अनिन्दितैः स्त्रीविवाहैः अनिन्या भवति प्रजा,
 निन्दितैर्निन्दिता नृणां, तस्मान्निन्यान्विवर्जयेत् ।

Manu, iii. 39-42.

See also p. 848 *supra*.

baser instincts and passions. Then shall human beings realise that man and woman are verily soul and body, inseparable ever. Then shall they realise, in the words of *Vishnu Purāṇa* and *Vishnu Bhāgavata* that :

He is Vishnu, she is Shri. She is language, he is thought. He is meaning, she is word. She is knowledge, he is mind. He is theory, practice she. She is prudence, he is law. He is reason, she is sense. She is duty, he is right. He is author, she is work. She is heat, and he is light. He is maker, she is world. She is poem, poet he. He is organ, function she. He is patience, she is peace. She is wish, and he is will. He is pity, she is gift. She is longing, he is love. He is chant and she is note. She is melody, he is tune. He is measure, she is dance. She is fuel, he is fire. He is mountain, she is plain. She is star and he is light. He is moon and moonshine she. She is vacuum, plenum he. He is column, she is roof. She is power, he is pride. He is lamp and she is flame. She is concept, he is name. She is glory, he is sun. He is substance, she is form. She is fame, and he is worth. He is effort, work is she. She affection, passion he. He is thirst, and she is greed. He the magian, magic she. She is orbs, and he is space. He māyāvī, māyā she. She is motion, he is wind. He all bridegrooms, all brides she. She delight, contentment he. He is ocean, she is shore. He is owner, she is wealth. He is battle, she is might. He is flame, and she is light. He is day and she is night. He is tree, and she is vine. He is music, she is words. He is justice, she is truth. He is channel, she is stream. He is flag-staff, she is flag. She is beauty, he is strength. She is body, he is soul. She is Time, the Timeless he. She the changeful, changeless he. All male He, all female She. All Purusha He, all Prakṛi She.¹

¹नित्या एव सा जगन्माता विष्णोः श्रीः अनपायिनी ;

यथा सर्वगतो विष्णुः तथा एव इयं, द्विजोत्तम !

अयौ विष्णुः, इयं वाणी ; नीतिः एषा, नयो हरिः ;

बोधो विष्णुः, इयं बुद्धिः ; धर्मोऽसौ, सत्क्रिया तु इयं ;

ज्ञप्ता विष्णुः, इयं सृष्टिः ; श्रीः भूमिः, भूधरो हरिः ;

संतोषो भगवान्, लक्ष्मीः तुष्टिः, मैत्रेय !, शाश्वती ।

इच्छा श्रीः, भगवान् कामो ; यज्ञोऽसौ, दक्षिणा तु सा ;

आज्य ऽहुतिः असौ देवी, पुरोडाशो जनार्दनः ।

The English rendering above does not literally translate the technical Skt. words which would mean nothing to readers

पत्नीशाला, मुने !, लक्ष्मीः, प्राग्वंशो मधुसूदनः ;
चितिर् लक्ष्मीः, हरिः यूपः ; इष्मा श्रीः, भगवान् कुशः ;
सामस्वरूपी भगवान्, उद्गीतिः कमलालया ;
स्वाहा लक्ष्मीः, जगन्नाथो वासुदेवो हुताशनः ;
शंकरो भगवान् शौरिः, श्रीः च गौरी, द्विजोत्तम !,
मैत्रेय !, केशवः सूर्यः, तत्प्रभा कमलालया ;
विष्णुः पितृगणः, पद्मा स्वधा शाश्वतपुष्टिदा ;
द्यौः श्रीः, सर्वात्मको विष्णुः अवकाशोऽतिविस्तरः ।
शशांकः श्रीधरः, कान्तिः श्रीः तस्यैव अनपायिनी ;
धृतिः लक्ष्मीः, जगच्चेष्टा, वायुः सर्वत्रगो हरिः ;
जलधिः, द्विज !, गोविन्दः, तद्वेला कमलालया ;
लक्ष्मीस्वरूपं इन्द्राणी, देवेन्द्रो मधुसूदनः ;
यमः चक्रधरः साक्षाद्, धूमोर्णा कमलालया ;
ऋद्धिः श्रीः, श्रीधरो देवः स्वयमेव धनेश्वरः ;
गौरी लक्ष्मीः महाभागा, केशवो वरुणः स्वयं ;
श्रीः देवसेना, तत्पाता देवसेनापतिः हरिः ।
अवष्टम्भो गदापाणिः, शक्तिः लक्ष्मी द्विजोत्तम ;
काष्ठा लक्ष्मीः, निमेषोऽसौ : मुहुर्तोऽसौ, कला तु सा ;
ज्योत्स्ना लक्ष्मीः, प्रदीपोऽसौ सर्वः सर्वेश्वरो हरिः ;
लता भूता जगन्माता श्रीः, विष्णुः द्रुमसंस्थितिः ;
विभावरी श्रीः, दिवसो देवः चक्र-गदाधरः ;
वरप्रदो वरो विष्णुः, वधूः पद्मवनालया ;
नदस्वरूपो भगवान्, श्रीः नदीरूपसंस्थिता ;
ध्वजश्च पुंडरीकाक्षः, पताका कमलालया ;
तृष्णा लक्ष्मीः, जगत्स्वामी लोभो नारायणः परः ;
रतिरागौ च, धर्मज्ञ !, लक्ष्मीः, गोविन्दः एव च ;
किं चातिबहुना उक्तेन, संक्षेपेण इदं उच्यते,
देव-तिर्यङ्-मनुष्य-सादौ, पुं-नाम्नि भगवान् हरिः,
स्त्री-नाम्नि लक्ष्मीः, मैत्रेय !, न अनयोः विद्यते परं ।

Vishṇu Purāṇa, I. viii.

unfamiliar with Indian traditional lore; it 'generalises' (by no means incorrectly and unjustifiably) the 'specials' so as to be intelligible to minds of all countries; thus, instead of Dhanēshvara Kubēra, 'the god of wealth', the word 'wealth' only is used; instead of Lakshmī and Vishṇu, 'she' and 'he'. Purport of it all is that all the infinite World-Process is made up of Purusha and Prakṛti, Pratyag-Ātmā and Mula-Prakṛti. More on this point is said in ch. xiii of *The Science of the Emotions*, 3rd edn., and pp. 393-4 of *The Science of Peace*. Samskr̥t verses to the same effect as those cited above, from other *Purāṇas*, also *Ramāyāṇa* and *Mahābhārata*, are gathered on pp. 132-134 of my Skt. work, *Mānava-Dharma-Sāra*, 2nd edn.

Following is another illustration of how the human mind works on the same problems in the same ways, age after age. Dr. Bernard Hollander wrote: "Man loves power, woman loves admiration. Man respects, woman adores. Man has pluck; woman, fortitude. Man has push; woman, patience. Man rules by command; woman, by love. Man is more determined, enterprising, passionate, energetic; woman is more receptive, tranquil, affectionate, constant. Man is greatest in achievement; woman, in self-sacrifice." They change roles also, now and again. When they do so, then they shall see that both are equally important, indispensable, inseparable; that each has distinct psycho-physical attributes and functions which supplement each other; that both are present in each individualised life; but that, in certain epochs, one, with its set of characteristics, is more prominent in one set of forms, and the other, with its differentia and propria, in another set of forms.

In the words of *Bhāva-Prakāśha*,¹ a work on medicine,

युवां हि विश्वस्याविभू, जगत्तः कारणं परं ;
 इयं हि प्रकृतिः सूक्ष्मा, मायाशक्तिः दुरत्यया ;
 तस्याश्चापि ईश्वरः साक्षात् त्वं एव पुरुषः परः ;
 त्वं सर्वयज्ञः, इज्या इयं ; क्रिया इयं गुणभुग् भवान् ;
 त्वं हि सर्वशरीरी आत्मा, श्रीः शरीरेन्द्रियशया ;
 नाम-रूपे भगवती, प्रत्ययः त्वं अपाश्रयः ।

Bhāgavata, VI. xix.

¹ Part I. *Sṛṣṭi-prakaraṇa*, sh. 6. 7.

which observes and examines Puruṣha and Prakṛti in their biological aspect :

Both are beginningless, endless, indefinable by precise marks, eternal; both are all-pervading and inseparable. But Prakṛti is unconscious, possessed of three guṇas, germ-natured, ever-unfolding and infolding,¹ (back-wards and forwards, evolving and involving, expanding and contracting), never resting in the centre, always moving between two extremes, the pairs of opposites making all the richness of the world and world-experiences; while Puruṣha is conscious, attributeless, and changeless, seed-natured² also, but not subject to transformations of evolution and involution, ever fixed at the centre, impartial between extremes, holding both together and making the balance and justice which sustains the World.³

The recent discovery—yet under examination—of different magnetic properties of different sexes, as shown by what has been called the sexophone, is very interesting to compare with this ancient view. The sexophone is described as a very simple instrument—a mere thin wire of steel with a small lump of steel attached at one end. Held over the head of a male of the human or animal kingdom, the weight moves round and round in a circle. Over a female, of either kingdom, it vibrates to-and-fro in a straight line. The law is reported to have been verified in the case of eggs; also of females carrying young, where the sex of the foetus seems to overpower, for the time, the sex of the mother. (This was written in 1910; but the whole problem remains unsettled yet; and is likely to remain mysterious ever.)

¹ प्रसव includes प्रतिप्रसव; Samskr̥ṭ Medicine accepts Sāṅkhya and Yoga cosmogony.

² Puruṣha is बीज (sperm), but never unfolds and infolds; Prakṛti as बीज (germ) does; like central sun and moving planets.

³ उभौ अनाद्यलिङ्गौ च अनन्तौ, नित्यौ, विभू. तथा ;
एका तु प्रकृतिस्तत्र त्रिगुणा, बीजधर्मिणी,
अचेतना च अमध्यस्था, तथा प्रसवधर्मिणी ;
पुरुषश्चेतनावांस्तु, निर्गुणो, बीजधर्मकः,
तथाऽप्रसवधर्मा च, मध्यस्थश्चापि स स्मृतः । Op. cit.

On the question of population, the Great Progenitor, with his infinite tenderness for the young, wishful that the race should increase and multiply, also seeing the dangers of over-population, yet knowing the futility of all strict prohibition in view of the general plan of evolution, gives to men only the principles which govern the question :

The child of Manu becometh a parent when his first son is born to him; and he is then released from his debt to his own parents. The eldest-born therefore deserves the whole of the patrimony. To him the father passes on the burden of his triple debt. By his help he wins long ages of bliss in super-physical worlds. He alone therefore is child of Duty, *ḍharma*. Others, born after him, are children of Passion, *kāma*. The eldest-born alone should therefore hold and manage the ancestral property, and all younger-born should be looked after by him as if he himself were their father.

Birth-control has been discussed elsewhere in this work, before.

Elsewhere Manu states the paradox of all life, and its only possible solution, with regret and yet with hope and joy also :

It is not good that the soul should be enslaved by desire. Yet nowhere is to be found desirelessness. Study of *Védas* grows out of desire ; so too all ways of action laid down therein. Desire is root of all resolve to act in any way. Sacrificial rites arise out of resolves ; from resolves arise vows and penances, duties and self-denials. Nowhere is any movement to be seen without impulsion by desire. Whatever and wherever a man does, that is the moving of desire. But if the man will make this world a means, and dwell amidst his desires righteously, within the order of the law, then shall he enjoy all just enjoyments here and also go to

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- ¹ ज्येष्ठेन जातमात्रेण पुत्रो भवति मानवः,
 पितॄणां अनृणश्चैव. स तस्मात् सर्वम् अर्हति ।
 यस्मिन् ऋणं संनयति, येन च अनन्त्यम् अश्नुते,
 स एव धर्मजः पुत्रः, कामजान् हतरान्विदुः ।
 ज्येष्ठः एव तु गृहीयात् पित्र्यं धनम् अशेषतः ;
 शेषाः तं उपजीवेयुः : यथैव पितरं तथा ।

Manu, ix. 105-107.

the world of immortals hereafter.¹

Too free mixture of men and women in society is the cause of increase of insanity in that society. H. Ellis, *Psychology of Sex*, I, 166, mentions as prime cause, "the conditions of European life, which carry to the utmost extreme the concomitant stimulation and repression of the sexual emotions" Such mixture, in the sense of absence of 'pardā' (segregation), regulated by conventions, as among the Mahārāshtra community in South India, is the right mean between extremes.

Often is the injunction repeated to restrain desire (Kāma) by Duty (Dharma). But this constant depreciation of sense-enjoyments and warning against them are intended not to abolish but to regulate; not to make life interestless but to prolong it; to prevent the waste, in a few wild bouts of revelry, of the vitality which ought to suffice for a long life-term of happiness.

That the eldest son is declared child of Duty (Dharma), and others children of Desire (Kāma), is indicative of Manu's intention that population should not multiply beyond the capacity of the land to feed and clothe comfortably, and that celibacy (brahmacharya) with its manifold benefits should be observed in later life as well as early.¹

Due proportion between the total number of mouths to be fed and bodies to be clothed, on one hand, and the quality

१ कामात्मता न प्रशस्ता, न चैव इह अस्ति अकामता ;
 काम्यो हि वेदाधिगमः, कर्मयोगश्च वैदिकः ।
 संकल्पमूलः कामो वै, यज्ञाः संकल्पसंभवाः,
 व्रतानि यमधर्माश्च सर्वे संकल्पजाः स्मृताः ।
 अकामस्य क्रिया काचिद् दृश्यते न इह कश्चित् ;
 यद्यद्वि कुरुते किञ्चित्तत्त्वकामस्य चेष्टितम् ।
 तेषु सम्यग्वर्त्तमानो गच्छत्यमरकोकताम् ;
 यथा-संकल्पितांश्चैव सर्वान्कामान्समश्नुते ।

Manu, ii. 2 -5.

See supplementary note, pp. 82-3 supra.

¹More on the statesman's primary duty of 'balancing' opposite needs has been said before. Footnote in *The Secret Doctrine*, ii. p. 411, Adyar (old edition), refers to the conditions which make sex-unions fertile or sterile.

and quantity of land from which food and clothing are to be derived, directly or indirectly, on another; and, further, between the number engaged in productive labor, on one hand, and that engaged otherwise, on another—this seems to be the only basis of all sound economics. Throw these out of proportion and endless artificial difficulties will arise to give opportunities for exercise of their sharp wits to statesmen and economists who take pride in calling themselves practical. And they will provide an equally endless series of solutions, one or more for each difficulty, as it arises. But each solution will give rise to ten new difficulties, and then there will be ten more solutions, and so on in geometrical progression, till, some day, the process ends in disaster. The way of truth is one; ways of error, infinite. Every deviation from the one straight road is a new way, and it is an error. There will never be a radical solution of economic difficulties in the present ways, but only a great display of cleverness. The only real solution is the impractical, visionary, religious one—for so it will appear to the person who prefers to temporise and deal with the surface of things. This is the solution that Manu indicates when he declares that only the eldest son is the child of dharma, and that all others are children of kama and mere sense-craving.

Even with such teaching and preaching in India, the just proportions of Manu could not always be maintained, though perhaps they were maintained for longer periods than elsewhere. But as often as they were disturbed, so often the only possible consequence followed invariably. If the numerical proportion of the castes was disturbed, so that the earth groaned under the burden of over-grown and non-productive officialism and militarism and their attendant evil passions, then, at her complaint, as *Purāṇas* put it, the Creator sent wars like that of the Mahābhārata, whereby the militarist population was directly cut off, and remedied itself, by the unfailing laws of karma. Or if the general population grew excessive, then, out of the sin of over-indulgence of self which led to such excess and unavoidable over-crowding and dirt,¹ the Creator shaped the demons of plague and famine, which swallowed up the excess and restored the just proportions.

¹ See the story of Karkāṭi in *Mystic Experiences, or Tales from Yoga-Vāsiṣṭha*, and of Dṛu-saha-yakṣmā in *Mārkaṇḍeya-Purāṇa*, referred to in f. n. on p. 114 *supra*.

R̥shis changed the laws of inheritance and abolished primogeniture when the quality of the eldest born deteriorated because of lack of virtuous self-restraint in the parents. That law reigned when management of wealth was altruistic, in the interests of the public generally rather than of one person; and when the eldest, as head of a large joint-family, was an honored office-bearer and trustee for the whole, as a king of his people, rather than a private proprietor. In those earlier days, generally, a really higher and more advanced grade of embodied self was born as the eldest, to take care of the younger ones and lead them on, even as on a larger scale Divine Kings came to guide the nations in those times—for the physical and superphysical worlds are always adjusting themselves to each other. Thus the eldest was a child of dharma in a very real sense. When, with the growth of egoism and individualism, these things changed, and selfish souls came as eldest, instead of unselfish, then instead of primogeniture was substituted equal partition between brothers.

After the death of father and mother, let the brothers assemble and divide the paternal property; while the parents are alive, the children have no power.¹

But the time seems to have come round again, when the bands of celibates (naishthika brahmachāris), those who remain virgin all their life, should be strengthened largely by recruits from all parts of the world. Thus only will over-growth of the spirit of individualism be successfully resisted, and agony of struggle for life made easier for the rest. Thus will the transition be made as painless as may be, to the happier conditions of the new Race and sub-race, when elder selves shall come again as the eldest of the joint families, and a Divine King shall come as the eldest of the whole joint Human Family. Thus will Manu's hinted injunction against the over-growth of population be carried out successfully.

The following may be found interesting as well as instructive in this connection. Otto Rothfield, in *Indian Dust*, pp. 215-6, says: 'It is curious that the lyrical writings

१ ऊर्ध्वं पितुश्च मातुश्च, समेत्य भ्रातरः, समम्
भजेरन् पैत्रिकं रिक्थम्, अनीशास्ते हि जीवतोः ।

Manu, ix. 104.

of the world should have, so far, failed to give expression to that overpowering, and biologically natural will for maternity, which alone, one must suppose, can have made matrimony tolerable to any beautiful woman, and make her submit to the stringent regulations of the oldest guild of the world. This is so because poets have been men mainly, and no man can know, or more than dimly conjecture that wild craving. In the poems of Lawrence Hope, it finds perfect expression, bold, unrestrained, ever-active, even if tacit, in the most ecstatic enjoyment of perfect love. The whole nature of the woman seeks to be absorbed in the lover; seeks, one would think, its fullest gratification in his kiss; yet all the time she seeks absorption only in order once again to create him; she sees in him at once the end of her life and the means of fulfilling her proper function.

"Thine is his valor, O Bride !, and his beauty,

Thine, to possess and re-issue again ;

Such is thy tender and passionate duty,

Licit thy pleasure and honored thy pain".

"This morn I watched a tremulous fading rose

Rise on the wind to court a butterfly

—'One speck of pollen ere my petals close,

Bring me one touch of love before I die'..."

'Lawrence Hope has laid bare the longing of the woman for the man. It may well be that, reading, we may understand, and understanding, we may better cherish the woman whose kiss is a cry for travail and pain, and for whom the truest glory and joy of love is in the anguish and pangs of motherhood.' To the careful student of Manu, all this and much more is plain; the psycho-physical *mutual* longing, for each other, of the eternal feminine and the eternal masculine; the reason why of sex-differentiation, by two different yet similar forms, as image and mirrored counter-image; the desirability, indeed almost the necessity, that every woman should be married; with provision for exceptional cases of lifelong celibate men as well as women.

¹Man's physical life is maintained by foods, solid, liquid and gaseous, and of the nature of light-heat and sound—corresponding respectively to the five *bhūta*-s, elements, of which the body is made up. If he can get these foods clean—health; if unclean—disease; this is the simple,

In the Scheme of Manu, combining *duty* of marriage with *duty* of self-restraint, we find combined, ethical satisfaction of repayment of the congenital debts, intellectual satisfaction of various refined needs, and also physical and practical satisfaction of avoidance of those errors of prostitution or auto-erotism which cannot but prevail when marriage fails.

Control of population is immediately connected with sanitation, as closely as with economics. The purposes of sanitation are defeated mainly by over-crowding. If that can be avoided, all else is regulated easily. Manu deals with all essential points.

Avoidance of unhealthy foods and drinks, and observance of that personal cleanliness which is next to godliness, can be made a habit by education in principles of hygiene and by the daily training of the student (brahmachārī) stage. Indeed, notions about these make up half the 'Hindū' religion of to-day. Only, because of the general degeneration of character and intelligence, underlying reasons of customs have been forgotten, notions have become distorted and exaggerated, dead formalities are clung to, and many of the practices current as to 'touching and not touching' are mere caricatures, and in many cases worse to follow than to give up entirely.

Thus, *e. g.*, there is much difficulty made, now-a-days, in India, over the question of interdining between different castes.

primary, as well as final, axiom, alpha and omega, of the whole science and art of sanitation. To appoint Sanitary Boards and Committees, Health Officers, Conservancy Inspectors, Medical Visitors and Supervisors—is all self-deception and humbug; if nothing is really honestly done to ensure clean air, clean water, clean edibles, a fair amount of sunlight, -and a certain avoidance of the 'roarings of Babylon' (hootings, honkings, shoutings, screamings, whistlings, and smoke, soot, dust, dirt, etc. of motors and factories), on one hand, and the maddening silences and solitudes of prairies, steppes, veldts, sierras, saharas, on another. Always the golden mean in the desideratum. And due restraint as well as due indulgence of the elemental appetites of hunger, sex, acquisitiveness, of self-preservation, self-multiplication, self-aggrandisement—is the ultimate desideratum, fulfilment of which fulfils all other desiderata.

But in *Manu*, the question is not even raised, so far as the three twice-born castes are concerned. Under his scheme, the students of all three castes live together, and study together, and tend the culinary fires and take their meals together, in the house of the same Teacher. They go a-begging, also, together, and mostly to Vaishya homes. For it is the duty of the Vaishya, mainly, to feed guests and supply food. The Brāhmaṇa is exempted from duty of guest-rite by his vow of poverty; but, on special occasions he also is equally bound to feed all, of any caste, who may come to his house in distress. And these students of all twice-born castes, offer equally to the Teacher, the food received by them from begging. And so on. Throughout the *Purāṇas*, stories show that if persons lived the proper life, their families interdined. For the only case in which Manu felt there might possibly be a doubt, *viz.*, the twice-born taking food from those not twice-born, he lays down the needed rule. The possibility of doubt consists in this, that, as a caste, generally, Manu exempts Shūdras from much of the strict discipline enforced upon the others. As regards such, Manu says:

One's own ploughman, an old friend of the family, one's own cow-herd, one's own servant, one's own barber, and whosoever else may come for refuge and offer service, saying 'I am yours'—from the hands of all such Shūdras may food be taken.¹

One's own servant—this is the keynote. In his case, necessary conditions can be made sure of, conditions of physical cleanliness, and of the mental good-will which is even more important than physical cleanliness in a community to which the superphysical is ever near.

After doubt and debate the gods decided that the food-gift of the money-lending Shūdra who was generous of heart was equal in quality to the food-gift of the Shroṭriya Brāhmaṇa, who knew all the *Vēdas* but was small of heart. But the Lord of all Creatures came to them and said: Make ye not that equal which is unequal. The food-gift of the Shūdra is purified by generous heart, while that of the Shroṭriya Brāhmaṇa is befouled wholly by lack of good-

¹ आर्धिकः, कुलमित्रं च, गोपालो, दास-नापितौ,
एते शुद्धेषु भोज्यान्नाः, यश्चात्मानं निवेदयेत् । vi. 253.

will.¹

Ārḍhika means a tenant who pays 'half', arḍha, of the produce, as rent in kind; in current Hindi, the word appears as aḍhiyā and aḍhkarīyā. As regards inter-dining of 'high' and 'low'-castes, see in *Mbh.*, Udyoga-parva, ch. 91, Kṛṣṇa and Viḍura episode; *Rāmāyaṇa*, Āraṇya-Kāṇḍa, Rāma and Guha, and Rāma and Shabarī episodes; and Āpaśṭamba, *Dharma-Sūtra*, II, ii. khanda, 2-4.

Such is the general principle. Of course, for those undergoing special yoga-training, conditions of purity and of avoidance of all but magnetically most healthful contacts are much more strict. Exaggerated imitation of these, by persons leading lives in and of the world, becomes caricature, or worse.

Side by side with personal cleanliness, daily disinfection and purification of the whole house was secured on the physical plane—apart from whatever superphysical value the processes might have—by maintenance of the sacrificial fire, performance of daily hōma offering to the fire, of various odorous and medicinal substances, and daily saṇḍhyā and worship in the family temple-room with flowers and incense, in every household.

With regard to some kinds of houses (built with weak material liable to saturation with dirt) it is stated in other works that after sixty years' occupation they should be dismantled and new ones built instead.¹

To secure free circulation of light and air, to subserve purposes of a natural system of conservancy, also to provide tooth-brushes and fuel for the people and pasturage for the indispensable domestic cattle, Manu ordains that certain areas of grass-lands, brush-wood, and small jungle shall be left open to all, around habitations, areas to be

१ ओत्रियस्य कर्त्यस्य, वदान्यस्य च वार्षुपे,
मीमांसित्वा उभयं देवाः, समम् अन्नम् अकल्पयन्;
तान्प्रजापतिराह एत्य, मा कृत्वं विषमम् समम्,
श्रद्धापूर्तं वदान्यस्य, हतम् अश्रद्धया इतरत् ।

Manu, iv. 224, 225.

¹Detailed instruction for building healthy houses are to be found in works on *Vāstu Śāstra*.

fixed by proportion to population.¹ The necessity of not allowing any refuse-matter in the vicinity of dwelling-houses, is especially insisted on; and observance of the rule is made possible by provision of these large open areas, on which the forces of the great natural purifiers, sun and air, and also certain appropriate species of the vegetable and animal kingdoms, nature's scavengers, can act unhindered.²

Growth of huge cities, immensely over-crowded with men and machinery, and of complex and artificial ways of living, makes these simple rules inapplicable to the present. Elaborate systems of drains for removing sewage-matter to a distance are resorted to, and many devices invented from time to time for artificial lighting and airing and getting rid of smoke, soot, and general dirt. They are seldom really satisfactory. And it is coming to be recognised more and more generally, even in the West, that the only solution is a dispersal of this crowding and a change in the ways of living.³

Spread of infectious and contagious diseases is guarded against, in the old scheme, by an automatic system of segregation, by the 'uncleanness' (a-s-haucha) of the immediate relatives and of those who come in contact with them, of any one who dies during the household life. Every such death, in a society in which the rules as to the stages of life were working properly, would presumably be from disease and out of due time, and so entail more or less unhealthy physical and superphysical consequences on the kinsfolk. As to why deaths more all diseases—with a very few exceptions—were treated alike for the purposes of segregation, we have to bear in mind that infectiousness is only a question of degree and not of kind. In reality, all diseases are infectious; as is health also; as are passions, enthusiasms, panics, melancholies, high spirits. Only some are very much so, and some very little. Where an untimely death has been caused by disease, the presumption would be that it was more and not less infectious and dangerous. Deaths in battle appear to have been governed by different rules. Also, deaths of those retired from household life and of ascetics (vānaprasthas and sanyāsīs) did not affect kinsfolk in the same fashion.

¹ *Manu*, viii. 237.

² *Manu*, iv. 151.

³ See Edward Carpenter, *Civilisation, Its Cause and Cure*.

The post mortem disposal was different, and segregation, in the same way as for householders, unnecessary. For they have given up their bodies of their own will, when their vital forces and their uses have become naturally and healthily exhausted by efflux of time, and even their cast-off garments of flesh and subtler vehicles, permeated through and through with the spirit of renunciation, are a blessing and a help to the people, and not a danger. In interpreting all such rules, indeed the whole of the old scheme, it is necessary to bear in mind that superphysical considerations are even more important therein than physical ones. He who forgets this fact will not be able to really understand Manu.

It is worth noting that in ages when caste-differentiation was highest, periods of impurity and segregation for different castes were different. Ten days was fixed for brāhmaṇa; twelve days for kṣhatriya; fifteen for vaiśya; thirty for śhūdra. The reason seems to have been that fear is a predisposing cause of disease, being itself, in turn, effect of a debilitated nervous system and unhealthy condition of body, such as is favorable for development of disease-microbes. A family possessed of knowledge and of corresponding practice in high degree, would allow itself less to fall into such a condition, and so be able to throw off the impurity more easily. But, at this day, in many parts of the country, the period of segregation observed by all castes is the same, namely, ten days. This may be regarded as one of many indications that characteristic differences between them are losing sharpness of definition; though in some other respects they have become superficially accentuated.

So far, we have dealt with duties which may be regarded as more or less common to all persons and covered by what are known as Ten Commandments of Manu, viz.,

Contentment, forgiveness, control of mind, avoidance of misappropriation, purity, control of sense, insight into truth, learning, truthfulness, absence of anger—these ten are the marks of Dharma. They who study well and practise well these ten aspects of Dharma, they shall surely attain to the highest.¹

*Problems of Economics, or Livelihood, and Distribution
of Vocations.*

After these come problems of livelihood, economic

¹ धृतिः, क्षमा, दमो, स्तेयं, शौचम्, इन्द्रियनिग्रहः,

questions, and division of social labor. Manu deals with these by means of the caste-class system. Here again, as in every other case, the key-note of his solutions is subordination of physical to superphysical, selfish to unselfish, material to spiritual.

In normal times, when no misfortune compels, the way of living should be that which causes no struggle and no animosities with others. Or, since this is not possible, wholly, then the way of living should be such as involves a minimum of this unhappiness.¹

Very different, this, from the accepted principles at work to-day. The modern world, that is to say, the modern western type of civilisation, which flourished high in Atlantean days also, a million years ago, seeks ever to make the life of physical senses richer with the wealth of even superphysical forces. It seeks ever to bring down powers and possibilities of subtler planes to serve daily uses of this physical life. And it strives to harness them in service of that same competitive, combative, self-seeking existence—making struggle so much the keener, and consequent miseries of the many, as compared with successes of the few, so much the more intense. The ancient type of civilisation, on the contrary, sought and seeks and shall always seek to make superphysical life richer with experience of the physical; to accentuate spirit, Self, and attenuate Matter, Not-Self. To it, this physical-world is world of action, karma-bhūmi, a mere means to the superphysical world, the heaven-world of fruit, phala-bhūmi, in mental enjoyment. Jīva-s, selves, come to this only to go back the richer to their more natural habitat. Therefore that civilisation strives to make the powers and possibilities of the physical world subserve, not individualism and private property, but the ends of cooperation, which

धीः, विद्या, सत्यम्, अक्रोधो, दशकं धर्मलक्षणम् ॥

दशलक्षणानि धर्मस्य ये विप्राः समधीयते,

अधीत्य च अनुवृत्तन्ते, ते यान्ति परमां गतिम् ।

Manu, vi. 92, 93.

¹अद्रोहेणैव भूतानास् अल्पद्रोहेण वा पुनः,

या वृत्तितां समास्थाय विप्रो जीवेद् अनापदि । *Manu*, iv. 2.

works and flourishes more easily in subtler forms of matter than in grosser. Breezes of heaven, sunshine, waters of rivers, are easier to share than earth's surface and its solid products. Much more easy to share are joyous emotions and knowledge and memories of racial experiences as stored in great epics. *Mahābhārata* tells how king Yayāti was cast from heaven prematurely by office-bearers of that world; because of some error in their records, which made them think that memory of his good deeds had faded from the minds of all living beings on earth; and how he was restored to heaven, for a further period, when he succeeded in convincing them of their mistake.¹ Works on Yoga mention various races of high gods and superhuman beings, *dhyān-āhāras*, who 'feed and live on contemplation' only. The young live in action, the old in memory.

Such an 'ideal' of 'plain living and high thinking,'² co-operative and non-competitive, simple and natural, attaching more importance to superphysical joys and sorrows than to physical, made life easy and happy in the past, and may make it easy and happy again in true commonwealths in future. But no commonwealth can succeed which looks to the physical only; while those which look to the superphysical, shall succeed with the physical also. It is impossible, even obviously, for every individual of a nation to own exclusively, for his own use, a marble palace, a motor-car, an aeroplane, an art gallery. There is not room enough nor material enough on and in the earth. In the first flush of discovery of a new force, people rush to the belief, 'this is inexhaustible'. But logic is against such a conclusion. The new force will only be a new form of the same One Energy.

¹Consider how 'immortals' of the human world, its great men and women, great teachers, authors, scientists, conquerors, philanthropists, remain 'immortal' only so long as history of their deeds and their nations does not fade from human 'memory'. Immortality of name and fame is comparative and technical immortality. Metaphysical Immortality, in the sense of Timeless Eternity, is different.

²As opposed to the current 'real' of 'high living and low thinking'—despite continual medical warnings against too much and too rich eating, too much clothing, too much furniture, too much dust-catching and cobweb-gathering ornamentation in architecture, etc.

If that is infinite, claimants and sharers of it are also infinite in number. And competition and greed, if given free play, will exhaust even the Exhaustless. The same Yayāti said :

Not by feeding with fuel of sense-enjoyments may fire of desire be allayed. It ever increaseth more, being thus fed. All the riches, all the means of sense-enjoyments that the whole earth holds, are not enough to satiate the greed of one (though, of course the physical body must, sooner or later, suffer surfeit, revulsion, deadly tire, *ennui*, decay¹. Thus let the self realise and retire and attain to rest.¹

If men would cease to strive for exclusive possession, then the joint wealth of the nations would increase by leaps and bounds; for the energy wasted in mutual combat would become all utilisable for production of useful things. And, as just reward for virtue and unselfishness, it would become possible then for each individual to pass through the same experiences of worldly riches, turn by turn. And he would do so more fully, and indeed more often, when palaces, parks, galleries are public property, and free from personal anxieties, cares, worries; than any individual and exclusive owner ever could.

This ideal, of subordinating physical to superphysical, has of course become exaggerated and distorted in the more recent life of India; and therefore given rise to a state of things which justifies charge of inertia against Indian people of to-day, as a whole. The reason is the passing away of the older and more advanced souls who helped to hold the balance evenly; and influx, in large numbers, of less advanced ones, who are apt to be swayed too much by extremes. The old ideal was to perform duties of the physical strictly, but as a means to the enriching of superphysical life. Later misinterpretation is: Neglect the physical altogether, (in profession only, not sincerely, except in rare cases). Contrary misinterpretation by

¹ न जातु कामः कामानां उपभोगेन शाम्यति ;
हविषा कृष्णवत्सर्मा इव. भूयः एव अभिवर्धते ।
पृथिव्यां अस्ति यत्किञ्चित्, हिरण्यं, पद्मवः, स्त्रियः,
तत्सर्वं न अलं एकस्य, इति मत्वा शमं व्रजेत् ।

Manu, ii, 94; and *Mbh.*

Compare Shakespeare's line,

The appetites do grow with what they feed upon.

the modern West is: Neglect the superphysical al-together, (or, far worse, degrade and prostitute superphysical to physical).¹ Future races may make needed readjustment.

FOUR PRINCIPAL VOCATIONS AND TYPES OF MEN

For purposes of internal and external economy of social life, and in very close analogy to economy of the human frame, population was divided by Manu, under the dominance of the principle of non-competition and of mutual help, into four well-known chief types :

For increase of the world's well-being, (not for increase of egoism and individualism) the Creator sent forth brāhmaṇas, kṣatṛīyas, vaiśhyas, and śūdras from His face, arms, thighs, and feet,² (i.e. God's Nature, Self's Nature, produced four psycho-physical types, to serve as head, hands, trunk, and legs of the Social Man).

In those times and places in which various parts of the human organism are very strongly and sharply differentiated from each other in the individual—as they would be in stages of highest development of egoism, sex-difference, and separative intelligence—in those times and places, specialisation and demarcation of castes, classes, or vocations, would also naturally tend to be most complete. And passing of individuals from one to another would be difficult, as of

¹ This was written in 1910. Tremendous changes have taken place in mental as well as physical conditions of the nations, in East as well as West.

² लोकानां तु विवृद्ध्यर्थं, मुख-बाहु-उरु-पादतः,

ब्राह्मणं, क्षत्रियं, वैश्यं, शूद्रं च, निर्वर्त्तयत् । *Manu*, i. 31.

In terms of superphysics, the significance of the places of origin, viz., face etc., seems to be that certain *ṭaṭṭva*-s, elements, predominate in the composition of each such 'place', and corresponding 'product'. Some minor *Upanishads* indicate that *prīṭhivī* or the earth element predominates from feet to knees; *āpas* or water up to navel; *agni*-fire to heart; *vāyu*-air to throat; *ākāśa* in head. In the 'sheaths' of the genuine brāhmaṇa, subtler planes and sub-planes of matter, with their corresponding colors, sounds, etc., should predominate, others being present also, but sub-dominantly; so with the others, kṣatṛīyas, etc. See f.n.s. at pp. 195, 196, 245, 255, 256, *supra*).

cells and tissues from one organ to another. But in the ages when constituent parts of the individual organism were, and may again be, more homogeneous, distinction between individuals who make up the racial organism was, and would also be, less emphatic. Then, exchange of functions and vocations was, and would be, easier.

As by gradual selective cultivation from same original seed containing various possibilities, two or more very dissimilar kinds of plants may be gradually raised, and then by neglect, progeny of both may revert, in course of generations, back to original type—so it must be with the human race. The verse of Manu shows that all castes come from the same source, *viz.*, the body of the Creator. *Markandēya Purāṇa*, we have seen, mentions expressly gradual differentiation of different castes out of homogeneous material. Other *Purāṇas* have similar statements. *Vāyu Purāṇa* says in so many words that :

There were no 'stages of life' and no castes and no 'mixtures' of them in Kṛta Yuga.¹

In *Bhāgavata* we read, not of solitary instances like those of Vishvāmitra, but of very many cases of whole families and tribes changing from lower to higher castes, in the earlier Yugas. Chapters prophesying the future, contained in most *Purāṇas*, say that at the end of the Black Age, when con-fusion of caste is complete—in other words, homogeneity reverted to—then a new Avaṭāra will re-establish castes on a higher level—out of existing material, not by a new creation. Yudhiṣṭhira, in his conversation with Nahusha,² declares con-fusion of caste to be already complete, even in

¹ वर्णाश्रमव्यवस्थाश्च न तदा असन् न संकरः ।

² *Mahābhārata*, Vana-parva, clxxx. See *Advanced Text-Book of Hinduism*, II. vii. For a western defence of caste, see *Nietzsche, Selections from his Works*, by Thomas Common, p. 132 *et seq.* It should be borne in mind that Manu's scheme is an 'ideal', and that 'practical' and 'real' can only *approximate* to an 'ideal'; sometimes more closely, at others less, according to circumstances. During migrations of the Aryans, it was probably relaxed to a large extent; in settlements, more closely observed. Theosophical literature indicates that the scheme was followed, more or less, by Lemurian and Atlantean races also.

his time, five thousand years ago; and that distinction is possible only by natural, internal, tendencies, qualifications, character, and conduct.

Nor birth, nor sacraments, nor study, nor ancestry, can decide whether a person is twice-born (and to which of the three types of twice-born he belongs). Character and conduct only can decide.¹

Manu also says :

By power of *tapas*-force acting selectively on the potencies of the primal seed in all, persons born into one caste may change into a higher, or, by the opposite of self-denial, by self-indulgence and selfishness, may descend into a lower... The pure, upward-aspiring, gentle-speaking, free from pride, who live with *brāhmaṇas* continually and as they live; and so with other twice-born castes also—even such *shūdras* shall attain those higher castes, respectively.²

- ¹ न योनिः, न ऽपि संस्कारो, न श्रुतं, न च संततिः,
कारणानि द्विजत्वस्य; वृत्तमेव तु कारणम् ।

Mahābhārata, Vana-parva, cccxiii. 108.

- ² तपोवीजप्रभावैस्तु ते गच्छन्ति, युगे युगे,
उत्कर्षं च अपकर्षं च मनुष्येषु ब्रह्म जन्मतः । *Manu*, x. 42.
शुचिः, उत्कृष्टशुश्रूषुः, मृदुवाग्, अनहंकृतः,
ब्राह्मणाद्याश्रयो. नित्यम् उत्कृष्टां जातिम् अश्नुते । ix. 335.
शूद्रे तु यद् भवेत् लक्ष्म, द्विजे तत् च न विद्यते,
न वै शूद्रो भवेत् शूद्रो, ब्राह्मणो न च ब्राह्मणः ;
यत्र एतत् लक्ष्यते, सर्प !, वृत्तं स ब्राह्मणः स्मृतः,
यत्र एतत् न भवेत्, सर्प !, तं शूद्रं इति निर्दिशेत् ।
शूद्रयोनौ तु जातस्य, सद्गुणान् उपतिष्ठतः,
वैश्यत्वं लभ्यते, ब्रह्मन् !, क्षत्रियत्वं तथैव च,
आर्जवे वत्तमानस्य ब्राह्मण्यं अभिजायते ।
गुणाः ते कीर्तिताः सर्वे, भूयः किं श्रोतुं इच्छसि ?
शान्त्यादिभिः गुणैः युक्तः, त्यक्तदंडो, निरामिषः,
न कुलेन, न जात्या वा, द्वाभ्यां वा, ब्राह्मणो न हि ।
चांडालोऽपि व्रतस्थः चेत्, ब्राह्मणः सः, युधिष्ठिर !
क्रियाकर्माविभागेन चातुर्वर्ण्यं व्यवस्थितं ।
सर्वे वै योनिजाः सत्याः, स-मांसाः, स-पुरीषकाः ।

In earlier races, this held true in the same life. In later days, it has been made a matter of generations and of new births till by excess it has defeated all the ends of the system. Hard and fast lines of demarcation are not to be found any-where in Nature, which is every-where a Continuum and an 'All-in-All'. In each human being exist potencies

शूद्रोऽपि शीलसम्पन्ना गुणवान् ब्राह्मणो भवेत् ;
 ब्राह्मणोऽपि क्रियाहीनो शूद्रात्प्रत्यन्तरो भवेत् ।
 पंचेन्द्रियार्जवं घोरं यदि शूद्रोऽपि तीर्णवान् ,
 तस्मै दानं प्रदातव्यं अप्रमेयं, युधिष्ठिर !
 न जातिर्दृश्यते तावद्, गुणाः कल्याणकारकाः ।
 जीवितं यस्य न सात्पास्यं, धर्मार्थं यस्य जीवितं,
 अहोरात्रं चरत् क्षान्तिं तं देवाः ब्राह्मणं विदुः ।

Mbh., Vana-parva, chs. 180 and 212.

ब्राह्मणानां सिनो वर्णः, क्षत्रियाणां तु कोहितः,
 वैश्यानां पीतकश्चैव, शूद्राणां असिनः तथा ।

Pañcma Purāṇa, Swarga Khanda, ch. 27.

सद्गुणो ब्राह्मणो वर्णः, क्षत्रियस्तु रजोगुणः,
 तमोगुणः तथा वैश्यो, गुणसाम्याच्च शूद्रता ।

Bhaviṣhya Purāṇa, III. iv. ch. 23.

Briefly: 'If the proper qualities are found in a shūdra and not in a brāhmaṇa, that shūdra is a brāhmaṇa and that brāhmaṇa is a shūdra or even lower than a shūdra. If one born in a shūdra-family develops the appropriate qualities, he becomes a vaiśhya, or kṣhaṭṭriya, or brāhmaṇa. No one's caste-class is written on his forehead; all are born from wombs, and are made of flesh and foeces; character and conduct stamp vocation on a person; anyone who has succeeded in controlling his senses, avoids blood-meats and all violence, and realises the Supreme Self, he deserves all honor. (Ethnically) person of brāhmaṇa-type is white; of kṣhaṭṭriya-type, copper-red; vaiśhya, brown-yellow; shūdra, dark. (Psychically) brāhmaṇa is sātṭvika; kṣhaṭṭriya, rājasa; vaiśhya, tāmasa; shūdra, undifferentiated.

Hundreds of texts, to the same effect, from ancient scriptures, have been gathered together in my Samskr̥t work, *Mānava-Dharma-Sāra*, (second enlarged edition).

of all types. A certain elasticity, a midway course between hide-bound rigidity on one hand, and laxness and license on the other, is necessary to social health. Rules for change of caste by gradual purification are given in *Manu*, x. 57-65; also for intercaste marriages in special cases.

It is noteworthy that, even at the present day, amongst Hindus, a person born into one caste physically, belongs, frequently, by calculations of his horoscope, to quite another caste. This indication of the horoscope is completely neglected however, now-a-days, except when forming marriage-alliances—but was probably given more value in the earlier time, when astrology was a real practical science,¹ and was utilised not only to determine the types and vocations of children already born, but also to control and bring about birth of children of special types and qualifications. This science will also be probably revived on a higher level in the future, and changes of class and caste will become easy then, again, in a natural and successful way.

¹ See pp. 726-7 and 812-4 *supra*. 'Astrology' is, in one aspect, a real science of 'temperaments' as determined by predominance of one or an other of the root-taṭṭvas which make up the material vehicles of the soul, and also of the race and the world which it inhabits. The several planets correspond to these taṭṭvas. Changing mutual positions of these bodies produce parallel and continuous change in conditions, magnetic and other, on the surface of each. All life is affected by these changes as seasonal conditions affect vegetable crops. Taṭṭvas are sub-divided under saṭṭva, rajas, and tāmas; and these demarcate types of men. The first division of men is into dvi-ja, twice-born, and a-dvi-ja, not-twice-born—the former characterised by saṭṭva and rajas; the latter by rajas and tāmas, chiefly. Then, the former are sub-divided (i) saṭṭva very slightly tinged with the others, or brāhmaṇas; (ii) largely with rajas, kṣatriyas; (iii) with tāmas, vaiśyas. The latter are generally sub-divided into: (i) saṭ-shūdras, better class of shūdras, and (ii) a-saṭ-shūdras, less so, according as rajas or tāmas, prevails. With the principles of saṭṭva, rajas, tāmas, go respectively corresponding constituent taṭṭvas, indicated in their turn by various planets and zodiacal signs. C. G. Jung defends Astrology in *Modern Man in Search of a Soul*.

*Problems of Education ; Brāhmaṇa as Priest,
Scientist, and Educationist.*

These have already been dealt with at length, in vols. I and II of this work.

During the stage of caste-class differentiation, brāhmaṇa is entrusted with duty of maintaining and enhancing the national stores of knowledge and of superphysical powers, and of meeting all educational needs of the community. Others are freed from strain of that incessant and one-pointed study and austere life, yoga and tapas, which use up vital powers of physical body so largely ; but which are unavoidable for one who has to become unerring teacher and spiritual guardian of the community. The brāhmaṇa is freed, in turn, from that labor, no less taxing to vital powers, which must be undergone by persons who have to become martial protectors, or bread-winners, or domestic servants, of the nation.

For brāhmaṇa, self-denial and tireless pursuit of knowledge, tapas and vidyā, are the only means to the final goal. By self-denial he destroys the impurities of mind and body which stand in the way of higher vision. By wisdom, by perfected knowledge, he attains Immortal Brahma. All joy, all happiness, human and divine, begins and is rooted in self-denial, is maintained at the middle by self-denial, and has its ending in self-denial also. This has been ascertained and proclaimed repeatedly by the wise who have achieved all knowledge. Tapas of brāhmaṇa is one-pointed study. Tapas of kṣhatṛiya is defence of the weak. Tapas of vaiśhya is pursuit, and spreading the benefits of, trade. Tapas of śūdra is service of the others. Rṣhis maintaining their physical bodies, as mere instruments of touch with human beings, for their helping, with roots, fruits, water, air, behold at will, by power of this denial of the lower self and consequent 'mystic' touch with the Supreme Self, the three worlds and all their creatures, moving and unmoving. Whatever is hard to cross, hard to attain, hard to approach, hard to do—all that can be achieved by tapas. Tapas is verily resistless. The brāhmaṇa should study diligently, day after day, sciences, ascertained conclusions of Scriptures, that expand higher mind, buddhi, and promote national wealth and welfare. Truly have all sacrifices been performed already by those brāhmaṇas who perform the one sacrifice of offering up their energies to work of storing knowledge ;

for all right action, all virtuous sacrifice, has its root in right knowledge¹.

The brāhmaṇa is not to earn his livelihood by the pursuits ordained for the others; and must not make his knowledge and his wisdom subserve that purpose:

He is to lead the life of straight simplicity, and shun all riches and all crooked ways of worldly-minded men.

So only can Divine Knowledge be kept pure and free of all temptation and taint of subservience to selfish ends. But it was a prime charge on the resources of the State that the priest, the teacher, the scientist, the counsellor of the people, God's blessing incarnate amongst men, should not suffer lack of the nourishment needed by his body.

He is to obtain the food, wherewith to quell his hunger, from the king; or from his pupils, who are to beg for him as well as for themselves; or he may take it from the families for whom he performs sacrifices, *yajña*.²

These are the sacrifices at which, in olden days, when they were performed by duly qualified officiants, and the required purity of emotion and corresponding subtler matter

१ तपो विद्या च विप्रस्य निःश्रेयसकरं परम् ;
 तपसा किल्बिषं हन्ति, विद्यया अमृतं अश्नुते ।
 तपोमूलं इदं सर्वं दैव-मानुषकं सुखम्,
 तपोमध्यं बुधैः प्राक्तं, तपोऽन्तं वेददर्शिभिः ।
 ब्राह्मणस्य तपो ज्ञानं, तपः क्षत्रस्य रक्षणम्,
 वैश्यस्य तु तपो वात्ता, तपः शूद्रस्य सेवनम् ।
 ऋषयः संयतः आत्मानः फलमूलः शिलाशनाः,
 तपसैव प्रपश्यन्ति त्रैलोक्यं सचराचरम् ।
 यदुस्तरं, यदुरापं, यद् दुर्गं, यच्च दुष्करम्,
 सर्वं तत् तपसा साध्यं, तपो हि दुरतिक्रमम् ।
 बुद्धिवृद्धिकराणि आशु, धन्यानि च, हितानि च,
 नित्यं शास्त्राणि अवक्षेत्, श्रियमांश्चैव वैदिकान् ।
 ज्ञानेनैव स्परे विप्राः, यजन्ति एतैः मरुतैः सदा ;
 ज्ञानमूलां क्रियां एषां पश्यन्तो ज्ञानचक्षुषा ।

Manu, xii. 104; xi. 234, 235, 238, 236; iv. 19, 24.

² न लोकवृत्तं वत्तत वृत्तिहेतोः कथंचन ;

अजिज्ञां अघाठां शुद्धां जीवेद् ब्राह्मणजीविकाम् । *Ibid.* iv. 11.

were available, *dévas* assumed visible shape, and took their share in the ceremonies, visible to the eyes of all, and there was open communion between them and the sons of Manu.

Do ye give nourishment and means of manifestation to the *dévas* (with your pure emotions) that they in turn may give ye richer life (and love). Thus helping each other, ye shall both attain the highest.²

Such separation of pursuit of knowledge from pursuit of wealth is not only advantageous but indispensable, for health of the individual as well as the social organism. So long as the stage of differentiation lasts, the same organ cannot healthily exercise two functions in equal degree. Whole-hearted pursuit of knowledge is not possible side by side with successful pursuit of wealth; not even with winning of a livelihood, if it should involve cares and worries. Nor is it compatible with luxurious living, even when means therefor are available, as dyspeptic brain-workers know to their cost, learning the lesson too late. All the vital forces, *prāṇa-s*, of a man barely suffice, as sacrificial offering, to satisfy the fire of physical and superphysical knowledge, *jñān-āgni*, *darśan-āgni*, if it is to be kept alight on the altar of the nervous system; and if some of the *prāṇa-s* are thrown into other fires of sense-delights, of sex and tongue, *kām-āgni*,

¹राजतो धनमन्विच्छेत् संसीदन् स्नातकः क्षुधा,

याज्य-ज्न्तेवासिनोऽवापि, न तु अन्यतः इति स्थितिः ।

Manu, iv. 33.

Froude, *Short Studies in Great Subjects*, I, 89, says : "At seventeen, Martin Luther left school for the University at Erfurt. It was then no shame for a scholar to maintain himself by alms. Young Martin had a rich noble voice and a fine ear, and by singing ballads in the streets, he found ready friends and help." Bands of 'begging students', going about from town to town, were common in Europe in Middle Ages.

²देवान् भावयत ज्ञेन, ते देवाः भावयन्तु वः ;

परस्परं भावयंतः श्रेयः परं अवाप्स्यथ । *Gītā*, iii. 11.

Purāṇas and theosophical literature tell us that the human kingdom and the *déva*-kingdom, (physical and mental, real and ideal, *sthūla* and *sūkshma*, dense and subtle), run side by side. An *Indra* and a *Manu* co-operate during the same eon.

jathar-āgni, koṣṭh-āgni, then the altar itself is consumed. Asceticism is indispensable condition of a fine and sound instrument of knowledge; an asceticism carefully calculated to preserve perfect health; not an exaggeration or caricature.¹

They who torment their bodies in ways not permitted by the sciences; impelled by vanity, hypocrisy, and force of passions not conquered but only hidden—they but foolishly attenuate and deprive of due nourishment the cells, tissues, and organs, the myriad beings, hosts of minute lives, the living elements that make up the human body and through it gain their evolution. And they also starve the Higher Self seated in their bodies as in all beings.²

Moreover, voluntary poverty of the learned, while they were regarded as highest and most honor-worthy in the social system, served as a perpetual object-lesson for rich and poor alike. It prevented the rich from losing their souls in a mad scramble for wealth. It saved the poor from feeling the bitterness, hatred, and envy which are such terrible features of modern civilisation. Recompense for learning is not money, but honor. Cash is recompense for cash or market-goods or physical labor; wordly power for effective protection in the possession and enjoyment of the things of the world; honor is the homage paid to loving wisdom.² And it is the only recompense possible. Can the

¹ In fact, genuine scientists and scholars, poets and artists, devoted to and absorbed in their work, have no inclination and no leisure for 'high living'; some can scarcely attend to their clothes even, and let their hair grow 'unkempt'! Even if much money were given to them, they would not know how to use it except for laboratories, libraries, archeological and geological diggings, deep-sea and high-air investigations.

² अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः,

दम्भाङ्कारसंयुक्ताः, कामरागबलान्विताः,

कर्षयन्तः शरीरस्थं भूतग्रामं भवेत्तसः,

मां चैव ऽन्तःशरीरस्थं, तान्विद्धि आसुरनिश्चयान् *Gītā*, xvii. 5, 6.

² अधमाः धनं इच्छन्ति; धन-मानौ तु मध्यमाः;

उत्तमाः मानं इच्छन्ति; मानो हि महतां धनं । *Shukra-Niṭi*.

'The lowest crave money; the mediocre, a little of money and a little of honor, both; the highest desire honor only'.

child, though it grow to be a conqueror of continents, pay off the father and mother with bags of coin or landed estates? He who, by very birth-right, is lord of all creation, he is to live by the voluntary offerings of others, or by the gleanings of fallen and neglected grain from fields; and may not gather up for the morrow; lest younger souls, child-souls, suffer pains of jealousy and distrust; for he is 'the friend of all creatures'.

The very birth of a brāhmaṇa is a new incarnating of Deity. He is born for sake of Dharma alone, not of wealth and pleasure, Artha and Kāma. He alone is able to uphold the vast work of Brahmā. By very birth is the brāhmaṇa born the best and highest. He is lord over all creatures—for their helping, and for guarding of the seed of Dharma. Because he is eldest-born of four brothers, because he is born from the head of the Creator, because he maintains undiminished the store of Brahma-Vēda, therefore is the brāhmaṇa lord of all creation, by right and by duty. All things belong to him. He eateth his own and none else's; he weareth his own; he giveth to others his own. If others eat and wear and possess, it is only because he permitteth them, out of his compassion. Yet his best way of life is to live by pickings of cobs and grain, fallen and remaining in the fields after harvesting; and to ever engage himself in rites of sacrifice to the ever-burning sacred fires of ceaseless pursuit of the highest knowledge for the physical and superphysical well-being of the world. Never may he follow the ways of the world for sake of livelihood, but ever should he follow uncrooked and uncruel, pure and artless, ways of living. Contentment in respect of worldly things is the brāhmaṇa's way to the final goal; the opposite will only bring him misery. Never may he hanker after more, when he has enough; nor gain even though enough by ways opposed to Dharma, even in dire misfortune. Let him cast off riches and possessions that hamper study and teaching—the brāhmaṇa has done all his duty when he has done these. Let him not attach his soul to the things of sense; let him withdraw his mind from them assiduously. The body of the brāhmaṇa was not given to him to squander away and make unclean in the pursuit of petty sensuousness; it was given to him that he consume it with the fire of śapās, securing by that chemistry the

good of others here, and bliss immortal for himself hereafter. 1

¹ *Manu*, iv. 4-12. The superphysical application of the principle may be noted. Theosophists will be aware of the statement made, with reference to the display of occult phenomena, that there is a law by which every such display on the side of the White Lodge is followed by an attempt at a similar display of force on the side of the Workers of Darkness. In terms of physics, this is the law of action and reaction. In terms of psychology, it is the law of the correspondence of emotions. See Chapter ix. of *The Science of the Emotions*. A show of superiority and power, sometimes even with sufficient and just cause, and much more so without, stimulates attempts at similar show on the part of others. Demonstrations of force, intended to overawe into peace, often only irritate into war. If the powers and authorities conferred by law on a public servant are exercised by him for vain show, or 'tasting of power', or serving some self-interest, even the general public, and much more his personal enemies and criminals, feel lack of restraint and inclination to break bounds. If a magistrate is severe to himself, the inner soul of the criminal bows to him in indefeasible respect. The dire self-repression of the White Lodge gives to it the right, the power, on all planes, to hold back the powers of darkness, the evil passions, the brood of selfishness, and the individual souls incarnating in them, from overwhelming the world. 'As the elder behaves so does the younger,' by force of example.

उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ;
 स हि धर्मार्थम् उत्पन्नो ब्रह्मभूयाय कल्पते ।
 ब्राह्मणो जायमानो हि पृथिव्या अधि-जायते,
 ईश्वरः सर्वभूतानां, धर्मकोशस्य गुप्तये ।
 उत्तमांगोद्भवात्, ज्यैष्ठ्याद्, ब्रह्मणश्चैव धारणात्,
 सर्वस्यैव ऽस्य सगंस्य धर्मतो ब्राह्मणः प्रभुः ।
 सर्वं स्वं ब्राह्मणस्य इदं, यत्किञ्चित् जगतीगतम् ;
 श्रेष्ठ्येन अभिजनेन इदं सर्वं वै ब्राह्मणोऽर्हति ।
 स्वमेव ब्राह्मणो भुङ्क्ते, स्वं वस्ते, स्वं ददाति च ;
 आवृशस्याद् ब्राह्मणस्य भुङ्जते तु इतरे जनाः ।
 वर्त्तयंश्च शिलोन्मत्ताभ्यां, अभिहोत्रपरायणः,
 इष्टीः पार्वीयणान्तीयाः केवलाः निर्वपेत्सदा ।

Let the Brāhmaṇa shrink from honor as from venom itself, and let him ever long for slight and insult, as he would for nectar. Happy sleeps the man who has been slighted, happy he roams about in the world ; but the sligher perisheth.¹

न लाकृतं वत्तंत, वृत्तिहेतोः, कथंचन ;
 अजिह्वां अशत्रां शुद्धां जीवेद् ब्राह्मणजीविकाम् ।
 संतोषं परं अस्थाय, सुखार्थी संयतो भवेत् ;
 संतोषमूलं हि सुखं ; दुःखमूलं विपर्ययः ।
 न ईहेत अर्थान् प्रसंगेन, न विरुद्धेन कर्मणा,
 न विद्यमानेषु अर्थेषु, न अर्थांमपि यतस्ततः ।
 सर्वान् परित्यजेद् अर्थान् स्वाध्यायस्य विरोधिनः ;
 यथा तथा ऽध्यापयन् तु ; सा हि अस्य कृतकृत्यता ।
 इन्द्रियाथेषु सर्वेषु न प्रसज्येत कामतः ;
 अतिप्रसक्तिं च एतेषां मनसा संनिवर्त्तयेत् ।

Manu, i. 98-9, 93, 100-1 ; iv. 10-12, 15-17.

ब्राह्मणस्य तु देहोऽयं क्षुद्रकामाय न इष्यते ;
 तपसा शोषणार्थैव, प्रेत्य अनन्तमुवाय च । *Bhāg.*

It is not difficult to pay honor unto such a Brāhmaṇa ! Yet more. While it is the duty of all others to render honor to him—otherwise their souls shall coarsen and contract with the ingratitude of debts unpaid—he himself is to avoid that honor, so far as may be without stunting the soul-growth of the others.

¹ संमानाद् ब्राह्मणो नित्यं उद्विजेतः विषादिव,
 अपमानस्य च आकांक्षेद् अमृतस्येव सर्वदा ।
 सुखं शेते हि अवमतः, सुखं च प्रनिवृध्यते ।
 सुखं चरति लोके ऽस्मिन् अवमंता विनश्यति ।

Manu, ii. 160, 162.

Such is the gracious paradox of all good manners. The elder bends, to avoid honor ; the younger bends much more, and more eagerly, to do honor. Honor runs away from him who runs after it ; it runs after him who runs away from it. The more it is sought to be avoided, the more is it deserved.

Yet more. Not merely to repay past debt of gratitude, but to make further future flow of knowledge from custodian and trustee to beneficiaries possible and easy, is it necessary to render honor to him. Honor is veritably food of mental body, of men and gods alike. And the well-constituted and wisely governed mind, honor received becomes transformed into compassion which overflows and is given as help and counsel and instruction.¹ If the child cares not and

¹ Compare the ordinances of Manu as to salutations and blessings with which studies should commence and end, and note their physical and superphysical implications—

व्यत्यस्तपाणिना कार्ये उपसंग्रहणं गुरोः ;

सव्येन सव्यः स्पृष्टव्यो, दक्षिणेन च दक्षिणः । ii. 72.

Before beginning study, the pupil should touch the feet of the preceptor, the right with the right hand, and the left with the left, simultaneously. The psychological, and most important, principle, underlying this rule of behavior, is that it stimulates the compassion of the preceptor to give to the student all that he possibly can. The principle translates itself into terms of superphysics thus: According to works on *Vedānta* and minor *Upaniṣads*, which describe nerves that work various organs, and *prāṇas* that work nerves, hands have the 'passive' sense-quality of *vāyu*, viz., touch, and the active quality of *agni*, viz., ability to make visible signs, and to grasp, 'ap-prehend,' seize for one's own sake, use up, consume. Feet, on the other hand, have the active quality of *vāyu*, going, moving about, enveloping and encompassing all, and the passive sense-quality of *agni*, leading to new 'sights' and scenes, to new knowledge. (On this last point, as on all points concerned with occult practices, which confer superphysical powers, there is some mystery observed in extant scriptures and statements are not plain.) Finally, *agni* corresponds to *manas* and *vāyu* to *buddhi*; and sub-divisions of the former on any plane match with corresponding sub-divisions of the latter on same plane; and right and left hands and feet represent opposite magnetic poles. The contact then of different aspects of *manas* and *buddhi*, *agni* and *vāyu*; and positive and negative poles, has a superphysical effect also on the vehicles of teacher and taught, and makes teaching and studying more powerful and effective.

turns its face away, milk ceases to flow from the mother's breast. The brāhmaṇa is enjoined :

Not to speak until asked, nor if he is asked improperly ; though all-knowing he should behave as if he knew naught.¹

But after having made this rule, the elders were not satisfied with it. Tenderness of the older is stronger than lack of respect of the younger. Love is stronger than death, compassion than egoism. So they added :—

Teachers, ever ruthless to the helpless and the young, may tell, even unasked, to pupils and sons dependent upon them.²

Pupils who are away from their own mothers and fathers, come first in the right to fostering care and instruction ; his own sons come afterwards—to Manu's brāhmaṇa. Droṇa thought far more of Arjuna his pupil, than of Ashvaṭṭhāmā his son, in *Mahā-bhārata* story.³

This may serve as illustration of interworking of physical and superphysical, throughout the observances of the 'Ancient Religion'. Others may be worked out by the diligent student. One is given at Pt. III, ch. viii, *The Advanced Text-Book of Saṃhitāna Dharma*, pp. 361-373 (new edn.) See also p. 317 *supra*. An *Upaṇiṣat*-mantra is as follows :

ॐ सह नौ अवतु, सह नौ भुनक्तु, सह वीर्यं करवावहे ; तेजस्विनौ अधीतं अस्तु, मा विद्विषावहे । ॐ

'May Wisdom ever guard us both, may it ever nourish us ; may we both grow in virtue and vigour of mind and body, together may our studies shine and prosper ; may we never be cross with each other'. This is what teacher says to pupil before beginning the day's work. The object is to produce needed gentle mood of patient sympathy on both sides, and prevent irritable impatience at dullness of the pupil on one hand, and Freudian Oedipus-complex tendencies to rebelliousness on the other.

¹ न अपृष्टः कस्यचिद् ब्रूयात्, न च अन्यायेन पृच्छतः ;

अनन्नपि हि मेधावी जडवत् लोके आचरेत् । *Manu*, ii. 110.

² अनुवतानां शिष्याणां पुत्राणां च, द्विजोत्तम !,

अनापृष्टमपि ब्रूयुः, गुरवो दीनवत्सलाः । *Bhāgavata*, III. viii. 3.

³ The 'bureaucratic', 'official', relations between teacher and taught, in many Indian rural and urban schools and

Hinduism has sometimes been summed up as worship of Cow and Brāhmaṇa. It could not be better described in brief. The true brāhmaṇa (not by birth, but by worth) is embodiment of Wisdom, and the cow is Mother Love incarnate—Mother-Love, that divine instinct before which even Wisdom stands reverent and adoring, which is supreme product of noblest effort of Prakṛti, Her perfect and unceasing redemption of Her Primal Error of A-vidyā, ne-science whereby the mad turmoil of infinite worlds was created and is maintained; Mother-Love, whose overflow takes visible shape as milk, the vital fluid that helps the helpless, nourishes and gives life renewed to the infant, the feeble, the sick, the aged, when nothing else avails.

Shall not cows be loved as mothers—the cows whose milk was greedily sucked by the divine babe of Dēvakī (Kṛṣṇa), as it flowed forth from their udders at the sight of Him, in tenderness greater than for their own young even?¹

colleges conducted by the British Indian Governments' Education Department through its Directors and Inspectors—were a shocking contrast to all this. But conditions have been changing latterly. Martinets make mutineers.

¹ पयंसि यासाम् अपिबन् पुत्र-स्नेह-स्तुतानि अलम्,

भगवान् देवकीपुत्रः, किन्तु गावो न मातरः ? Bhāg., X. vi. 39.

The reverence with which the cow was treated, the careful tending which it received, idealised and spiritualised the mood of the cow and the family-children as well as elders. It improved, psycho-physically, the quality of the milk in the cow and capacity for digestion in the children, and it prevented, physically, all those unclean conditions—due to merely commercial, mechanical, and cruel ways of treating her—which cause so much tubercular disease. This writer has personal knowledge of families in which, some seventy-five years ago—when conditions of life were easier—toddlers, babies and slightly older children used to roll about over a big fat cow, which was lying at ease in the courtyard of the house, and sucked milk direct from its teats, whenever they wished to, while it looked round at them with a smile on her face! One day of such idyllic life has more true 'nature-poetry' in it than many poems of Wordsworth. Such a cow is a real moral laboratory, as all pets are, in varying degrees, though some kinds tend to become 'immoral' if

He who giveth up his body and his life, in defence from danger, of brāhmaṇa and cow and woman and child—he, though he be a śhūdra, or even a sinner and criminal, shall attain forthwith to the perfection of soul that even brāhmaṇas attain only by long practice of yoga.¹

Where such mother-love and holy wisdom are honored, in that land shall nothing else be lacking.²

For the sake of Nandinī,³ his 'joyous mother-cow,' when she was threatened by kṣhatṭriya Vishvā-mitra, the forgiving brāhmaṇa Vasishtha brought even the Sacred Rod of Power, Brahma-aṇḍa, into action, the Rod of Power whose movements shake the earth to its foundations, tear mountains from their roots and fling them into the air and unseat oceans from their depths and hurl them on the continents, causing cataclysms that bring about the death of old and the birth of new races.⁴

spoilt as 'favorites'. Children of cow-herds are still taught to suck milk direct from cows' teats, and they grow up into notably fine strong men and women.

¹ ब्राह्मणार्थे गवार्थे वा देहत्यागो ऽनुपस्कृतः.

स्त्रीवालसम्भवपत्तौ च, बाह्यानां सिद्धिकारणम्। *Manu*, x. 62.

² Nandinī, 'the all-gladdening' cow, means cultivable fertile land, for the protection of which from oppression by militarist temporal powers, the spiritual power, intelligentsia, acting as leader of rural masses, has repeatedly caused enormous convulsions and revolutions in the human world, and brought about needed readjustments. Instances in Purāṇic legend are the wars of brāhmaṇa Vasishtha and foreign allies against kṣhatṭriya Vishvāmitra and of Jamaḍagni and his son Parashu-rāma and allies against Kārta-vīrya.

³ गावस्तु मातृवात्सल्यं, ब्राह्मणो ज्ञानसंचयः,

एतौ यत्र न द्वीयेते, समृद्धेस्तत्र न क्षयः।

⁴ The above may be a poetical exaggeration of the consequences of widespread and heinous sins and crimes; but in theosophical legend, the sinking of Atlantis was brought about by the Lords of Light, of the White Lodge and White Magic, in other words, Ṛshis and Dēvas, because of the horrors perpetrated by the Lords of the Black Face, the Forces of Darkness and Black Magic, the Rākshasas.

Where the Spirit is just, righteous, and duteous above all else, all things else of matter are added of themselves.

युधिष्ठिर उवाच :

क्षत्रधर्माद् हि पापीयान् न धर्मोऽस्ति, नराधिप !

अपयाने च युद्धे च राजा हन्ति महाजनं ।

भीष्म उवाच:

निग्रहेण च पापानां साधूनां संग्रहेण च.

यज्ञदानैश्च राजानो भवन्ति शुचयोऽमलाः ;

उपरुन्वन्ति राजानो भूतानि विजयार्थिनः,

त एव विजयं प्राप्य वर्धयन्ति पुनः प्रजाः ।

एवं शस्त्राणि मुञ्चन्तो घ्नन्ति बध्यान् अनेकधा,

तस्यैषा निष्कृतिर्दृष्टा, भूतानां भावनं पुनः ।

Mbh. Shanti, xcvi.

‘Yudhishtira said to Bhishma: Kings going out to battle with other kings, if victorious, destroy people, mahā-jana, of the conquered country; if defeated and retiring, apa-yānā, they bring the conquered in pursuit after them, and get their own towns sacked, country devastated, people slaughtered; to say nothing of the drain of the people’s vitality, labor, wealth, for war-preparation. How can war be justified in any case? Bhishma replied: When the war is undertaken to punish an aggressor, the king and his people win merit; if they win, they have the merit of punishing a criminal and his gang and thereby protecting the good; if they fail, they have the merit of self-sacrifice for a noble cause. And in either case, new generations grow up in place of the old, new towns are built in place of those destroyed, new colonies are founded, and new governments established, which, at least in the beginning endeavour to protect the new people’.

The available portion of Livy’s *History of Rome*, covers about 600 years, from foundation of the city in 75 B.C. to about 150 B.C. Almost every page describes some war and, on an average of at least one important town, for each year, at least 600 large towns were burnt, razed to the ground, and their inhabitants sold into slavery, in Italy, Greece, Magna Graeca, Spain, Gaul, Britain; and thousands of small villages. Hundreds of new towns were founded also, and colonies

With such a scheme of a brāhmaṇa-class, all problems of education solve themselves. Each brāhmaṇa-home becomes a residential school or college; there is no over-centralisation, nor complete isolation of the student from the world; also, while home-feeling is maintained, instruction is not hampered. There are no inflexible curricula on one hand, nor an unmanageable plethora of options on another. Individual attention and adaptation are assured by the large number of brāhmaṇa-homes. Counsellor in all the deeper needs of life, and householder, are always available to each other as mutual support. Also, expert adviser, and tradesman, are, everywhere, all over the land, within easy reach of one another. For the brāhmaṇa is enjoined to *know* all arts and crafts also, and to fit himself to give instruction to artisans and hand-workers too in the secrets of their work, whenever required to do so—though he must not himself practise the crafts, for his own livelihood, lest wisdom be tempted, and become tainted with self-seeking.

Let the brāhmaṇa know the ways of livelihood of all, and instruct them therein. Let him, for his own living, follow the way prescribed for him.¹

established. Alexander the Great destroyed many towns and founded new ones, the most famous of which latter is Alexandria which lives still as one of the more important towns of the world, and has played a great part in history, throughout, ever since its foundation. The *History* of Herodatus also mentions scores of such destructions and reconstructions. And the ancient as well as modern history of India affords a great many instances of the same process. Rāma's brothers went out to distant parts of North West India, killed out old inhabitants in great battles with the then rulers of those parts and created new towns and filled them with new populations. Most of the largest cities of present-day India have risen on ruins of old ones on those same sites. The two Americas, South Africa, Australia, have been colonised in the same way. All this is only further illustration of the inexorable Law of Duality or Polarity: Every shadow has its shine, every vice its virtue, every evil its good, and *vice versa*.

¹ सर्वेषां ब्राह्मणो विद्याद्, वृत्त्युपायान् यथाविधि,
प्रव्यादितरेभ्यश्च, स्वयं चैव तथा भवेत् । *Manu*, x. 2.

His living comes in respectful offerings of food and clothing from the householders whom and whose children he teaches. There is no perennial difficulty about the increasing and excessive cost of education. There is not much mechanical development, or corresponding instruction, it is true, except perhaps in or near capital towns, where guardians of the people have to maintain means of offence and defence. But the doubtful advantages of huge machinery are not missed, and are amply compensated for by greater development and instruction in superphysical science. And, enveloping all, is the atmosphere of mutual love, trust, reverence, and patriarchal affection, between teachers, parents, children, and even birds of the air and beasts of the fields and jungles, and even plants; for the brāhmaṇa is 'the friend of all creatures', *maītra*.

And not only are young ones taught, but grown-up men and women of all castes and classes have the advantage of lectures, readings, expositions from *Furāṇas* and other Scriptures and histories, on holidays. Indeed half the days of the year are holy-days, each having a special value and significance, as commemorative of great happenings, or devoted to work having a definite superphysical or physical good result. And souls are loving, and life is easy, and more joy is taken in communion with the beauties and romantic aspects of Nature, with her spirits and her *devas*, than in counting of cash and tasting of power. Minds, delicately responsive, see in the common-place things of daily life, manifestations of high powers and principles. Books become tissues in the sacred

Thus, Droṇa taught *Vēdas* and *Angas* as well as *Dhanur-Vēda*, 'Science of the Bow', i. e., Science-Art of War, to the young Pāṇḍava-s and Kaurava-s; and Vālmiki taught all the sciences and arts including that of war to Rāma's two sons, Lava and Kusha.

उपनीय मुनिः वेदं साङ्गं अध्यापयत् सुतौ,
सरहस्यं धनुर्वेदं रामायणं अपाठयत् । *Paṇḍya Purāṇa*.

The genuine modern scientist of the west, today, scorns to convert his discoveries and inventions into commercial secrets by copyrights and patents. That he has been enslaved and his work misappropriated under Official Secrets Acts, by war-mongering knaves, is another matter.

and beautiful body of ever-virgin Sarasvatī, Goddess of the brahma-chārī, not to be written or touched lightly, with impure and frivolous intent by any and every passer-by. Every weapon becomes part of the Rod of Power and Justice entrusted by the Lord of All to Yama-rāja, God of Death and of Dharma, King of kings; and therefore may not be lifted in vain, for mere display and ostentation, much less aggression. Every coin becomes an embodiment of Lakṣmī, Goddess of all Glory, Splendour, Riches; so that wealth is revered as a mother to draw nourishment from, and not treated as a prostitute to dally and sin with. The very ink represents Kālī, and the white page Gaurī, not to be misused, lest she be displeased and slay the offender with sterility and ruin.

Under such conditions, the beauty of the ancient life might reblossom in the modern world. So would even the familiar things of the physical be irradiated with the superphysical, and transfigured by it into things of joy and beauty; benignity and cheerfulness, sweet affection and brotherliness, reign in all kingdoms of nature, displacing and banishing all jar and discord and struggle; the simplest life become a poem and a continual feast of fine feeling. So would hurry and bustle yield to serenity and quiet order, and coarseness and vulgarity to refinement and courteous ways. If there must be hastening anywhere, it would be in the performance of Dharma, not in clutching hold of bags of money, nor even in the reading through of a whole library of books, or rushing into war against a peaceful nation.

'The wise man thinks of gathering wealth and learning as if he were immortal and had all eternity before him to do it in. But to the needs and deeds of Dharma-Duty, he attends in haste, as if Death had him in its grasp already'.¹

Thus great would be the results to Society, of the reappear-
ance of a true brāhmaṇa-caste, an aristocracy of the highest type, whose very vocation is self-denial and self-sacrifice. Unless and until the Human Race, and each race, each nation, each community of it, has such a class-caste as organic part of it, as its very head, its troubles will not cease. Today, as a fact, the nations, which have most such persons, are the least unhappy, most advanced, best organised and administered.

¹अजर-अमर-वत् प्राप्तुः विद्यां अर्थं च चिन्तयेत् ;

गृहीतः इव केशेषु मृत्युना, धर्मं आचरेत् । *Pañcha-Tantra*.

CHAPTER XV (*contd.*)
 PROBLEMS OF LABOR
 OR
 Industrial Organisation

Shūdra as Manual Worker

The fourth class-caste or type of human being, *shūdra*, was entrusted by Manu the solution of problems of manual 'labor', subsidiary and subservient to work of the other three. If he had no specific and peculiar rights and privileges, neither had he any heavy responsibilities or harassing duties. He had but to do as he was told, and was assured of all necessities as well as recreation. Briefly, he was treated as a child, a younger undeveloped member of the family; not yet differentiated by any specific characteristics which would put him definitely into one or another of the three 'twice-born' categories.

The *shūdra* can do no wrong.¹ And he who cannot sin, deserves no sacraments. He has no duty to perform, such as the others have; but neither is he prohibited to take up such duties if he feels able and inclined to do so.²

The modern idea, that he was made a slave by Manu, in the worst sense of the word, is nothing more nor less than an attempt by the modern mind to debit the ancient with its own sins and shortcomings. Because the 'modern' i.e. egoistic individualistic mind is always seeking, consciously or unconsciously, to humiliate others, and, as natural consequence, is always suffering humiliation itself by reaction—it thinks that itself is perfect and that the ancient i.e. altruistic socialistic mind was what itself really is. Post-Mahābhārata mediæval ages of India, and the present, are no more and no less degenerate, in this respect and in respect of slavery and piracy, than the same ages of the West. But Manu's ideal is different. The verse has been quoted before in which

¹ Contrast this with the modern view, 'the king can do no wrong.'

² न शूद्रे पातकं किञ्चित्, न सः संस्कारं अर्हति,

न अस्य अधिकारः धर्मो ऽस्ति, न धर्मात् प्रतिषेधनम् । *Manu*, x. 126.

shūdra is referred to as 'family-friend'.¹ The statement that he corresponds to the foot, makes him an integral part of the body politic, and implies that his well-being is to be cared for as much as that of the rest. It is said that kṣhatriya, vaishya, and shūdra cannot properly be guests in house of brāhmaṇa, which ought not to be wealthy ; but it is added that if they should happen to come in, hungry, not finding other hosts, then brāhmaṇa is to feed them too. And vaishya and shūdra are mentioned together : If vaishya and shūdra should arrive as guests, then let the brāhmaṇa feed them also, practising the rule of benevolence.²

The very principle which governs differentiation of caste, in the later day, is declared thus :

Every one is born a shūdra. Second birth comes with the sacrament of the sacred thread. Till birth into the *Veda*, every individual remains a shūdra.²

Per contra, as mentioned before, the whole human race began as casteless 'sons of Brahmā', or brāhmaṇas in the generic etymological sense, and gradually differentiated into various classes :

Those in whom restlessness (*rajas*) prevailed, and loves and hates, and capacity for enjoyments and daring adventures, they turned from 'white' to 'red' and became kṣhatriyas. Those in whom 'stayingness', steadiness, (*tamas*) appeared, and who clung to the land and cattle, they became 'yellow' vaishyas. Others who grew fond of hurting others, avaricious, ready to do anything without thinking of consequences, and gave up ways of cleanliness, they became 'dark' Shūdras.³

¹ आर्धिकः, कुलमित्रं च, गोपाला, दास-नापितौ,
पुत्रे शूद्रेषु भोज्यान्नाः, यश्च ज्ञात्मानं समर्पयेत् । *Manu*, iv. 253.

² वैश्यशूद्रौ अपि प्राप्तौ कुटुम्बे ऽतिथिर्धर्मिणौ,
भोजयेत् सह भृत्यैः तौ आवृत्तस्य प्रयोजयन् । *Manu*, iii. 110.

जन्मना जायते शूद्रः, संस्काराद् द्विज उच्यते ;
शूद्रेण हि समः तावद् यावद् वेदे न जायते । *Manu*, ii. 172.

³ न विशेषो ऽस्ति वर्णानां ; सर्वे ब्राह्ममिदं जगत् ;
ब्राह्मणाः पूर्वसृष्टा हि, कर्मभिर्वर्णतां गताः ।
कामभोगप्रियाः तीक्ष्णाः क्रोधनाः प्रियसाहसाः ;
त्यक्तस्वधर्माः रक्तांगाः ते द्विजाः ध्वजतां गताः ।

Putting the two lines of thought together, we see again what we have already seen before, that the homogeneous and ethereal human race gradually fell into denser matter and became differentiated into types and classes, which, by the turn of a sub-cycle, after having reached extreme rigidity, have become again really homogeneous by adulteration and indiscriminate marriage, and can now be differentiated effectively and really only by sacraments, education, and discipline of different kinds, which take due account of the temperament of each student. In other words, *jīvas* who are incapable of introspective consciousness are *shūdras*, in the national organisation; and different functions are accordingly assigned to them. To say that head and foot are differently made and have different functions is not to insult the one and adulate the other. On the contrary, to try violently to make them perform the same functions is to violate common sense. They can and do attain the same level only during sleep, *pralaya*. Differences of function do not appear prominently during epochs of the more spherical form of body. In other ages, they do appear; but, of course, nourishment and affectionate treatment and protective care are equally due to both head and food, twice-born and non-twice-born, child and sage. In some respects, indeed, more consideration is shown by Manu to *shūdra* than to others. Verses have been quoted before in which he lays down that punishment shall be much heavier for the twice-born classes. In some *Smytis*, where the duties of the twice-born householder are described, it is laid down that the two heads of the household, the father and the mother of the family, shall take their meals after children, guests, and servants have had their food. *Shūdra* is embryonic plasm of the race out of which develop others, as out of simple consciousness arise cognition, action, and desire, respectively corresponding to *brāhmaṇa*, *kṣhatriya*, *vaishya*. Therefore whenever a

गोपु वृत्ति समाधाय, पीताः कृष्युपजीविनः,
 स्वधर्मान् अनुतिष्ठन्ति, ते द्विजाः वैश्यतां गताः ।
 हिंसाऽनृतप्रियाः, लुब्धा, सर्वकर्मोपजीविनः,
 कृष्णाः शौचपरिभ्रष्टाः, ते द्विजाः शूद्रतां गताः ।
 इत्येतैः कर्मभिः व्यस्ताः द्विजाः वर्णान्तरं गताः ।

Mbh., *Shānṭi*, ch. clxxxvi.

shūdra displayed promise of progress, he was permitted and helped to develop the promise and make progress, in the olden day, as ought to be done again to-day.

Shūdras in whom the soul awakens sufficiently to make them wish to live the life of the good and virtuous, should be encouraged to live that life and receive praise from all. They should be helped in all studies; but not be entrusted yet with the secret words of power, mantras, which can be safely entrusted only to specially selected persons. As such a shūdra strives, with simple-hearted earnestness, to imitate the example of the good, so he makes progress in status, in this world and the next also. Because the seed of all possibilities is in all, because all have descended from and must merge again in the same Creator, therefore any jīva might unfold any potency and make others latent, by self-restraint or the reverse; and so may change from lower into higher class-caste, or the reverse. The jīva who faithfully serves and studies with and eats the food of a higher class, attains gradually to the status of that class, in this very life, or in the next.

In a condition of general mixture and adulteration, where it is impossible to ascertain purity of breeding and lineage, the only feasible course is to decide the type and class of any given individual by his character and temperament. Not birth, not even formal sacraments, not superficial learning, make the twice-born; Rishis who know the inmost truth, have declared that character and conduct alone determine the class-caste of a man.¹

From such statements we may infer what the spirit of the ancient culture was towards shūdras. The epithets

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- ¹ धर्मेप्सवः तु धर्मेज्ञाः सतां वृत्तं अनुष्ठिताः,
 मंत्रवर्जं, न दृष्यन्ति, प्रशंसां प्राप्नुवन्ति च ।
 यथा यथा हि सद्बृत्तं आतिष्ठति अनसूयकः,
 तथा तथा इमं च ऽमुं च लोकं प्राप्नोति अनिन्दितः ।
 तपो-बीज-प्रभावैस्तु ते गच्छन्ति युगे युगे,
 उत्कर्षं च ऽपकर्षं च मनुष्येषु इह जन्मतः ।
 शुचिः उत्कृष्टशुश्रूषुः मृदुवाग् अनहंकृतः,
 ब्राह्मणाद्याश्रयो नित्यं उत्कृष्टां जातिम् अश्नुते ।

Manu, x. 127, 128, 42; ix. 335.

'youngest,' 'latest-born,' 'littlest brother,' are applied to him constantly, and the tone is of affectionate patronage and gentle but firm rule. He is to labor, but his food and clothing must be sure, and such instruction as he can assimilate must be sure, and such instruction as he can assimilate must be given to him. He is the child-jīva, younger member of the family. He is mentioned in the same breath with the women and children, all objects of equally tender care.¹

The head of the household is bhartā, which etymologically means 'nourisher and protector,' and, by usage, means equally 'husband' and 'master'. Name for wife is bhāryā, 'the to-be-fostered'. The word for 'servant' is another form of the same root, bhṛtṛya, 'the to-be-supported'. It is for these that Vyāsa composed *Itihāsa* and *Purāṇa*.

For instruction, in entertaining ways, of women, children, shāśtras, weaker brethren of the twice-born, whose tender minds were not fit to grasp and hold the deeper teachings of the *Vēdas*, and for easy attainment of the goal by them, the Lord Vyāsa, ever working for the good of all, overflowing with compassion for the weak, compiled these ancient histories; and by means of these declared that portion of the knowledge hidden in *Vēdas* which is most needful for human happiness.²

यस्य यत् लक्षणं प्रोक्तं पुंसः वर्णाभिव्यञ्जकम्,
यद् अन्यत्र ऽपि दृश्येत, तत् तेन एव विनिर्दिशेत् ।

Bhāgavata, VI. xi. 35.

जातिः अत्र, महासर्प !, मनुष्यत्वे, महामते !
संकरात् सर्ववर्णानां, दुष्परीक्षया इति मे मतिः ।

Mbh., Vana, ch. clxxxii.

इदं आर्षं प्रमाणं च, ये यजामहे, इत्यपि ;
तस्मात् शीलं प्रधानेष्टं विदुः ये तत्त्वदर्शिनः ।
न योनिः नऽपि संस्कारः, न श्रुतं, न च संततिः,
कारणानि द्विजत्वस्य ; वृत्तमेव तु कारणम् ।

Mbh., Vana, Yaksha-Yudhishṭhira-Samvāda, ccc.

¹ स्त्रियो बालाश्च शूद्राश्च ।

² स्त्रीशूद्रद्विजबन्धूनां बालानां श्रेयसे परम्,
येषां कोमलबुद्धीनां त्रयी न श्रुतिगोचरा,

Such is the ancient ideal, whatever subsequent perversions in practice may be. The modern West has won much merit with the gods by abolishing the horrors of forced slavery. But its work is but half done, is but ill done if it has created and substituted, instead, the fevers of the acute problems of master and servant, capital and labor. It has to complete its good work by restoring slavery on a higher level, willing and loving slavery of each to all, according to capacity, to make of the Human Race one vast Human Family, composed of elder and younger brothers—as is the ancient ideal.¹

Mixed Castes and Problems of Minor Arts and Crafts

It has been said before that all human beings whatsoever, everywhere on earth, fall without a remainder into one or another of four main types. Manu's emphatic declaration is that there is no fifth. All which do not recognise caste-divisions formally are also transformations of these four types.²

भारतव्यदेशेन वेदार्थमुपदिष्टवान् ;

चकार संहिताः च अन्याः, व्यासः कृपणवत्सलः,

प्रवृत्तः सर्वभूतानां हिताय भगवान् सदा । *Bhāgavata*.

¹ One World, one World-Order, one World-Religion, is the cry now, among all the best and most thoughtful of all countries, after experience of the horrors of two World Wars. See the present writer's *World War and Its Only Cure—World Order and World Religion*.

² शनकैः तु क्रियालोपाद् इमाः क्षत्रिय-जातयः,

वृषलत्वं गताः लोके, ब्राह्मणऽदर्शनेन च—

पौंड्रकाश्च, उड्र-द्रविडाः, काम्बोजाः, यवनाः शकाः,

पारदाः, पल्लवाः, चीनाः, किराताः, दरदाः खशाः ।

मुखबाहूरुपज्ञ-जानां या लोके जातयो बहिः,

मृच्छेच्छ्वाचश्च शर्यवाचः सर्वे ते दस्यवः स्मृताः ।

‘Tribes of kshat̥triya-s, which wandered away from the homeland and lost touch with educators and science and culture, they became rude uncivilised barbarians, like Paundraka-s(?), Udra-s (inhabitants of Orissa, Kāmbojas (Cambodia), Yavanas (Ionians), Shaka-s (Scythians), Pārada-s (Parthians?), Pahlava-s (speakers of the Pahlavi tongue now spoken in Afghānistān, China-s (Chinese), Kirāṭa-s (various hill-tribes), Darāḍa-s (? Druids or Dards of Asia Minor), Khashas (? hill-

These main types deal respectively with the main problems of social and national life, in their most important aspects. But a number of sub-castes are mentioned in the current rescension of Manu, as arising from intermixture of the main types. While mixture is deprecated, it is recognised as a fact, and conditions of passing from these mixed sub-castes to pure main ones are laid down by Him. All minor arts and industries, as means of livelihood, are entrusted to the keeping of these mixed castes. And it is a study in psycho-physics by itself, to try and discover why a particular trade is assigned to a particular sub-caste, arising out of a particular alliance, entailing, in the progeny, special psychological traits and corresponding fitness for that particular occupation.

Certain arts, which are now highly esteemed, are not held in such honor by Manu. This is due largely to the fact that to the ancient view, the great art of all arts, the art of Yoga,¹ throws all others into the shade, and deserves to attract all the aspirations and all the energy available and to spare from life's daily duties. Also, labors and occupations that produced necessities of life for the nation were always placed before others that produced luxuries. The dignity of productive labour was a greater reality than it seems to be to-day. The brāhmaṇa who, in time of misfortune, could not maintain himself by teaching, was to take up cultivation of the soil rather than music or painting or sculpting, for a livelihood, even though he might know these arts well and be even able to give instruction in them. It has been stated repeatedly before that the brāhmaṇa was to know all and be able to teach all things, but was not to practise any other profession than that of 'teaching, mendicancy, and ritual sacrifice.' At the same time, fine arts were not slighted, but highly honored, when used, not for personal gain, but for the uplifting of others, in the spirit of religious ritual. No wealth or beauty of architecture, sculpture, painting, and other decoration was too great for the temple. No labor or study was too

tribes). They fell out of the class-caste organisation; some retained their old Arya-language (Sanskṛt; like Indo-Āryans); others took to the mlēchchha (barbarian) tongues of the people among whom they became merged; all these are known as dasyus.

¹ See *The Secret Doctrine*, ii. 319, lines 1-3, (Old edn.).

diligent to perfect *Vēda*-chant, and music, colors, fragrance of incense and flowers, which were to call gods to take visible shape, and to produce wide-reaching benefit for the people, health, timely rain and ample crops, cheerfulness, and high and holy thoughts and aspirations. No mechanical skill was too minute to perfect the king's means of offence and defence, of rapid conveyance by land and sea and air, for the benefit of his people. And it was the honored duty of the brāhmaṇa instructor to supervise and advise upon all such constructions. But when the skill, talent, genius were used for personal gain and for outstripping one's neighbor, then were they regarded as degraded; then superphysical was dragged down into physical; then the higher married and surrendered to the lower, and underwent degeneration. This was not wholly avoidable, however; and so, providing all possible clogs upon the downward course, Manu has perforce recognised these mixed castes as by-products of the Path of Pursuit, and handed over to them the arts as means of livelihood, in their lower form, and not the higher, in which indeed they provide what are necessities of the higher superphysical life. The place of fine arts in the scheme of instruction, for the purpose of soul-education and enhancement of the beauty and joy of the domestic life—has been briefly indicated before.

Such is an outline of the ancient division of vocations. All these vocations, in Manu's Theory of Life, belong to the household order, gr̥has̥tha-āshrama, which, as the support of all, is declared to be the highest.

As all breathing animals depend for life upon the air, even so do all men of all āshrama-s, stages of life, depend upon the householder. He is truly the eldest of all because he supports all with food, mental as well as physical. As streams and rivers all have finality in the ocean, so do all men of all stages have finality in the householder; out of it they arise, and into it they merge back again. Student, householder, forest-dweller, ascetic, all take their birth from the householder. Of all these, the householder ranks highest by all the ordinance of *Vēda* and *Smṛiti*, for he supporteth them all.¹

¹ यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः,

तथा गृहस्थं आश्रित्य, वर्तन्ते सर्वे आश्रमाः ।

यस्मात् त्रयः अन्यशास्त्रमिणः ज्ञानेन अन्नेन च अन्वहम्,

गृहस्थेन एव धार्यन्ते, तस्मात् ज्येष्ठशास्त्रमो गृही ।

There is no justification in Manu for large numbers of able-bodied and idle beggars, parasites upon workers, themselves doing nothing useful and expecting everything to be done for them. Strenuous life was enjoined upon all. Brāhmaṇa was to be content in matters physical; but in matters intellectual and spiritual, he was to be ever discontented, to be always wishing for more and more of such possessions, and was to study assiduously and ever expand his knowledge for the use of all. Kṣhātrīya, vaiśhya, śūdra, each was to do his respective duty with unflagging enterprise and labor. Every one was to pass through the household and take his share in the national labor, unless there were exceptional reasons. And every one was to enter the household, not for sense-pleasure but for progeny. There was an appropriate time for work of this world and also an appropriate time for retirement from it. Excess and exaggeration were avoided on all sides.

Vāna-prasṭha or Retired 'Forest-Dweller' and Unremunerated Public Worker

After life of the household comes 'forest-life', retirement to comparative quietude of suburban woods; which there would be always, in the vicinity of towns which had been laid out under the old plan; traces of which may yet be found along the beautiful west-coast of southern India.

Having spent the second quarter of life in the household, when he observes wrinkles and white hairs upon his person, and beholds the face of the child of his child, then let him retire to the forest. Having discharged his debts to Teachers, Ancestors, Gods, let him place the burden of the household upon the shoulders of his son and live in retirement, with mind impartially benevolent to all and freed from all touch

यथा नदी-नदाः सर्वे समुद्रे यांति संस्थितिम् ,
 तथा एव आश्रमिणः सर्वे गृहस्थे यांति संस्थितिम् ।
 ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा,
 एते गृहस्थ-प्रभवाः चत्वारः पृथक् आश्रमाः ।
 सर्वेषां अपि च एतेषां, वेद-स्मृति-विधानतः,
 गृहस्थः उच्यते श्रेष्ठः, स त्रीन् एतान् बिभर्ति हि ।

Manu, iii. 76-77 ; vi. 88, 89, 90

of competition. Let him meditate, in solitude, on the Mystery of the Self and ways of progress towards the Spirit. Only by solitary meditation and retirement within oneself may the Great Self be really understood; not in that mixed conversation with others which keeps the small self active, preventing thereby the dawn of the Great Self. When not thus meditating, let him ever engage himself in study, self-controlled, one-pointed. Let him befriend all creatures, think tenderly of all beings. Let him give ever and take never. Let him diligently perform the many sacrifices prescribed, each at its proper season.¹

Briefly, the key-note of this stage is sacrifice. When ritual sacrifices had palpable significance and value—as they may have again, in the life of a new race—the most important work that the retired householder could do naturally took this shape. In modern days the appropriate shape would be life of public work without worldly remuneration. In different times, places, circumstances, forms may be different, but the underlying principle must always be unselfish service. The alternative that is more suitable to modern conditions is even expressly mentioned by Manu :

Having given up all active work of maintaining the household, gradually working out past karma, ever purifying

१द्वितीयं आयुषः भागं कृतदारः गृहे वसेत् ।
 गृहस्थस्तु यदा पश्येद् बर्जा-पलितं आत्मनः,
 अपत्यस्य अपि च अपत्यं तदा ऽर्ण्यं समाश्रयेत् ।
 महर्षि-पितृ-देवानां गत्वाऽऽनृत्यं यथाविधि,
 पुत्रे सर्वं समासज्य, वसेत् माध्यस्थ्यं आश्रितः ।
 एकाकी चिंतयेत् नित्यं विविक्ते हितं आत्मनः ;
 एकाकी चिंतयानो हि परं श्रेयः ऽधिगच्छति ।
 स्वाध्याये नित्य-युक्तः स्याद् दान्तः मैत्रः समाहितः ;
 दाता नित्यं अनादाता सर्व-भूतऽनुकम्पकः ।
 वैतानिकं च जुहुयाद् अग्निहोत्रं यथाविधि,
 दर्शं अस्कंदयन् पर्वं पौर्णमासं च योगतः ।
 ऋक्षेष्टयाग्रयणं च एव चातुर्मास्यानि च ऽहरेत् ,
 उत्तरायणं च क्रमशः, दाक्षस्य अयनमेव च ।

• *Manu*, v. 169 ; vi. 2 ; iv. 257, 258 ; vi. 8, 9, 10.

mind and body increasingly, ever studying *Vēda*, let him dwell in the homestead itself, supported by his son.¹

We have seen that the forest-dweller was to form part of the Legislative Council. It was not Manu's will that any one in any stage of life should be careless of the common weal. Even in renunciant stages of life he was specially enjoined to place first the well-being of the world :

Even though brāhmaṇa have reached the stage of same-sightedness, when he seeth all with equal eye, and have attained to the peace beyond turmoils of this fleeting world, yet so long as he weareth any sheath of any plane, so long must he help suffering dwellers of that plane. If he neglect and fail to help the suffering, his virtue of spirit, knowledge, superphysical power, Brahma-force and illumination, gained and stored with so much self-negation, shall pass away from him, even as water leaketh out from a cracked vessel.²

The hands that hold occult powers and are strong with the strength of the Spirit, must be ever engaged in battling with the forces of evil that are always seeking a breach in the ranks of the Hierarchy whose persons form the guardian wall between them and the weak world they seek to overwhelm. The life of White Power is not all high joy only, but is also strenuous labor always, and intense sadness and sorrow at times.

In this stage of Vāna-prastha, by due performance of self-sacrifice, the embodied self takes his third birth, birth of Initiation into the High Mysteries of Yoga.

The first is (ethero-physical) birth from the mother-father. The second is the (astro-mental) birth (from the Teacher) at the binding on of the thread which marks the student. The third is (mental-buddhic) birth (from the Hierophant, the Yoga-Master) at sacrificial Initiation. Thus the Scripture sayeth. The twice-born, retired to forest, should strive after this and other Initiations men-

¹सन्त्यस्य सर्व-कर्माणि, कर्म-दोषान् अपानुदन्,
नियतो वेदं अभ्यस्य, पुत्रैश्चर्यं सुखं वसेत् । vi. 95.

²ब्राह्मणः समदृक् शान्तः दीनानां अनपेक्षकः,
ज्वते ब्रह्म तस्यापि, भिन्नभाण्डात् पयः यथा ।

tioned in *Upaniṣads*¹ for perfection of his Realisation of the Self.²

*San-nyāsa, the Last Stage, and Problems of
Spiritual Life*

Successful discharge of duties of the Vāna-prastha stage qualifies the individual for the final stage of San-nyāsa, renunciation of all worldly connexions, wherein are perfected and carried to their final finishing the virtues of forest-dweller, and problems of spiritual life are solved.

Having thus spent the third quarter of life in forest-retirement, let him wander forth, homeless, for the last quarter. Let him not wish for death, nor wish for life. Let him abide his time patiently as worker waiteth for master's command, ever ready to do whatever it be. Let him burn up evils of his body with regulations of breath and of vital currents; addictions of his mind by practice of abstraction; all sinful thoughts and passions by concentration; and, finally, the guṇas of the Not-Self, that cause the turmoil of the world, by meditation on the Self. Let him behold the subtlety of the Supreme Self by means of yoga-contemplation, and observe and understand its manifestations in organisms good and evil, high and low—which those may not understand who have not achieved the Higher Self. He alone escapes the bonds of karma who sees well the laws of its working, and thus knows how to clear off and close his count of sin and merit; he who sees not thus truly, he falls again and again into the toils of birth and rebirth. Let him study Brahma in all Its forms, everywhere, in things of nature, in intelligences and beings that rule those things, in himself, as taught in the crowning teachings of the

¹Thirty-two separate vidyās, e.g., are mentioned in *Uhhāṇḍogya* and *Bṛhad-Āraṇyaka*.

²मातुः अग्रे ऽधिजननं, द्वितीयं मौञ्जिवन्धने,
तृतीयं यज्ञदीक्षायां, द्विजस्य, श्रुतिचोदनात्।
एताश्च अन्याश्च सेवेत दीक्षाः विप्रः वने वसन्,
विविधाः औपनिषदीः, आत्म-संसिद्धये, श्रुतोः।

Manu, ii. 169 and vi. 29.

Scriptures. For verily, all 'this' that exists and is spoken of as 'This', is built of Thought, of Consciousness ; and none who knows not that Subjective Science, Science of Thought, of Consciousness, of Self, can perform any action successfully. In this way, the renunciant, casting off the chains of attachment that tie his soul to the things of sense, freed from all strife of rival pairs of extremes and contradictory opposites, gradually becomes established in the peace of Brahma. Knowing the Laws of Karma, by the power of yoga-contemplation and with the help and consent of the Lords of Karma and the White Lodge of R̥shis, let him come out of the ordinary routine of Yama's sway and transfer his sins against (and debts which he owes to) third parties, to his enemies who have harmed and sinned against him in the past and owe him debts ; and his meritorious deeds towards (and assets owed to him by) others, to his friends who have done him good and have assets to realise from him ; and thus winding up his account, let him approach Eternal Brahma.¹ Let him now gradually retire from and cast off the fickle and fleeting physical body—which had borrowed passing bloom and beauty and strength of youth and prime from the glories of the indwelling soul, but is now seen to be what it truly is, a crumbling hovel, rafted with bones, tied up with tendons, mortared with flesh, plastered with blood, hung with decaying skin, ill-smelling, full of faecal filth, shaking with every passing wind, haunted by ghosts of evil passions, claimed at law insistently by old age, sorrows, and disease. Or let him set forth for the north, the quarter of the earth that has never yet been really conquered, and ever go on straight before him, turning not to right or left, living but on air and water, till the body falls.² The renunciant saint and wanderer, who

¹ This is really nothing more recondite and mysterious than an ordinary business man deciding to give up his private business, and enter the public service of the Government of the country, handing over that business with all its debts and assets (to be set off against each other) to his heirs and assigns, and then entering that public service.

² Or he arrives, karma permitting, at the holy āshramas of the R̥shis whose principal seat is in the north of India, though branches of the White Lodge are scattered all over the earth. In *Purāṇas* and in Theosophical literature this place

thus followeth the Path, entereth eternal Brahma without fail.

is known as Shambhala; another, more or less close to it, is Kalāpa (as said in *Ista Unveiled* somewhere). The determined will to reach the Hierarchy, in the conditions mentioned, is sure to bear fruit either in this very life, or in a later. Even at the present day, earnest san-nyāsis do go off from Badārī-nāth into the heart of Himālaya, and, it would seem, some succeed in the quest, while others, not yet ready, leave the present body to take a more capable one later.

वनेषु तु विद्वद्य एव तृतीयं भागं आयुषः,
चतुर्थं आयुषः भागं, त्यक्त्वा संगान्, परिव्रजेत् ।
न अभिनन्देत मरणं, न अभिनन्देत जावितम् ;
कालं एव प्रतीक्षेत, निर्देशं भुक्तो यथा ।
प्राणायामैः देहेद् दोषान्, धारणाभिश्च किल्बिषान्,
प्रत्याहारण संसर्गान्, ध्यानेन अनीश्वरान् गुणान् ।
सूक्ष्मतां च अन्वेषेक्षेत योगेन परमात्मनः,
देहेषु च समुत्पत्तिं उत्तमेषु अधमेषु च ।
उच्चावचेषु भूतेषु, दुर्ज्ञेयां अकृतात्मभिः,
ध्यान-योगेन संपश्येद् गतिं अस्य अंतरात्मनः ।
सम्प्यदर्शन-सम्पन्नः कर्मभिः न निबद्धयते ;
दर्शनेन विहीनस्तु संसारं प्रतिपद्यते ।
अधियज्ञं ब्रह्म जपेद्, आग्निदैविकम् एव च,
आध्यात्मिकं च सततं, वेदान्ताभिहितं च यत् ।
ध्यानिकं सर्वं एव 'एतद्', यद् 'एतद्'-अभिगच्छितम् ;
न हि अनध्यात्मवित् कश्चित् क्रियाफलं उपश्नुते ।
अनेन विधिना सर्वोस्त्यक्त्वा संगोज्ञैः शनैः,
सर्वद्वन्द्व-विनिमुक्तो, ब्रह्मणि एव अवतिष्ठते ।
प्रियेषु स्वेषु सुकृतं, अप्रियेषु च दुष्कृतम्
विमुज्य, ध्यान-योगेन ब्रह्म अभ्येति सनातनम् ।
अस्थि-स्थूणं, स्नायु-युतं, मांस-शोणित-लेपनम्,
चर्मावनद्धं, दुर्गन्धि, पूर्णं मूत्र-पुरीषयोः ।
जरा-शोक-समाविष्टं, रोगजयतनं आतुरम्,
रजस्वलं अमृत्यं च, भूतावासं इमं त्यजेत् ।

Thus ended a well-ordered human life on the physical plane, under the Scheme of the Great Progenitor. It should be remembered, however, that while from the standpoint of the physical plane, the last two stages of life are as opposite of the first two, from the standpoint of superphysical planes, Renunciation (*sa-n-nyāsa*) is to forest-life (*vāna-prastha*) as household (*gārhaṣṭhya*) is to studentship (*brahma-charya*); in other words, that renunciation of work on the physical plane is assumption of work on higher planes, acquisition and wielding by means of single-minded 'one-pointed' practice of yoga of superphysical powers of a higher order, for service of the world. This is indicated by stories of functions of Rishis in *Purāṇas*, and brief hints, given in available *Upaniṣads*, of many stages, grades, initiations and yoga-disciplines that *sa-n-nyāsis* are expected to pass through.¹

It is also indicated by the three sub-divisions of the one Path of Renunciation, on one of which mystic devotion (*bhakti*) predominates; on another, superphysical activity (*karma*); and on the third, occult wisdom (*jñāna*)—predominates only, and never excludes the two others—according as the temperament of the individual *jīva*'s superphysical sheathing respectively shows forth more the *vaishya* type and the higher clinging and steadfastness and inertia (*tamas*); or the *kṣhātrīya* type and the higher restlessness and mobility (*rajas*); or the *brāhmaṇa* type and the higher inclination and suitability for cognitive purposes and harmony (*sattva*); while all three are summed up in (*up-āsana*), service, 'being near', 'being in attendance', (*upa*, near, *ā*, to sit), corresponding, on the higher level, to the *śūdra* in whom all the other three are potentially present. It is true that the practice of walking on one of these three minor paths

अपराजितां वा अस्थाय व्रजेद् दिशम् अजिह्वः,

आनिपातात् शरीरस्य, युक्तो, वारि-अनिल-शतः ।

अनेन क्रमयोगेन परिव्रजति यो द्विजः,

स विधूय इह पाप्मानं, ब्रह्म अभ्येति सनातनम् । *Manu*, vi. 31, 85.

¹ See *Turiy-āṭī-avadhūta*, *Parama-hamsa*, and *San-nyāsa Upaniṣads*, for descriptions of the stages, *kutichaka*, (or *kutī-chara*), *bahū-daka*, *hamsa*, *parama-hamsa*, *ḍig-ambara*, *go-mukha*, *turiy-āṭī-ṭa*, *avadhūta*, etc.

(*mārgas*) is recommended to be begun even during the household life, but this is done only on the general principle of preparation and of concomitance and concurrency of everything and all things; so that an individual, in the view of physical science, begins to die from the moment he is born, by the law of *necro-biōsis*, and, *per contra*, in the view of occult science, begins to live from the moment he dies. We have seen that the three debts begin to be paid during household life although they are partially incurred therein too.

SPIRIT OF HIGHER SOCIALISM IN MANU'S LAWS

With the last stage of human life on earth, ends our survey of Manu's Scheme as a whole. There remains, to sum up our study, a statement in modern terms of His view of the spirit in which life should be lived. From all that has gone before it is obvious that, according to Him, the spirit which should animate the social organisation is the spirit of the joint-family, broadest humanism, in modern days termed socialism, but socialism guided and administered by the wise, not by the mob. The four classes of men were called by Him 'the earlier born and later-born brothers', *agra-janmā* and *anu-janmā*. Cultivation of love and good-will to all, subordination of the personal to the social Self, avoidance of arrogance and invidiousness, balancing of rights by duties, are constantly insisted on. All grades have their functions, *i. e.*, division of labour is enjoined; but all live in an atmosphere of mutual love and trust and service. In the most 'official' relations, the human side is to be kept in mind. Each is to think more of his duties than of his rights. Conventions are outcome and expression of the spirit of brotherliness, rather than set arrangements of the modern theorist and advocate of a literal commonwealth, which are unworkable because artificial and unrooted in human nature.

Many most important affairs of life, which modern governments leave to chance and individual enterprise and inclinations, while some most influential modern thinkers advocate state-regulation of them—matters like education for vocations, dietary, marriages, morals, manners, charity, land-cultivation—were managed, under the Old Scheme, by means of a quiet social pressure, exercised by the

elders and the wise of the various castes, communities, guilds, etc., and exercised in the spirit of patriarchs of families, by means of approbation and praise on one hand and, on another, of withdrawal of sympathy and passing of censure, and finally of temporary excommunication; just the means, in short, which are employed by good and wise fathers and mothers in bringing up their children. In this fashion, the evils of over-official state-management on one hand and overmuch liberty and license on another were both avoided. Manu's Scheme is the nearest and only approach to a workable Socialism that has been tried in our race; and it succeeded for thousands of years. So much so is this the case that, indeed, all civilisations within the so-called historical period, of which modern historians have discovered any traces, have perforce conformed to it in general outline, however much differing in minor details; and where and when they have not so conformed, have not only failed to make improvement, but have suffered decay. What is advocated here is the application of His *Principles of Social Organisation*, for they are the only sure foundation of Different-Sexed Human Society; superstructures might safely vary in detail.

If, despite this, objection is lightly taken that Manu's ways may have been suited to a simpler state of human society, but are not, to the complexity of modern life, that His solutions are wholly inapplicable and unpractical to-day, that it is all very well to talk of the Joint Human Family, Types of Men, Elder and Younger Brothers, Universal Brotherhood, and Patriarchal Government by the Wise—but that modern conditions make it all impossible; what then can be the reply? Only this: 'Very well. Let us continue to treat poison with more poison, to wipe off mud with mud, hate with hate, egoism with egoism, and abide the result. Endless time is before us, and we can afford to make experiments, even with broken hearts and ruined lives as outcome. In the end we shall see that when an error has crept into a mathematical computation at the outset, no persistence and accuracy in later calculation will bring out a correct result; will indeed aggravate the error, make it worse and worse with every further step. Only setting right of the original error will avail.' Error here is principle of egoism, individualism, competition, run amuck.

Reformers begin in youth with the idea that they have found an original solution, a panacea for all evil, which will

change the face of the world ; they end in old age with satisfaction if they have cleared away a little rubbish. New civilisations arise and overthrow the old, but that which they overthrow are only the decayed, senile, diseased remnants of the old ; and they climb with effort to the glories of the prime of the predecessors. This is but the copy, on a large scale, of what we see on the small scale in the family ; the younger generation replaces, and yet only goes over again the life of, the older. The young West, the fifth sub-race of to-day, imagines that it has superseded ancient ignorance and superstition. What it has superseded, perhaps, is only its own recent medieval past, not the really old. It imagines it has discovered the Evolution of Matter ; in reality it has only forgotten the Involution of Spirit in Matter and its re-emancipation therefrom. It imagines it has discovered Nationalism ; in reality it has only forgotten Humanism, and the Universal Brotherhood of all beings. Forgetting the Whole Truth, it is making much ado over the Half-Truths it has found. But it will find the other halves before long. Indeed, modern thought now seems to be only blindly groping after the Scheme laid down by Manu, and may, let us hope, re-establish its broad outlines before it is too late. The re-establishment will come more easily if the elements of the Science of the Self, *Ādhyātmā-Vidyā*, Metaphysic and Psychology, of Theosophy, are recognised by governments, are made part of the curricula of schools and colleges, are instilled into the minds of students and the public by earnest-minded teachers, preachers, leaders, editors of papers and magazines, till they become part of the mental life of the nations. Endeavors to do this were begun by the Theosophical Society in every land, to lead the nations to drink at the pure fountains of Aryan Wisdom. "Tell them to look into their Manu," said a Master to H. P. Blavatsky. The result of the general sœad of right knowledge will be the general spread of right desire and then of right action. Co-operation will then grow from within, healthily and surely, instead of being vainly forced from without, by strikes, riots, rebellions and hideous world-wars. Knowledge of psycho-physics will expand ; astrology, as science of temperament and tattvic constituents of man and planet alike, will revive and will make really practical the sciences of ethnology, eugenics, anthropology in its broad and true sense, the 'ocean science of Spirit' (*Purusha-Sāmuḍrika*),

the dislocated, torn and tattered, pages of which have fallen into the hands mostly of charlatans to-day, and appear as Palmistry, Cheiromancy, Phrenology, Physiognomy etc. Then it will be possible to fix the right avocations of men in their childhood and to educate them accordingly. Private life will find its riches in pure and fine emotions rather than in material objects; in riches of the inner world which do not depend on competitive success. Public life will be rich in both, and devoted to service. Peaceful retirement will come from inner desire, not outer decay. The Immortal Self will triumph over death, for study and practice of Sacred Sciences and Scriptures will open up and extend man's vision into past and future lives.¹ Cessation of mutual slaughter and of misuse and waste of nature's gifts will induce Gods and R̥shis, who are custodians of those forces, to enable men to re-discover the secrets of 'the forty-nine fires', forty-nine winds',² the two sets of forty-nine each of occult forces known as 'Sons of Kṛshāshva' which were the hereditary birth-right of descendants of Rāma, as mentioned in *Rāmāyaṇa*, the powers of creating high and low temperatures and of multiplying

१ वेदाभ्यासेन सततं शौचेन तपसैव च,
अद्रोहेण च भूतानां, जतिं स्मरति पौर्विकी ;
पौर्विकीं संस्मरन् जतिं ब्रह्मैव अभ्यसते पुनः ;

ब्रह्मभ्यासेन च ज्ञत्वा अनन्तं सुखं अश्नुते । *Manu*, iv. 148, 149.

'By constant study of true sciences, and pure and ascetic life, he begins to understand the course of his evolution through births in the forms of the four kingdoms of nature, and becomes confirmed in non-hatred and harmlessness towards all those forms of life. And he pursues study of Sacred Scriptures with greater zest, and gaining higher and higher knowledge, physical and superphysical, attains to Supreme Happiness'. See also *Yoga-Sūtra*, iii, 18 : सत्कार-साक्षात्करणात् पूर्वजातिज्ञानं, 'By clear vision of the chain of cause-and-effect relations, he knows the births he has passed through'.

² See *The Secret Doctrine*, pages referred to in its Index (vol. vi, Adyar edn.) against 'Fires, forty-nine' and 'Winds, seven'.

the substance of any given kind of matter, as mentioned in the story of Nala and Damayanī in *Mahābhārata*, and many another marvel which discoveries and inventions of modern science are trying to rival, with terrible consequences in world-wars, because of wrong motive. Then will Manu's ideal be fully restored. And to help in such restoration is and should be the mission of genuine Theosophy to the modern world.

Glimpses given of the future, in *Purāṇas* and modern Theosophical literature, support belief in this restoration of Manu's ideal. The next type of civilisation (including sixth and seventh sub-races of the present Root-Race, at their best, before their decay, and earlier sub-races of the sixth Root-Race which will coincide in time with the former), will show a fuller and richer content of mental and physical wealth, possessed in the spirit of true communism, till the whole physical and psychical constitution of the race changes, in some hundreds of thousands of years.¹ Then the present pages of Manu may become inapplicable, except as to the basic Theory of Life, and a new Manu may write new pages according to the needs of that distant time.

¹ A little over four hundred thousand from now according to *Bhaviṣhya Purāṇa*, when Kali Yuga of the Fifth Root-Race will end and Satya of Sixth be in full swing.

CHAPTER XVIII

CONCLUSION

Within this well-proportioned and well-balanced scheme of our present Manu, Avaṭāras and Teachers, great and small, have arisen in the latter ages, who have laid greater stress on some one aspect of Dharma than on other factors of a just life. This has been largely due to the same reason as ordains that in any master-piece of Art all qualities may not equally be shown. No sculptor, however deft, can carve into one figure strength in action, grace, and the perfection of repose. No musician, however great his genius, can express simultaneously pathos, joyousness, and heroic prowess. No painter, however endowed, can limn on one canvas the glory of the raintime sunset, the terror of the tempest, and the serenity of the snow-clad peak. No one individual and no one race can show forth all the virtues in perfection, synchronously. Each develops and manifests pre-eminently, but one of the infinite glories of the Self. Succession belongs to time; Simultaneity is only in Eternity and Infinity. Therefore, human perfection must be accomplished by the evolution of various qualities in various Races and sub-races, and cannot be achieved in one alone.

Also, as said before, when any one aspect of human nature runs to excess and so breeds evil in any Race or sub-race, an opposite quality has to be exaggerated by the Guardians of Humanity to readjust and restore the disturbed balance by reaction.

Hence, the doctrines of Karma and Rebirth—explanatory of the past, consolatory in the present, mandatory for the future—when distorted into apathy and fatalism in India, dropped out of Christianity and Islām, and even the principle, as enunciated by them, of individual salvation by submission to the Divine Will, became a means to 'individualism' and an instrument of aggressive conversion, in order that effort

and egoism might be stimulated. Now that these are excessive, faith in Karma and Rebirth are being restored, in order to calm down the nerve-destroying fever of speed-lust, which seeks to exhaust the experiences of a whole cycle within a single life, regarded as the only available life, and invents moving platforms and piers to serve rushing trains and steamers that will not stop, and cuts down sentences to words and words to letters, to save men's valuable 'time which is money' for—they know not what.

In the separate sub-races of the fifth Root-Race the dominating feature has been growth of separative egoistic intelligence, with its natural accompaniment of competition, bringing it within measurable distance of Race-suicide, despite the warnings of its Manu. Now, satiated with this in its fifth sub-race, it is turning towards conscious co-operation. As the principle underlying competition is self-asserting, detail-seeking, concrete-minded, extreme-pointed and divisive Intelligence—*Manas*; so the principle underlying co-operation is altruistic, generalisation-seeking, abstract-minded, mean-pointed, reconciliation-making Reason—*Buddhi*. Lower body and mind grow by self-assertion, higher by self-surrender. The body of the adversary is conquered by strength, his soul by humility.

To impress these new characteristics on the *jīvas* who are to form the first nuclei of the new sub-race and Race, later Teachers have laid chief stress on Love and Self-Surrender. Buddha, with all His emphasis on Right Knowledge, became known as the Lord of Compassion by His life, and the very exaggeration of His teaching of non-individuality, in reason, (i.e., in rational analysis of 'individuality' or 'personality') works for the feeling of self-surrender and non-individualism, in ethics and practice. Christ, with His teaching of utter submission to the Divine Will, and by the devotion evoked by His life, led men in the same direction—to make their submission to The Good so much the more noble for the greater growth and strength of evil egoism developed and transcended. Muhammad took *Islām*—'Submission to God'—as the best description of His religion.

Just before the beginning of Kali-Yuga, black age of 'discord' and iron egoism, the Lord appeared as *Kṛṣṇa* to bind the hearts of men to Himself in many bonds; in order, even while ushering in the inevitable age of strife and discord,

to do this under the best possible conditions and the strongest safeguards for His beloved children. Nārada said to Yudhishthira :

Many are the jivas that have gone to His Abode of Peace, because they bound their minds to Him with bonds of even lust and hate and fear, as others did with those of love and uttermost devotion. The dairy-maids did so by love of His all-compelling, maddening, soul-intoxicating physical beauty. Kamsa did so by the stress of fear. Mighty Titan-kings and Shishupāla and Dantavakra gained their ends by rage and wrath and hate. Vṛshnis, by the bonds of blood-relationship. You, thrice-happy sons of Pāndu, by sweet friendship and affection. We, Rṣhis, by conditionless submission and devotion. Tie your minds to Him, ye sons of Manu !, tie your minds to Him, in any way you can, but tie your minds unto the Diamond-Soul. The wise call Kṛṣṇa, the 'Attractor,' because He draws the souls of all unto Himself.¹

Only by so fixing the soul on an Ideal, by inner and outer reiteration, japa, in thought, word, and deed, of that Ideal, may the centre of that higher individuality be developed and strengthened which is the vehicle of what is known as Personal Immortality. What Kṛṣṇa is in His deepest essence, Prahrāda explains to his child-companions and to us :

He is the One, the Highest, Sovereign Lord of all powers and forces. He is the Unperishing. He is the Inner Self of all. And He is also all that manifests. It takes no labor at all to propitiate Him and gain His favor. For He is verily the Self of all beings, and is everywhere, indefeasibly self-proven, the One Beloved of all souls, ever most near and dear. Therefore let us all cast off this Asura-mood of pride and selfishness, and cultivate love and sympathy for all beings—for thus alone can we please Him who is the

¹ कामात् द्वेषात् भयात् स्नेहात्, यथा भक्त्या, ईश्वरे मनः

आवेश्य, तद् अर्घं हित्वा, बहवः तद्वर्ति गताः ।

गोप्यः कामात्, भयात् कंसो, द्वेषात् वैद्यशदयो नृपाः,

सम्बन्धाद् वृष्णयः, स्नेहात् यूयं, भक्त्या वयं, विभो !

तस्मात् केनापि उपायेन मनः कृष्णे निवेशयेत् ।

(कृष्णमाहुर्बुधा एवं सर्वेषां चित्तकर्षणात् ।)

Bhāgavata, VII, 29-31.

Overlord of all the senses and of all sentient beings.¹

The holy word of Vêda says the same :

Worship ye the Universal Self as the One and Only Beloved. For the sake of the Self alone is all else dear.²

That 'our Lord the Sun', physical and Spiritual, visible God, embodiment and home of all gods and all nature-forces and all wonders, is the finest 'diamond-soul' to Whom human beings can tie their souls—for this see pp. 377-380 *supra*.

Many subsequent minor avatāras, saints, prophets, teachers, of East and West alike, have repeated the same. And all this teaching, from Kṛṣṇa onwards, may be regarded from the standpoint of our particular evolution—apart from its extrinsic and intrinsic value—as converging on the intention to lead the combative Fifth Race through its own Sixth sub-race to the new epoch when Love and Wisdom shall reign on earth in place of Hate and Cunning.

H. P. Blavatsky says :

The Americans are, in short, the germs of the sixth sub-race, and in some few hundred years more, will become decidedly the pioneers of that race which must succeed to the present European fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race, until, in consequence of cataclysms, the Sixth Root-Race will have appeared on the stage of our Round. It will silently come into existence ; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturæ*. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves

¹ एक एव परो द्यात्मा भगवान् ईश्वरो ऽव्ययः,

प्रत्यगात्म-स्वरूपेण, हृदयरूपेण च स्वयम् ।

न हि अच्युतं प्रीणयतो ब्रह्मायासो, ऽसुरात्मजाः ।

आत्मत्वात् सर्वभूतानां, सिद्धत्वाद् इह सर्वतः ।

तस्मात् सर्वेषु भूतेषु दयां कुरुत सौहृदम्,

आसुरं भावम् उन्मुच्य, यथा तुष्यति अधोक्षजः । *Ibid*, VII. vi. 21-24.

² आत्मानमेव प्रियम् उपासीत ; आत्मनस्तु कामाय सर्वं वै प्रियं भवति ।

Brhad Āraṇyaka Upaniṣat, I. iv. 8, and II. iv. 5.

in the majority. This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races. The cycles of matter will be succeeded by cycles of spirituality and a fully developed mind. On the law of parallel history and races, the majority of future mankind will be composed of glorious adepts. Thus will mankind, race after race, perform its appointed cycle-pilgrimage.¹

This sixth Root-Race will be the Race which will most manifest Buḍḍhi, the Sixth Principle, in this Kalpa, and it will apparently be double-sexed again like the second Root-Race, as is in accordance with the characteristic of Buḍḍhi, which is two-sided, and ever reconciles and combines into one the two halves of each whole truth. Therefore, details of daily life and laws, manners, and customs of that glorious Race, when fully evolved and living on its own continent, must be very different from those of the present time, although the ensouling selves will be largely the same as those of to-day. But whatever surface-differences there may be, basic Theory of Life and Vital Swing of Pursuit and Return will still hold away, and Self-realisation must ever be the one sole motive of infinitely manifested life.

Avatāras, Messiahs, Messengers, Prophets, Saintly Sages and Seers have come in the past and will come again in the future, whose grand figures loom and names of might echo through the haze of the ages. They have come, and will come, to close great epochs, grown effete, and open fresh and greater ones; and to call to birth new and finer civilisations out of the ashes of the older forms of that self-same Phoenix, the Human Race. Smaller Messiahs, Messengers, Prophets, Teachers, have performed and will perform similar functions for smaller cycles, sub-cycles, and phases of civilisation. But the inner-most Truth, the one burden of the teaching of all, the purpose of the civilisation founded or modified by each, indeed the purpose of all Races, Rounds, Chains and Systems of all times and all spaces, providing ever richer and richer foil and back-ground of more and more perfect organs of sensation and action, and more and more complex channels of ever more varied experiences of endless shades and grades of matter—the one purpose of all this ever has been and evermore shall be, to behold, by

¹*The Secret Doctrine*, Adyar edn., III, 442-444.

ever deeper Y o g a , ever more fully the Infinite Glory of the Eternal Self.

सर्वेषामपि चैतेषां आत्मज्ञानं परं स्मृतम् ;
तद् हि अप्रयं सर्वविद्यानां, प्राप्यते ह्यमृतं ततः ।
इज्या-ज्वार-दम-इहिसा-दान-स्वाध्याय-कर्मणाम्,
अयं तु परमो धर्मो यद् योगेन ज्ञातमदर्शनम् ।

Manu, xii. 85; *Yājñavalkya*, i. 8.

‘Of all knowledges, knowledge of the Universal Self is highest and foremost, for it bestoweth Immortality. Than ritualist sacrifice, than rigid conduct, than control of the senses, than non-violence and harmlessness, than liberal charity, than study of varied sorts—than all these dharmas is far greater the Dharma of Self-Realisation by means of Yoga.’

ॐ सर्वेस्तरु दुर्गाणि, सर्वो भद्राणि पश्यतु,
सर्वः सद्बुद्धिं आप्नोतु, सर्वः सर्वत्र नन्दतु । ॐ

‘May all cross safely beyond the difficult places in life, may all see good days, may all attain to right understanding, may all be happy everywhere.’

ॐ

शुभमस्तु सर्वजगताम्
सर्वो भद्राणि पश्यतु
लोकाः समस्ताः सुखिनो भवन्तु
ॐ

PEACE TO ALL BEINGS

APPENDIX I

Fundamental Psychological Principles of Worldwide Social Reconstruction and "A British-Indian Commonwealth" As a Beginning.

[Below is given the Quintessence of all the Main Ideas of all my books—about a dozen volumes—which expound one consistent scheme rooted in and branching out of one Main Idea as explained fully in the Preface *supra*.]

1. Every human being needs (a) Material Nourishment, and *also* (b) Spiritual Nourishment; *i. e.* (a) reasonable satisfaction of bodily wants, and *also* (b) that which will give him peace of mind, consolation in misfortune, inner strength against difficulties and perils, fortitude in suffering.
2. Adequate and equitable satisfaction of both these needs is possible only by means of Rational Organisation of Society.
3. Every human being is born and lives amidst other human beings, *i. e.*, in society of some sort, generally speaking; and is, therefore, an Individual as well as a Social.
4. Individual and Society are interdependent; Individual is for Society, and Society is for Individual, equally; in other words, as Man is for State, so State is for Man; or, Each is for All, and All are for Each, in equal degree.
5. Organization of Society will be rational only when it is based consciously and deliberately on the facts and laws of Human Nature, *i. e.*, Psychology and Physiology or Psychophysics.
6. Every human being is a compound of Egoistic *as well as* Altruistic, *i. e.*, Individualistic as well as Socialistic, appetites, cravings, urges, ambitions, needs. Every human being needs to take, as well as to give. Taking is necessary for Individual existence; giving is necessary for Social

existence. The Law of Struggle for Existence arises out of the Egoistic instinct; *the Law of Alliance for Existence*, out of the Altruistic. It is the Duty, identical with the Interest, of the wise person, (who has 'wakened' to Wisdom, to conscious knowledge of both terms of these 'Pairs of Opposites'), to endeavour his best to promote Altruism and enable it to prevail over and regulate and guide Egoism, within that person's own self, within each Individual whom he can reach and influence, and within Society generally.

Note: The whole of Nature—(some persons like to think of it as the Nature of the Universal Spirit, Universal Self. Subject, Knower, Thinker, Principle of all Life and Consciousness, the Ideator of Matter; while others like to think of it as the Nature of Matter. Object, Known, 'Thought-of, the Creator of Life and Mind; the Nature of the Ultimate Mystery' will probably be acceptable to both)—the whole of this Nature, this Universe, this World-Process, (of Ebb-and-Flow, In-breathing and Out-breathing, Evolution-Involution. Exfoliation-Infoliation, Rotation-Revolution, Cycling-Spiraling. Repetition-amidst-Variation, Unity-in-Multiplicity, Similarity-in-Diversity), is, everywhere, in all its aspects and departments made up of Opposites; and works by the Law of Duality, Polarity, Opposition-and-Re-Composition, Action-and-Re-Action, Pleasure-and-Pain, Joy-and-Sorrow, Good-and-Evil, Right-and-Wrong, Altruism-and-Egoism—each term of each of these being equally unabolishable. In Slumber-periods, of individuals as well as cosmic systems, both terms are equally dormant, simultaneously. In Waking-states, in any given place-and-time, one of the two terms prevails, more or less over the other].

7. The main physical (physiological) Egoistic appetites and urges are those of (a) Hunger and Thirst, (b) Acquisitiveness and Exclusive Possession, (c) Sex and Espousal or Mating (d) Health and Rest.

8. Main psychical (psychological) Egoistic cravings and ambitions are for (a) Honor, (b) Wealth, (c) Power (d) Recreation.

9. Main physical Altruistic (a, b, c, d,) desires and urges are to *satisfy* the egoistic (a, b, c, d) needs of *others*.

10. Main psychical Altruistic (a, b, c, d) impulses and instincts are to *give* their egoistic (a, b, c, d,) requirement

to others; i. e., the impulse of (a) Appreciation and Admiration, (b) Generosity and Benefaction, ('Charity' has now acquired bad associations), (c) Willing Obedience and sub-ordinate Col-laboration, (d) Festivity and Companionate Enjoyment.

[*Note: Why* the human being is constituted as above described—this question, and other similar *Why-s*, have been attempted to be explained by the present writer in various books based on ancient Indian writings. If the reader cares to pursue the quest, he may look into *The Science of the Self*, ch. vi, particularly, for a brief account.]

11. The two sets of opposite instincts are inseparable and always in interplay; though one instinct is predominant, above the surface, at any one time; and others are sub-dominant, sub-dominated, working under the surface. Also, all other aspects, features, facts, of Human Nature, as indeed of all Nature, are similarly ever intermingled; and distinction, differentiation, designation, for practical purposes, is only by main or predominant feature.

12. Altruistic instincts of most human beings, so far in human history, have been exercised primarily and principally within the limits of each family. But they have, secondarily, found play in larger circles also; and in the case of many persons of fine temperament, advanced intelligence, noble character, have been exercised in such larger circles, primarily too, generation after generation; otherwise, larger and larger integrations up to huge State-Societies, and all sorts of great far-reaching helpful public institutions, such as we see, could not have been.

13. The time has come for a *systematic* cultivation, exercise, and social direction of Altruistic impulses; and for a *yet larger Integration* of Humanity; because, while Science and Commerce have never recognised boundaries, today, aeroplane and radio have abolished Political Frontiers, also; and the only barriers that remain are those that are set up by lack of needed wide-ranging sufficient historical knowledge, by inadequate and wrong education, and blinded minds and hardened hearts.

14. Such systematic Altruism and larger Integration, (World Federation, World Commonwealth), of Mankind are possible only if *each* nation or people is *Organised for Peace* by a Rational Organization which will *balance, regulate, and*

duly satisfy both the opposite sets of instincts; and will not endeavour, or permit any one to endeavour, futilely and harmfully, (1) to abolish on the one hand, or on the other, (2) to exaggerate and develop beyond bounds, any of them.

15. All nations or peoples that have been thus organised for peace internally, can easily become federated, in an International Organisation for Peace, by Co-ordination of the corresponding factors in their several organizations, (to be mentioned presently).

[*Note*: The spirit of nationalism, racialism, religionism, 'My race, my religion, my nation, my country, right or wrong', is disastrous. But races, nations, religions, are a fact. To abolish that fact is not only not possible; it is also not desirable; any more that it is possible or desirable to abolish separate individuals; and for similar reasons. But just as Individualism ought to be curbed, regulated, guided, balanced, by Socialism; Egoism by Altruism; so ought Nationalism to be regulated and guided by Internationalism, *i. e.*, Humanism. At the present time, a common language and common habitat ordinarily mark off a people or nation; but, in many cases, a common government has come to do so, covering many languages, though not many Nature-separated countries. 'People' is a better and more useful word than 'Nation'. The word 'Nation' is derived from L. *natus*, to be born, like 'cognate', 'agnate', which seem allied to the Skt. word *jñātī*, which, in turn, seems to be connected, on one hand, with the root *jñā*, to know, and, on the other, with *jan*, to be born. 'Nation' should, therefore primarily mean 'a group of persons born of the same ancestor and ancestress'; hence, a collection of clans, Skt. *kula-s*, makes a *gens*, *jāti*, *zāt*, *qabila*, or tribe; and a collection of these a 'nation', *mahā-jāti*, *qaum*. Dictionaries say that 'nation' means 'a body of people born of the same stock; people inhabiting the same country, or under the same government; a race; a great number'. 'People' is explained as 'persons generally; the men, women, and children of a country or a nation; the populace, the mass, as distinguished from the rulers; race; tribe; inhabitants'. 'People', also 'nation', are now loosely used for the inhabitants of a country, or the subjects of a state, even though of different 'races' and religions, and speaking different languages, like the British, Swiss, Indian, Russian, Canadian, etc. 'people' or 'nation'].

16. To promote the spirit of Humanism and Internationalism, every person should constantly bear in mind the plain fact that the name of any race, or nation, or religion, is *not stamped by Nature* on any human face, but the fact of 'human' is; and that any one can change religion at will; and also nationality by legal processes of naturalisation; while the most eminent scientists are agreed that *there is no unmixed race* today of today: *vide* Julian Huxley's *We Europeans*.

The human being, as such, is superior to all particular religions, nations, and races; because the human being as such, (a) is judge between and over all religions, can decide which to take up and which to put aside; (b) can change from one nation into another; (c) can marry into any race.

17. Organization of a People for Peace is possible only if every Right is tied inseparably to a corresponding Duty; and if such pairs of Rights-and-Duties are equitably and suitably partitioned between Different Types of human beings; so that each work finds suitable worker and each worker finds suitable work.

18. There are four main Human Types, psychophysically; men and women (a) of Knowledge, fit for (a) Learned Professions; (b) of Action, for (b) Executive Professions; (c) of Acquisitive Desire, for (c) Commercial Professions; (d) of Undifferentiated, little-developed, Capacity, for (d) Industrial or Workmen's professions, requiring unskilled or little-skilled labour. These types are marked off from one another, by *only predominance* of one quality, and sub-dominance of others. All possible types, professions, occupations, are broadly classifiable under these four main ones, by prominent characteristic. Children are frequently born, of types different from their parents. The Law of Spontaneous Variation or Mutation (arising out of the Principle, in Nature, of Multiplicity, Intermittence, Variety, Diversity), is perpetually at work side by side with the Law of Heredity (arising out of the Principle of Unity, Continuity, Uniformity, Similarity); now the one prevails, now the other.

19. Main needs and functions of Individual as such, are, to (a) Learn, (b) Protect oneself, (c) Feed, Earn, Marry, Enjoy oneself, (d) Help oneself in other ways; (a, b, c, d) subserving (c). All other egoistic needs and functions are broadly classifiable under these.

20. Main functions and duties of Society (State, Government) are same as those of the Social, as such, *i. e.* of every older generation towards its younger generation, *viz.*, (a) to Educate, (b) Protect, (c) Nourish, engage in bread-winning Occupation, help to Marry, Gladden, (d) Help in every other way needed. All other altruistic functions are subsidiary to these main ones; Teach, Guard, Feed, Serve.

21. Rational, psycho-physically scientific, Organisation of Society, therefore, consists of four interdependent organisations, (a) Educational, (b) Protectional (Administrative, Executive, Political, Defensive-Military, Judicial-Arbitrational, Medical, etc.), (c) Economical, (d) Industrial.

22. By means of these co-ordinate, interdependent, mutually-helping Organizations, (a) every person's special Vocational Aptitude, Temperament, Character, Chief Ambition and Appetite, and general Capacity, should be ascertained, and each person should be trained and disciplined accordingly, *i. e.*, be given suitable General Cultural as well as Special Occupational Education, (b) made capable of Self-Defence and Community-Defence, (c) provided with Suitable Employment and Remuneration, and (d) supplied with such other Help as necessary.

So only can be realised, up to the highest reach possible for Humanity, the ideal that 'Society should get from each Individual according to his or her best general and special abilities, and give to each according to that person's general and special (justifiable) needs'. So only can 'Rational Scientific Organisation for Peace' be achieved; 'Society-(State-)-Authority reconciled with Individual Liberty'; 'free development of all by free development of each, made feasible; 'observance of elementary fundamental rules of Social life made a habit' for and within each Individual. So only would 'Law' come to each from within, by impulsion, rather than from without, by compulsion. Though the State, in the sense of an ultimate residual deciding and compelling Authority (inhering in Society), could never wholly 'wither away', except when Society withers away and disappears; still its compelling function would be reduced to a minimum; because the higher, altruistic, inspiration of Self-government (by the all Society, be present within the mind of each Individual.

23. (a) A sufficient minimum of Necessaries of Life

(suitable food, clothes, housing, utensils, tools and means of work, rest and recreation), should be assured to every one who is not a deliberate and wilful shirker or malingerer; (b) additional Comforts should be provided for every one who attains a given average in the performance of his functional-vocational duties; (c) special Luxuries, (Honor, Power, Wealth, Recreation), should be earnable by special excellence in work of more than average usefulness and value to Society. (a) Special Honor should be given to the meritorious Educationist, Author, Speaker, Scientist, Poet, Artist; (b) special Power of Authority, to the meritorious Administrator, Officer, Soldier, Protector; (c) special Wealth (principally artistic possessions) should be permitted to the meritorious Merchant, Trader, Person of Business, if the person uses his gains largely in the spirit of public trustee, and wins merit by public benefactions; (d) special Holidays, and Amusements and means thereof, and Badges of Distinction, should be provided for the meritorious Workman.

24. Money should be principally kept to its original purpose, facilitating exchange of goods; and if allowed to be used as 'capital' *i. e.*, as itself a commodity saleable for profit in the shape of interest, then that interest should be strictly limited and regulated.

25. A specific and distinct means of livelihood, or remuneration, should be assigned (by the State through the Fourfold Organisation) to each type of person and the corresponding functional-vocational work or employment. No one should be allowed to earn livelihood or money by more than one kind of employment, *i. e.*, by any other than his or her occupational work. Pursuit of other kinds of work as hobbies only, not for gain, may be allowed. A person may change from one kind of earning work to another, if he is found, after experience, to be better fitted for the latter.

26. Means of production, land, mines, forests, and other natural sources of raw materials and wealth, should be owned by the State-Societies. In the proper exploitation of them, however, scope should be given to private enterprise and individual initiative, as far as possible; but with due restriction and regulation, in order to prevent wasteful competition and excessive profit; so that Egoistic as well as Altruistic Incentives may have reasonable play;

and evils of super-bureaucracy may be avoided also. In other words, "that government is best which *governs least*", but *educates*, guides, encourages, enables the people *most*, to do all things for themselves, and be self-dependent in all respects as much as possible.

27. For effective working of the Organisation for Peace, of each people inhabiting a definite territory, it is necessary that a twofold balance should be maintained (by the State, through educational-medical and other organisations); (a) balance between the population, on the one hand, and, on the other, the total of all sorts of industries and employments, having their base in the country inhabited, which have to support that population; and (b) balance between the industries which produce Necessaries (principally food, and in the next degree, clothes etc.) as far as possible, on one hand, and, on the other, all other industries and occupations. In other words, each nation or country should be, as far as possible, (there may have to be exceptions), self-dependent, self-sufficient, in respect of the most indispensable Necessaries, and should freely exchange its superfluities, *i. e.*, exchangeable Comforts and Luxuries, with others. Motive for aggression, if and when any, will be due only to sheer perversity and viciousness.

28. There should be an elected Central Legislature, for each nation or people, which would enact only a Minimum of absolutely indispensable Laws, and would Co-ordinate the work of the Four Interlinked Organisations, and act as Chief Arbitrator in all cases of dispute which cannot be settled otherwise. Persons elected to it should be of mature experience, wide knowledge, disinterested philanthropy, widely honored and trusted by the people because of their lives of proven worth. Arithmetical devices, like those of proportional representation, single transferable vote, reserved seats for special interests, and votes secured by or for candidates of unknown ethical quality, by means of whirlwind campaigns of electioneering tricks and clap-trap, cannot and do not cure ethico-psychical diseases, of egoistic selfishnesses and defective character; and presence of serious ethical defects in legislators is fatal to the wisdom and beneficence of the laws enacted. The legislator must be above all prejudices of race, creed, caste, colour, or sex.

In other words: only Good and Wise Laws can promote

General Welfare ; only Good and Wise Legislators can make Good and Wise Laws ; therefore only such persons as have been proven Good and Wise by their lives should be elected to the Legislature. Goodness means predominant altruism ; Wisdom means philanthropy *plus* knowledge, especially of human nature in all its aspects, of its requirements, and of the best ways of satisfying them righteously.

29. Working of the best system will be ruined if it is carried on in the Wrong Spirit. For effective working of the whole Organisation and of the Legislature, it is necessary that a sufficient number of persons of Right Quality, Right Spirit, should be always available in a nation. For this purpose, it is desirable that each individual life should be divided, in all cases in which it may be possible, into four stages, of (a) Student, (b) bread-winning Family-Man, (c) honorary Public Worker, who has retired from bread-winning, with assurance of a competence, (d) the Tired and Retired, Reposing, Renunciant well-Wisher of all and Contemplator of Mysteries.

30. Spiritual Nourishment is at least as indispensable for the human being as Material Nourishment ; sometimes more so. The former sustains mind, heart, soul (as some persons like to call it), when the latter fails, as in great misfortunes, agonising illness, and the presence of death.

Essential Religion, Common Core of all current great religions, must be distinguished from Non-Essentials, which vary more or less with every particular religion ; and it must also be contra-distinguished strongly from Priestcraft.

Belief (a) that there is a Supreme Power which is the very Principle of all Life and Consciousness, which is All-Pervading, All-Knowing ; (b) that there is a life beyond this life ; (c) that that Supreme Power is the guarantee of the Law of Action and Reaction, and in the ethical aspect, of the law that good and evil actions shall meet with their just deserts, somewhere, somewhere, somehow ; (d) that the mind or soul can draw strength from it by prayer, as lungs draw air from the atmosphere ; (e) that all human beings are off-spring of that Power, are somehow in touch with each other, that joys and sorrows of each somehow affect all, and that every one should therefore do unto others as he or she would be done by ; (f) that mutual harming, untruthfulness, dishonesty

in mutual dealings and in acquiring of possessions, and all physical and mental uncleanness, should be avoided ; (g) that parents and elders should be honored, spouse and friends and equals loved and treated with affection, children and youngers cherished tenderly, and (h) that it is good for the mind or soul to bathe itself in reverential thought of that Supreme Power, once or twice at least every day, specially, even as it is good for the body to bathe in clean and cleansing water daily ; (i) and that we return and remerge into that Supreme Power and Mystery from which we have off-sprung ;—such belief and corresponding practice constitute what may be regarded as staple Spiritual Food, the Essentials Common to all Religions.

Such Spiritual Nourishment or Religion, acting on Egoistic and Altruistic Instincts, has given rise to the Social Institutions of (a) Law, (b) Separate Possession (or Property), (c) Family and (d) Austere Retirement ; has invested them with the hue of Sacredness ; and continues, amidst greatest desolations, such as those of the World Wars, to bring consolation and hope for the future.

As tastes vary in respect of Material Nourishment, so do they in respect of Spiritual Nourishment. Yet there are certain staples. Whatever form of staple is the favourite of, and gives strength and health to, any one, in (a) body and (b) mind, that is that person's best (a) Physical and (b) Spiritual Food. If a person finds it necessary to believe in and dwell upon a particular name or form of God, and Mediator, and Book, and cannot find peace of mind otherwise, that person should by all means dwell on them ; that is that person's best spiritual food ; but none should quarrel with another for giving his or her faith to another name or form. If another has 'no use for God' but finds strength in 'one's own Self, one's own will-power,' that is that person's best spiritual food ; indeed, to rely upon 'Self' is much the same as to rely upon 'the God Within'. If a third person does not care for personal immortality, feels that 'person-ality' is varying continually, that his 'person-ality' includes all sorts of 'person-alities', moods, modes, so that he does not know which, if any, he would like to be fixed and immortalised, and is content with the immortality of the race, which embodies and expresses innumerable sorts of person-alities, that is the best form of spiritual nourishment for that person ;

indeed, it comes close to the Buddhistic, Védāntic, Sūfic, Gnostic-Mystic Identification of individual self with Universal Self.

Religions are for the human being ; human being is not for any particular religion. The human being can decide what to believe, what not to believe ; what is true, what is not true ; which particular religion is best, and which is not good, for him or her. That which enables him or her to decide thus, to accept or reject any or all, is the Ultimate Mystery, within and without, call it Matter, or Mind or life, or Spirit, or Self, or what else you will, which is the very quintessence of Essential Religion.

[*Note* : A well balanced account of the parts that have been played by (a) Essential Religion in the uniting and the uplifting of mankind, and by (b) priest-craft, in the disuniting and degradation of it, is to be found in H. G. Wells' *Outline of History*, (edn. of 1937). Detailed considerations, as to *why* the New World Order must be inspired by World Religion, in order to hold together and work at all, have been set forth in the present writer's *World War and Its only Cure—World Order and World Religion* ; further explication of the 30 sections of the Statement above, will be found in its chs. xiii and xiv particularly ; and nature and constituents of World Religion have been expounded in *Essential Unity of All Religions*, in the shape of 1400 extracts of parallel passages, (original texts with English translations), from all Scriptures of all current great religions ; also, Samskr̥t and Arabic-Persian equivalents, for more important technical words used in the 30 paragraphs above, have been given at pp. 567-570 of the book, 3rd edition.

Such is an outline of Basic Psycho-physical Principles and Ideas which members of all bodies with philanthropic objects should endeavour to spread broadcast, to make a beginning, in the right direction, *now*, of vitally urgent work, which, to the torture of Mankind, is being postponed endlessly by those in power. When these principles are firmly grasped, difficulties, (to which Mr. Wells and others refer frequently, and which naturally oppress their minds), of detailed application and administrative machinery will be solved readily, one after another ; even as, when the principle that 'power' was derivable from steam, oil, electricity, was once fully grasped, all sorts of machinery for using that 'power' were developed

by leaps and bounds.

These principles and ideas *do not go* directly and *wholly against any* of the Three powerful Ideologies Socialism-Communism, Fascism-Nazism, Imperialism-Militarism, which are at war with one another today; rather, they have several points in common with each and all of those; but they seek to tone down sharp extremisms of each, and supply lack of psycho-physical principles in all; which principles only can make them scientific and rational, and thereby reconcile them all, to lasting good of all Humanity.

Let members of philanthropic bodies and associations and other groups of 'practical mystics' and 'realist idealists' take up these few, simple, easily grasped ideas, and concentrate on them and preach and teach them, might and main, in all possible ways now available, of press, platform, and radio; and do this with a sense of *mission*, in the *missionary spirit*; and they will surely draw down Divine Luminous Apostolic Fire into their work and will positively help forward Reconciliation of all Creeds, all Ideologies, all Governments, all Peoples.

A 'British-Indian Commonwealth'

(The following has been thrown out of date by the tremendous rush of events since it was first written. It is retained—here none-the-less because the ideas have permanent value].

There is another suggestion, closely connected with the above, which also should be placed before the general public. Dr. Annie Besant pleaded hard for establishment of an Indo-British Commonwealth, during the last twenty years of her life. Peace and sincere friendship between British and India would be beginning of World Peace. From 1935 to 1938, in every session of the Indian Central Legislative Assembly, this writer pleaded for a 'British-Indian Commonwealth'. In December 1940, he put forward, in the Indian daily press, a plea for such a Commonwealth, with arguments based on current events. He did the same again in *World War and Its Only Cure—World Order and World Religion*, (pub. Dec. 1941), and again in Indian dailies, in June-July, 1942, with arguments brought up to date.

In April-May, 1942, Mahatma Gandhi began to "appeal to the British Government to *withdraw* altogether from India,

and leave India to her fate, whatever it might be, civil war, anarchy, invasion by another aggressive foreign Power, or anything else."

This writer placed before him, repeatedly, from May, 1942, onwards, but in vain, as a far better alternative, the same suggestion, *viz.*, that he should press for an Indo-British Commonwealth, subject to certain conditions. "Appeal to *withdraw*" sounds negative, *separatist*, hostile, destructive; it goes against Human Brotherhood; Indo-British Commonwealth' is positive, constructive, *unitive*, obviously friendly and brotherly, and avoids all the evil, and secures all the good, of withdrawal. A wrong slogan prejudices the most righteous cause. There is much in a 'name', in the 'right formula'. The demand, 'Quit India' 'Withdraw'. 'Independence', 'Complete Independence', repelled many important sections even within India, and surely repelled many more pro-Indian sympathisers in Britain and U.S.A. Whereas, if even Satyāgraha had been started on refusal of demand for 'Indo-British Commonwealth', probably rulers of Britain themselves, and certainly a very large majority of even the anti-Indian section of the British People, would have been ashamed of repression, and seriously, all political parties of India—excepting perhaps one or two utterly short-sighted and intransigent ones—would have joined in Satyāgraha in various degrees; and the hands of pro-Indian sections of the British People and Parliament would have been strengthened immensely. However, Providence decided otherwise. Consequential horrors have followed immediately.

FOLLOWING SUGGESTION WAS MADE BY THIS WRITER IN DAILIES.

There should be a Proclamation by the British Government (a) that the name 'British Empire' is henceforth replaced by the name 'British-Indian Commonwealth'; and (b) that India is given now, at once, Self-government or Swarāj, (such as that of the Dominions under the Statute of Westminster, with right to secede); subject to the following conditions, *viz.*, that the Indian People should call together their Constituent Assembly and draw up their Constitution; that the Executive Administration of India would be carried on as at present, *i. e.*, under the existing Government of India Act, but with the most liberal possible interpretation of it, in the direction of Indianising the Central Government and

making it genuinely national and responsible), until the new Constitution is formulated and agreed upon by that Constituent Assembly; and that as soon as this is done, the Executive Administration would be changed to one in accordance with that new Constitution.

Such a proclamation would have satisfied all requirements of all concerned, humanly speaking. It would (a) have satisfied Public Opinion in British and U. S. A., important sections of which were distinctly adverse to the British imperialist holding down of India; (b) allayed universal criticism, in all countries, that the British Government talked of fighting for freedom of the world, while itself depriving of freedom a whole fifth of the world's population; (c) morally disarmed Germany, Italy, Japan; cut away ground from under their jealousy of, and indignation against, Britain; brought about change in their spirit; and sterilised and stopped their daily radio-propaganda—"India for the Indians"; (in a speech, at Munich, on 9-11-1939, Hitler said, "If Britain started granting her own empire full liberty, by restoring the freedom of India, we should have bowed before her"); (d) have met demands of all political and communal parties of India, also requirements of the British Government, as thus; (e) replaced unreliable and distrusted 'promises' by definite active proof of good and sincere intention on the part of the British Government and indeed, would, in the eyes of the whole world, have amounted to actual giving of substance of Independence as well as form of it, viz, Self-government or Swa-rāj, to India; (f) ensured previous agreement between Hindus and Muslims and safe-guarding of each against the other; which previous agreement was demanded, as pre-requisite for a new Constitution, by Hindu Maha Sabha and Muslim League, as well as by British Government; (g) given to the Indian People a real and just opportunity of rationally settling all their internal differences amongst themselves, of helping themselves to Peace and Prosperity, and also of promoting the cause of Peace and Prosperity among all other peoples of the earth; (h) followed line of least resistance and made easy what would have amounted, for Mahatma Gandhi, to "withdrawal" of the British Government (not of all non-official British persons) from India, while completely safe-guarding self-respect of the British Government and British People by making the Proclamation their own voluntary act; (i) ensured for Britain

great fame for a just, generous, and self-denying action, though belated, even as they acquired high moral status by freeing the Negro slaves in their colonies in 1833, and compensating planters with cash; (j) avoided risk of anarchy, civil war, irresistible aggression by another foreign power, (which risk Gandhi-ji was willing to undergo, if only his wish that "British Government should withdraw from India," was carried out—a wish which was impossible to carry out, as thus wrongly put)¹; obviated all sudden disturbance and upsettal of the current executive administration; prepared for and worked towards a great change gradually and peacefully; (k) while giving them fullest opportunity of performing it, the British Government would, by such Proclamation, have implicitly laid upon leaders of all parties, communal and non-communal, Hindus, Muslims, Christians etc., Congress, Liberals etc., the Duty of ceasing to fight over catchwords, putting their heads together sympathetically and rationally devising a Constitution embodying a Social Structure which would promote just rights and interests of every one, irrespective of creed, caste, colour, race, or sex, (as it would have promoted, if it was at all in conformity with the principles of the desired New World Order), on pain of themselves keeping their country and people in perpetual serfdom, and earning the scorn of all other peoples; (l) would have made secession impossible; by conceding right to secede, it would have made permanent strong bonds of friendliness and co-operation between Britain and India; and it would have induced other countries, by force of good example, to join in the Commonwealth, and expand it into a World Commonwealth before very long.

This was the only way, reasonable, righteous, moral, just and generous, and, at the same time, eminently practical and practicable, to prevent serious trouble in India, to pacify the Indian people, and pacify all other peoples of the world. But it was not to be. Almighty Fate decided otherwise.

¹ But the British Government has wrought the miracle during India-State-Secretary-ship of honest Pethick-Lawrence, at midnight between 15-16th August, 1947, with disastrous consequence, as described before, see pp. 1002-1008 *supra*. And the Constitution *has had* to be framed by a Constituent Assembly, and has been published for public criticism only the other day, (April, 1948); all *too late*.

APPENDIX II.

NOTE

In some public statements made by me in October and November, 1922, and again in my Presidential address at the Gaya Congress, on 26th December, 1922, I drew the attention of the public to the need for stating fundamental principles and formulating broad outlines of a Scheme of Self-government which should form the basis of Indian Swarāj.

Subsequently, the new Party (known as the Congress-Khilāfat-Swarāj Party) which has been formed within the Congress, in consequence of division of opinion over the question of contesting elections for official Councils, desired me to outline such a scheme, in conjunction with other friends, who also had been pressing the matter on the attention of the Indian People for some time past, and were co-opted for the Drafting Committee.

The Outline now placed before the public is the result. It was laid before a meeting of leading members of the new party, at Bombay, on 29th January, 1923. There was no time to discuss it properly. Many of the members present (from almost all the larger Congress Provinces) expressed a general approval; others reserved opinion. But it was unanimously agreed that the draft should be placed before the Indian People, through the Press, and suggestions and criticisms invited.

It was also unanimously agreed that the Outline represents the Ideal which should be kept in view, as one to be gradually worked up to, and that a certain number of intermediate and progressive steps have to intervene, but which must all definitely, unmistakeably, steadily and progressively help to change the present régime so as to realise that ideal at no distant date.

BOMBAY,
30-1-1923 A. C. }

CHITTA-RANJAN DĀS.

ANCIENT BOUNDARIES OF BHĀRATA, i. e., INDIA ACCORDING TO PURĀṆAS

JANA-PADAŚ OR PRĀNTAŚ OF INDIA

(on *linguistic basis*)

- Northern :** Āryāvarta (Agra and Oudh, 'Ayodhyā'), between Himālaya and Vindhya mountains; Brahm-āvarta, between Gangā and Yamunā (Do-āb, 'two waters'); Pancha-nada ('five rivers, Punjab); Kāshmīra; Mātṣya (Chōḍī etc.); Mithila (in Behar); Nēpāl-Sikkim-Bhūtān; Maru-dhanva (Sand-desert, Rājputānā); Sindhu-Sauvīra (lands on both sides of the river Sindhu, whence Hindhu, Hind, India); Saurāshtra (Surat, Gujerat, Kathiāwar, Cutch, Bhuj etc.).
- Eastern :** Prāg-Jyotiṣha, 'Light from East', *Ex Oriente Lux*, (Assam); Tri-kalinga, i. e. Anga, (Behar, old) Champ-āraṇya (Champāran) with capital in Champā, Vanga (Bengal), Kalinga (Andhra), Udra (Orissa).
Madhya-dēśha, Dandaka-s (Central Provinces, Bundēl-khanda etc.).
- South India :** Mahā-rāshtra (Marāthā, including Bombay, etc.); Dravida ('Tamil, Madras); Simhala or Lankā (Ceylon, now separated off).
- West :** Śtrī-rājya ('women's kingdom', 'matriarchate', still in force), including modern Hyderabad Deccan, ancient Kishkinthā, now Hampī ruins and old Vijaya-Nagara Empire of the famous Bukka-kings and their more famous Ministers, the brothers Sāyana and Mādhava; South and North Canara, Kannada; Malaya; and Kērala etc.
- North :** (Modern Russian Turkistan and Chinese Sinkiang; beyond) Him-ālaya, 'Abode of Snow'; Īrān or Āryānā (beyond modern Afghānistān and Balūchistān including Taxilā or Taksha-Shilā, Pēshāwar or Puruṣha-pura, Kandahāra or Gāndhāra etc.); Thibet.

East : Bay of Bengal ('Great Ocean') Mah-oḍaḍhi ; China.
 South : Raṭn-ākara, 'Storehouse of Gems' (Ceylon and Indonesian 'pearl-fisheries' are famous).
 West : Arva-Samuḍra (Arabian Sea).

OUTLINE SCHEME OF SWA-RĀJ

CHAPTER I.—ESSENTIAL PRINCIPLES.

The principles which guide this outline are those which have been honoured in India from time immemorial, and have been re-iterated in the Presidential Address of the Gayā Congress, in December, 1922, thus—

"To form a scheme of government, regard must be had

(1) to the formation of local centres more or less on the lines of the ancient village system of India ;

(2) the growth of larger and larger groups out of the integration of these village centres ;

(3) the unifying state should be the result of similar growth ;

(4) the village centres and the larger groups must be practically autonomous ;

(5) the residuary power of control must remain in the central Government, but exercise of such power should be exceptional, and for that purpose, proper safeguards should be provided, so that the practical autonomy of local centres may be maintained, and at the same time, the growth of the central government into a really unifying state may be possible. The ordinary work of such Central Government should be mainly advisory."

Briefly, *a maximum of local autonomy*, carried on mainly with advice and co-ordination from, and only *a minimum of control by, higher centres*, which will have some special functions besides.

To this should be added that *every possible care should be taken to ensure that the people's elected representatives, who will constitute the Chief Authority for each grade of centre, local and higher, with power to make laws and rules, shall be, not self-seekers, but seekers of the public welfare.*

CHAPTER II.—ADMINISTRATIVE DIVISIONS.

(a) *Local Centres.*

1. The foundation of the whole administration should be in Local Centres (*grāma*, *mauzā*), small but practically autonomous.

2. A Local Centre should ordinarily consist of a number of villages of which the population should total about ten thousand souls,

(b) *Town Centres.*

3. Towns (*nagara*, *shahar*), should form separate entities, and might, as necessary, be sub-divided into wards or quarters, of about the same population limits as rural Local Centres.

(c) *District Centres.*

4. Rural and urban Local Centres should be integrated into larger groups of District Centres (*pradēsha*, *zīlā*) with populations of from five to twenty lakhs.

(d) *Provinces.*

5. District Centres should be integrated into Provincial organisations.

6. Provinces (*jana-paḍa*, *sūbā*) should be demarcated on the linguistic basis. Any which are considered too large may be divided into smaller ones, according to population.

(e) *All-India Organisation.*

7. Provincial Organisations should be integrated into and be co-ordinated by an All-India (*Bhārata-varsha* or *Hindustān*) Organisation.

8. Subject to these general principles, each province should draw up its own scheme of administrative divisions to suit provincial variations.

CHAPTER III.—ADMINISTRATIVE FUNCTIONS.

Functions should be as below :

A. (i) Provision for appropriate *Education* of all educable children and youth of both sexes (*Shikshā* or *Tālīm*).

(ii) Provision for educative and cultural *Re-creation* (*vinoda* or *dīl-bastagē*) e. g., Public Gardens, Zoos, Parks, Monuments, Museums, Playing-grounds, Libraries, Reading Rooms, Art-galleries, Popular Lectures, Recitations, Pro-

cessions, Pageants, Religious Festivals*, (Kathā, Yātrā, Kālakshēpam, Kirtāna, Rāma-līlā, Kṛṣṇa-līlā, Maulūd, Christmas and Easter celebrations etc.), refining, elevating, and instructive Dramas, Cinema and Magic Lantern shows, games and sports etc.

B. Provision for *Protection* (*Rakṣhā* or *Hifāẓat*), by means of,

- (i) Police and Local Militia and Regular Military Forces ;
- (ii) Justice and Settlement of Disputes, through Arbitration Courts or Panchāyaṭs in the narrower sense, and Registration of Deeds ;
- (iii) Appropriate Medical help and Sanitation

C. Provision for *Economic and Industrial welfare* (*Jivikā* or *Mā'sh*) by promotion of

- (i) Agriculture (*Kṛṣhī* or *Zirāʿt*)
- (ii) Cattle-breeding (*Go-rakṣhā* or *Taragqī-mawēshī*), i. e., increase and preservation of domestic animals of all kinds, for purposes of milk, wool, plough, transport etc.
- (iii) Other Productive Industries relating to Mines, Forests, Fisheries, Salt, Sericulture etc., (*Ākara-karma* or *Mālanīyāt* etc.).
- (iv) Arts and Crafts and Manufactures of all kinds (*Shilpa* or *Sana't-hirfaṭ*).

(v) Trade and Commerce (*Vāṇijya* or *Tijāraṭ*) ; and

(vi) By promotion and regulation of the various means which subserve the above, e. g., Taxes, Rents and Revenues, Tariff and Customs, Railways, Post, Telegraph, Telephone and Radiogram, Shipping, Harbours, Lighthouses, Airways, Roads, Waterways, Canals, Bridges, Ferries, Vehicular Traffic, Presses, Public Buildings, Rest-Houses, Currency, Weights and Measures, Banks, Co-operative Societies, Factories, Public Property and Private Property, Measures of Flood and Famine Relief, Surveys (Geographical, Geological, Botanical, Meteorological, Statistical, Archaeological, etc.), Friendly Relations with other States etc.

* As regards "Places of Public Worship for the various Creeds," see Note to Chapter III.

D. The above provisions would be made

(i) by means of laws and rules, bye-laws and resolutions etc., which would be framed by the different grades of Panchāyaṭs, and would have force within the domains of their respective makers, enactments of lower grades of Councils being made with advice from and co-ordination by higher when needed ;

(ii) by appointment of executive officials (who would be wholly responsible to the Councils appointing them) to carry out the laws and rules ; and

(iii) by supervision of their work.

CHAPTER IV.—PANCHĀYAṬS AND ALLOCATION OF FUNCTIONS.

A. *Local Centres or Communes and Local Panchāyaṭs.*

(a) For each rural or urban Local Centre or Commune there should be one Local Panchāyaṭ of twenty-one periodically elected members.

(b) This Panchāyaṭ should be in charge of the different functional departments mentioned above, so far as the Commune affords scope for them, and should carry on the work by means of committees.

(c) under *Education*

(i) they would maintain local Schools, giving elementary cultural and vocational-technical instruction, and

(ii) would provide for suitable *Recreation*.

(d) Under *Protection*

(i) they would appoint their own Chaukidārs (Watchmen), and would form Local Militia out of such chaukidārs and other able-bodied men, and would provide for their proper training ;

(ii) they would arrange for Arbitration Courts (members of which would be separately elected), which would deal with simple civil (including what are now known as rent and revenue, *divāni* and *māl* or *arṭha-vivāḍa*) and criminal (*faujdāri* or *pārushya-vivāḍa*) cases ;

(iii) they would also maintain an adequate Hospital (*chikitsālaya* or *shafa'-khānā*) and Medical Staff which would provide treatment free and be responsible for the proper Sanitation of the Commune.*

(e) Under *Economical and Industrial Ministration*, they would see

(i) that all arable lands are properly tilled, and village commons, playing-grounds, pasture-lands, groves, orchards, etc., are properly maintained, and a sufficiency of Necessaries, specially Corn, Cotton, and Cattle (or other forms of food, clothing, and accessories, in specially circumstanced tracts), for use of the Commune, is always available within their jurisdiction ;

(ii) that co-operative organisations, in the shape of Stores, Banks etc., are maintained in the needed numbers ;

(iii) that wells, tanks, *ālās*, canals, and all means of supply of good water for drinking and other domestic purposes, and for irrigation, and all roads etc., within their Commune, are properly maintained ;

(iv) that production of surplus Corn, Cotton, Cattle, and other Necessaries as well as Comforts, and of mineral and other products and means of increasing the wealth of the locality is encouraged, cottage-industries promoted, and arrangements made for commercial dealing with this produce in such manner as to avoid competitive waste.

B. Intermediate Centres or Districts and District Panchāyats.

(a) The District Panchāyat should be constituted by each Local Panchāyat or group of Local Panchāyat(s) periodically choosing one member, who may or may not be one of them ; provided that the total number of members should not exceed one hundred ; and provided also that at least two-fifths of them should be residents of towns.

(b) They would form sub-committees among themselves on the lines before mentioned.

(c) The District Panchāyat would generally *advise* and *not control* the Local Panchāyat, in respect of all functions. Special provision would be made for such control as may be occasionally or absolutely necessary.

(d)—(i) Under *Education*, the District Panchāyat should maintain one or more higher educational institutions (like colleges and high schools) as may be necessary, which would give cultural as well as technical instruction.

(ii) They would also provide *Recreation*, arranging for more expensive items which may not be within the means of Local Panchāyats.

(e) Under *Protection* (i) they would co-ordinate Local Police ;

(ii) arrange to maintain some special Reserve of District Police ;

(iii) organise and co-ordinate Local Militia, so that they might discharge functions of a disciplined Army ; and

(iv) Maintain one or more large hospitals and supply Medical and Sanitary advice to their Communes.

(f) Under *Economic and Industrial Ministration*, the District Panchāyat would

(i) co-ordinate Local Banks and Stores and other local economic and industrial and commercial enterprises ; and

(ii) organise or promote such other independent enterprises.

C. *Town Centres and Town Panchāyats.*

(a) Aggregates of dwellings containing ten thousand or more inhabitants should be regarded as towns.

(b) Towns should be organised in the same way, generally, as rural Local Centres ; and the same general principles should be applied to their functioning as to these so far as practicable, but regard must be had to special variations in economic and other circumstances.

(c) For purposes of integration of District Centres and election of District Panchāyats, rural and urban Local Centres should be counted side by side as component units ; and the headquarters or seat of District Panchāyats would ordinarily be the largest town of the district.

(d) For the purpose of unifying administration of each town as a single whole, the towns' Members of the District Council, together with such other members as may be specially elected by Ward-Panchāyats, in the proportion of two or more per ward, should form a Town Panchāyat (like the present Municipal Boards), which would be intermediate between urban Local (i.e., Ward) Panchāyats and District Panchāyat, and would discharge as many of the functions of the District Council, towards the whole Town, as may be conveniently possible.

D. *Provinces and Provincial Panchāyats*

(a) Provincial Panchāyats should consist of members

elected by District Panchāyats in the proportion of one for every two lakhs of the population; provided that the total number should not fall below twenty-one, nor exceed one hundred; provided also that at least half the number should be urban residents. They may or may not be members of District Panchāyats.

(b) Provincial Panchāyats would advise District Panchāyats and co-ordinate them and their work, using residuary powers of control under proper safeguards.

(c) Its special work would be

(i) to maintain advanced Educational Institutions (*Vidyā-pithas*, *Ḍār-ul-u'lūms*, 'Seats of Learning,' 'Centres of Knowledge,' Universities) which would give expert cultural and technical training and promote research;

(ii) to maintain special Police and Military Forces for the guarding of Frontiers, Sea-boards etc.;

(iii) to make provision for Justice in special cases;

(iv) to administer Provincial Railways, Water-works, Canals, Roads etc.

E. The India Panchāyat.

(a) The All-India Panchāyat should consist of members elected by Provincial Panchāyats in the proportion of one for every thirty lakhs of population, but Provinces which may have a total population of less than thirty lakhs would send one representative. At least three-fifths of the members should be urban.

(b) The functions of the India Panchāyat would be similar to those of the Provincial Panchāyat, *mutatis mutandis*; a special one would be to deal with neighbouring States (including Indian States) and Foreign Countries,

(c) The India Panchāyat should create a Consulting Senate, consisting of eminent men and women of thought and special knowledge, belonging to all parts of India, who would be elected by the India Panchāyat from time to time, without restriction of numbers etc., and who would be asked for advice on any subject, as needed, by the India Panchāyat or Provincial Panchāyats.

(d) The language of the India Panchāyat should be Hindustāni while Provinces would use their mother tongues.

II. Special Provision for Filling up Vacancies.

Generally, if a member of a lower Council is elected to a higher, his place may be filled up by a new election by the same electorate.

CHAPTER V.—QUALIFICATIONS OF CHOOSERS AND CHOSEN.

1. Every individual of either sex, who has resided in India for at least seven years, and is at least twenty-five years of age if a man, and twenty-one years if a woman, should be entitled to elect to the Local Panchāyaṭ.

2. Members of the Local Panchāyaṭ should elect to the District Panchāyaṭ.

3. Members of the District Panchāyaṭ should elect to the Provincial Panchāyaṭ.

4. Members of the Provincial Panchāyaṭ should elect to the India Panchāyaṭ.

5. Members of all four grades of Panchāyaṭs should be permanent residents of the country, preferably of the particular centre, and should be chosen irrespective of their creed, caste, class, colour, race, or sex, but subject to adjustment, where unavoidably necessary, for purposes of credal or communal representation.

6. Such representatives should ordinarily be not under forty years of age; should have done some good work in any walk of life; should, if rural, be at least literate, and if urban, should possess higher educational qualifications, and in the case of rural and urban members of Provincial and India Councils, should have corresponding higher and superior educational qualifications or equivalent expert experience; should have retired from competitive business or other professional life of bread-winning or money-making, and be able to support themselves on their own savings, or be assured of all necessities and personal requirements by their families or friends; should give practically all their time to national work, and should do so without any cash remuneration. But their travelling and other *ex-officio* expenses, which might be necessary to enable them to discharge their public duties, should be met from State funds, and their status as Members of Panchāyaṭ should be regarded as having greater honour attached to it than any salaried office, so that they would receive precedence at public functions.

7. Members of each Panchāyaṭ should possess, between them, experience of all the main departments of the communal life which they have to administer.

8. No one should offer himself, or canvass for himself, as a candidate for election ; but, if requested by electors, he might publicly signify his consent to accept the burden of office, if elected.

CHAPTER VI.—SEPARATION OF FUNCTIONS.

1. Throughout the whole administration, Legislative, Judicial, and Executive functions should be kept separate from one another.

CHAPTER VII.—FINANCE.

1. Revenues needed to meet necessary expenditure should be raised by Local Panchāyaṭs by means of taxation, with advice from upper Panchāyaṭs.

2. State factories might be opened as necessary, with a view to prevent waste by individual competition, over-production, bad production etc., to cheapen commodities and reduce taxation, but not so as to create monopolies and stifle private enterprise.

3. Where practicable, Local and District Councils should make such improvements in the locality as might result in addition to the communal income, *e. g.*, public wells, tanks, canals, roads, groves of timber and fruit trees etc., and thereby lead to reduction of taxation.

4. Contributions would be made by Local Panchāyaṭs to make up the revenues of District Panchāyaṭs ; by them to the Provincial ; and by the Provincial to the India Panchāyaṭ.

5. Special taxation might be imposed by Provincial and India Panchāyaṭs.

CHAPTER VIII.—PROPRIETORSHIP.

1. Private property would be recognised and maintained, and growth of individual wealth, both movable and immovable, would be permitted, but so as not to encroach on or make impossible or impracticable the growth of public possessions as well ; and the owner of individual wealth, who spends it on pious works, *i. e.*, works of public utility, as requested by a Panchāyaṭ, would receive special marks of honour.

NOTE¹

(by BHAGAVĀN DĀS).

NOTE TO CHAPTER I.

Fundamental Principles.

(a) Excessive centralization, and concentration of all power in the hands of a bureaucratic clique, mindful of its own prestige and emoluments, careless of public weal, walling itself off more and more thickly from touch with public opinion, in fact arrogant and disdainful towards the public and regarding itself as public-master rather than as public-servant—this is the bane, in consequence of which the public servant waxes and the public wanes, more and more, every day, in India. Genuine decentralization of administration, substantial distribution of power, and real responsibility of the public servant to the People's trusted representatives—this is the only remedy.² Hence formulation of practical local autonomy as a fundamental principle.

(b) Failure to secure *ethical* fitness, philanthropic and humanitarian outlook upon life, in elected legislators—in consequence of which failure, laws made by them are not wise and just, but partial to special class interests, and promote excessive inequality and therefore widespread discontent and conflicts of all kinds and degrees—this is the disastrous and all-vitiating defect of western systems of Swa-rāj, Self-government, the cause of all their internal ferments and external wars, of enslavement of Labour by Capital, of the many by the few, within each State, and of ruthless exploitation of weaker nations without. This failure must be strenuously guarded against in our scheme. Hence formulation of the second fundamental principle.

1. It should be born in mind that this was written in 1923 and revised in 1926 for a new edition.

2. For contrast between the English and the U.S. American systems on this point, and the immense superiority of the former, see, e. g., Ford's *Representative Government* (1925).

NOTE TO CHAPTER II.

Administrative Divisions.

This scheme of administrative divisions is in accord with time-honoured traditions of the country. Agricultural village and village community were, are, and ought to continue to be the natural basis of our special type of culture and civilisation, and of all wise administration in a country ninety per cent. of the population of which is rural. Most writers and thinkers about India are agreed in this. In the most ancient days of which accounts are available, socio-politico-economical divisions were the village, the group of ten villages, the group of ten tens or a hundred, the group of ten such or a thousand—grāma, jana-paḍa, prāṇṭa, vishaya, mandala and so on. In medieval times and the days of Moghals, the arrangement was much the same—mauzā, tappā, parganā, zilā, sūbā, etc. It is the same to-day in Indian States and in territories under British occupation.† Names of divisions and sub-divisions differ in different provinces. No radical change can be made in this principle of groupings and integration. But for the purpose of the electoral principle, which worked sub-consciously in the old days of the panchāya and the village community, and has to work consciously and deliberately now, a population basis is suggested for initial groups, and also for next intermediate groups, though with greater elasticity. For the third grade, the linguistic basis is the most natural and has been already recognised by the Congress. The fourth and the final grade is governed by many considerations, geographical, political, economical, cultural etc.; for fixing the outermost boundaries of this whole, no single principle suffices.

The single village cannot well be accepted to-day as the initial unit of administration. The population of the five

† It was the same under British régime, but only nominally and geographically. Village Panchāyats and their beneficent local self-government were violently uprooted. Tremendous confusion and change for the worse in many respects that took place in India, with regard to these and customs and laws of land tenure, have to be studied in works specially dealing with the subject in order to realise the need for restoration of the old arrangement on higher level. The village Panchāyat seems to have constituted a well-developed example of the confessedly embryonic ideas regarding "group-organisation," "neighbourhood organisation" etc, which are now beginning to be discussed in the West, e. g., in Miss M. P. Follett's *The New State* (1926).

hundred thousand villages of what was British-occupied India varies from a few dozens to a few thousands. Therefore, in the interests of a convenient uniformity, a population basis of approximately ten thousand is suggested. This will give about three to four thousand electors for the Local Panchāyat (dealt with in a subsequent chapter)—not too large a number for such common consciousness and general acquaintance, by reputation or directly, as is needed for electoral purposes.† For the whole of India, the proportion of women over twenty-one is, roundly, about sixty-five millions out of one hundred and fifty; and of men over twenty-five, also about sixty-five millions, but out of one hundred and sixty.

Treatment of towns as separate entities is suggested for obvious reasons. Difference between conditions of the two, town and country-village, *pura* and *jana-paḍa*, shahar and dōhāt, has been recognised in all times and climes. The one represents (by no means exclusively, but only by predominant feature) the *intellectual power*, *buddhi*, aql) of the people; the other, their *vital power* (*prāṇa*, jān). They are *inter-dependent*. Both modern western plutocratic and bureaucratic centralising tendency causes the town to grow *excessively* and absorb the vitality of the country inordinately. This excess needs to be checked, and *just balance between the two* to be restored, in order to prevent disastrous devitalisation of the soul and the body of the vast agricultural population, and consequent crashing down, before long, of the whole much too top-heavy organism.

This balance will be restored by emphasising *separate autonomy* of village groups and towns—the needed co-ordination and mutual support being secured by advice, and where absolutely necessary, control, of and by the Provincial Authority. Need of this separateness was recognised even under the British régime by the distinction between Municipal Boards and District Boards, though, of course, in that régime, the 'local self-government' of the Boards was carried on under the strict *other-government* of district officials.

Reason for fixing more elastic population-limits for District and Town Groups in this: In Punjāb, the population

† Some western writers have calculated that, even with the widest franchise, the proportion of enrolled electors to the total population comes to about one in five; the actual number of voters at any election is always much less.

of the existing twenty-nine districts varies from five lakhs to ten lakhs, and gives an overage of about seven lakhs. The twenty-six districts of Bombay vary between three and twelve lakhs, and give an average of eight. The average for Bengal is sixteen; the largest population not only in Bengal, but the whole of India, being that of Mymensingh, i. e., forty-five lakhs. The average for Maḍrās is also sixteen. Also for Behār. That for the U. P., ten. Some of the larger districts, *f. i.*, Mymensingh, with forty-five lakhs, Vizāgapatām (Vishākha-*paṭṭana*, city of the god Vishākha or Skanda or Swāmī-kārṭika, as much worshipped in S. India as Shiva or Vishṇu in the North) and Gorakhpur with thirty-two each, Dāccā and Darbhanga with thirty each, Muzaffarpur and Miḍnāpur with twenty-eight each, are too bulky for convenience of autonomous administration. Even the men of the British régime had been thinking of dividing some of them into two or three districts each. Capital towns have eleven or twelve lakhs. Lower limit for towns may be regarded as ten thousand. Census officials of the past régime have defined the town as every continuous collection of houses inhabited by not less than five thousand persons. Ten thousand is suggested in the text, later on, in view of the fact that that figure has been suggested for the rural Local Centre also. In what was British-occupied India there are about twelve hundred 'towns' or villages, with a population between five and ten thousand, or a total of about eighty lakhs. In view of such facts, elastic limits, of five to twenty lakhs, have been suggested for the District. For purpose of symmetry, the figure might have been fixed at ten lakhs uniformly. It is the actual average for the two hundred and seventy five districts¹ of what was British-occupied India. But the centre of a district has, ordinarily, to be a fair-sized town. And in tracts where towns are few and far between, large agricultural areas and populations have to be grouped around and with them. Natural boundaries, rivers, forests, ranges of hills etc., also make for variation of area and population.²

1. Including Burma, now (1948) separated off as an independent State.

2. Aristotle, without railway, steamship, aircraft, telegraph, telephone, wireless and printing press, thought the population for an ideal state was a minimum of ten thousand and a maximum of a hundred thousand, and the area, as far as a herald's voice could reach. Even the much later Rousseau, the philosopher of the French Revolution,

NOTE TO CHAPTER III.

Functions.

Western writers divide the functions of government, into (i) Constituent or Protective, *shāntika* or *kshémika* or *nigrāhaka*, and (ii) Ministrant or Promotive, *paushtika* or *yogika* or *anugrāhaka*. Former are what may be called negative mainly, (a) prevention of crimes and breaches of peace, and (b) adjustment of wrong; in other words, preventive and curative, or police-military and judicial. Others are positive and constructive, active promotion of general welfare of the community.

The *laissez faire* school of socio-political thought, looking at the mischievous consequences of over-interference by the State, i. e., Bureaucracy, would confine the duties of government to former only; and would give to individuals, regarded as units who compose the Public or People, full liberty to work out their own destiny in their own ways, in competition with each other so far as positive welfare or 'success in life'—whatever that might mean—is concerned. This is the school of Individualism. Another school, looking at the immense waste of energy and life which results from unregulated competition and exploitation of the less cunning and less able 'many' by the more cunning and strong 'few', (so that the evils of bureaucracy reappear as the evils of plutocracy) and also realising that widespread, substantial, and lasting 'success' in life depends more upon 'mutual aid', co-operation, and communal organisation, than upon individual enterprise, recommend State-regulation and free exercise of Promotive functions by the State in new ways which will obviate the evils resulting from bureaucracy. This school of thought is generally known as that of Socialism; but by differences of views as to ways, becomes divided into many, known as Collectivism, Communism, Anarchism, State-socialism, Guild-socialism etc.

As usual, Truth is in the golden mean and Error in extremes. The best course is the middle course. Our Swarāj must maintain a balance between Individualism and Socialism

thought of ten thousand. The present Scheme tries to synthesise Aristotle's and Rousseau's midget (city-state) with the leviathan (country-state) of Aristotle's distant contemporary, Chandragupta Maurya and even more of modern times, consisting of millions of square miles and hundreds of millions of human beings.

(*sw-ārtha* and *par-ārtha*), and must reconcile the two. For *both* are *necessary* to full civilised life, even as the pronouns 'I' and 'We'. Needed reconciliation will be effected by maximising local elective autonomy and minimising centralisation.

As to preventive and curative functions, Police-Military and Justice, there is no dispute. Also as regards Medicative and Sanitative, which may be regarded partly as protective and partly as promotive, Sanitation being preventive of disease and promotive of health, and Medication being curative of ill.

But a certain amount of 'promotive' work must also be done by the various grades of Centres. This work may be grouped under two main heads, promotion (i) of right Education, the very foundation of all communal welfare (and therefore placed here before even Protection) and (ii) of Economic and Industrial Well-being. Education will include Recreation also, as being indirect education in a popular, elastic, and almost more effective form.

It is the duty of the elders of the family (i) to protect the younger generation, (ii) to amuse and educate them, (iii) to settle them in life and put them in the way of earning a livelihood, (iv) to help in all possible other ways subsidiary to the above three. The duty, the right, the function, of the elders of the village, of districts, of provinces, of the country as a great whole, is *non? other*. All the functions of government are these only.

A word may be specially added here on the subject of Recreation. The object of measures under this head would be two-fold : (i) to provide such *refined entertainment*, for young and old alike, as will give healthy *relaxation*, as well as healthy *tone*, and also *indirect* yet very useful *education* and *general culture*, to the mind and body of all sections of the public, in leisure hours ; and (ii) at the same time to *displace* *evil recreations*, of drink and drugs and other social vices and harmful indulgences. It should be borne in mind that *some* recreations human beings *will* and *must* have ; and where healthy ones are not easily available, evil ones *will* be resorted to.

The desirability should be considered here, of putting provision for "Places of public worship for the several creeds" among the duties of Panchāyats, under the head of Education and Recreation, and putting it even in the forefront. Worship of the Infinite (far more indubitable fact than the Finite) is

Re-creation, 'creation anew' of the soul and finer elements of the body, nourishment for the inmost heart, in a very real sense. That Elders of the Commune should have the duty of making this provision duly (and separately only to the extent unavoidably necessary, and with at least one place where members of *all* and *any* creed might join occasionally in a Common Prayer worded so as to be acceptable to all)—this would conduce to liberalisation of all the creeds concerned and thus to the Religious Peace which is indispensable for India's and the world's progress.*

NOTE TO CHAPTER IV.

Panchāyaṭs and Allocation of Functions.

Placing of the headquarters of the District Panchayat in the largest town of the district will make co-ordination of the administration of town and country easy. And it is in accordance with natural tendency. Danger that the town may begin to dominate the country, is guarded against by the provision that the country members of the District Panchāyaṭ should be in the majority.

The proportion of the two classes of members is made equal in the Provincial Panchāyaṭ, and reversed in the India Panchāyaṭ, because the upper bodies have to deal more and more with technical and non-agricultural affairs.

The Essential Change.

"*Advisory* and not *mandatory* excepting in rare cases"—this is the essence of the change needed in the administration. The change is one of *spirit*. Details of official executive machinery may remain much as they are now; but if executive, judicial, and legislative powers are separated, and 'legislators' (in the broad sense) who compose Panchāyaṭs of all grades, are elected, and higher Panchāyaṭs ordinarily *advise*

*With reference to Chap. III D (a) objection has been taken that there would be thousands of Communes, and each having its own laws would mean utter disintegration. The objection overlooks the higher co-ordinating bodies. Even to-day, as under the late British régime, a single province, *f. i.*, U. P., has over eighty municipalities and about fifty districts, and each has its independent board with its own rules, bye-laws, and minute-books of resolutions. But the rules of all are the same, following one set of model rules framed by the Government, bye-laws are nearly the same with small variations, resolutions are special and different.

and not *command* lower Panchāyaṭs, and executive officials are really responsible to Panchāyaṭs, then, it is expected, the evils of the recent and present régimes will be cured. For the autocracy of Bureaucracy will be replaced by what may be called an Aristo-Democracy. Aristo-cracy, because Panchāyaṭs will be composed of the *best* (*ariston*), most trusted, and honoured of the people; democracy because the people (*demos*) will *choose* them. Members of Panchāyaṭs would not exercise any executive powers directly, in either their individual or their corporate capacity, but would only make laws or rules or pass resolutions. These would be carried out by the Executive. And the Executive, or at least the chief officials thereof, would be appointed and, if necessary, dismissed or otherwise punished by Panchāyaṭs. In some cases the executive official may be an elected one. He, too, would be subject to the supervision of the Panchāyaṭ. Control of the Panchāyaṭ-Legislative would thus be exercised over the Executive by means of this power of appointment, dismissal, or advancement. The Judiciary would be mostly elective also subject to approval by the Panchāyaṭ-Legislative.

This separation of powers would minimise for all, all temptations to, and opportunities of, corruption, and would make the Executive (and also the Judiciary) *responsible* to the People, in the persons of their Elect, which responsibility is the one great desideratum to-day.

It will be remembered that Shri Gokhale suggested and endeavoured that Advisory Committees should be formed in each district, to advise the district officer in all important matters. Of course, the Bureaucracy declined, on the ground that it would interfere with the individual responsibility of the district officer. When they said 'responsibility,' they, of course, meant ir-responsibility; for when was the district officer responsible, and to whom, under the British régime? If he was or is responsible at all, it was only to the Bureaucratic Clique. And it is much the same today. If Shri Gokhale could have agreed, as was suggested in some quarters, that the Advisory Committee should be nominated by the district officer himself, then, indeed, there would have been no difficulty in the acceptance of his suggestion. Only, then, each district officer would have had a standing Darbār of so many courtiers, the nawāb-ic arrangement would have been complete, and the People would have been worse off than before.

What is needed is that the Advisory Committee should be a Panchāyat made up of Elders of the People, which will not *interfere* with the pretended and non-existent responsibility of the executive official, but will make it *real* and *enforce* it.¹

Measures are outlined later on, for further safeguarding and ensuring, as far as is humanly possible, the uprightness of members of Panchāyats themselves; for such safeguarding is the very heart of the whole scheme.

It should be noted that, though option is given, the presumption is that the majority of members of higher Panchāyats will be chosen from among members of the lower, who will be all directly elected by the People. Constant and sympathetic touch and unity of spirit and of work will thus be maintained throughout, and the People will, for all practical purposes, directly elect to all Panchāyats, Local, Intermediate, and Central, even though, technically, election to the latter will be by a process of distillation through electoral colleges. The latter process has some advantages, which too will be secured by this method. The immense worry, trouble, and expense of holding huge elections, by millions upon millions of voters, over and over again, for a handful of seats, would be all saved. And in Local Panchāyats, with their small area and population, and through them, in the upper ones, elected and electors will be in constant touch with each other, and public opinion will carry its full weight and receive its full due, influencing members of Local Panchāyats and, through them, those of upper ones effectively.²

1. Some small tentative steps have been taken, in U. P. at least, towards separation of Judicial and Executive, and also towards enforcement of the responsibility of the Executive to the People's Chosen.

2. The question whether all elections should be direct, or those for upper bodies should be indirect, is no doubt very debatable. There are pros and cons on each side. But in view of the special circumstances of India, the system recommended in the text has seemed the most suitable. It appears that, by a curious coincidence, the Soviet Constitution of Russia is somewhat similar in this particular respect; coincidence, in that this writer had no information as to the nature of that Constitution, and, so far as he is aware, Dèshabandhu C. R. Das too had none, when we were working at this scheme in January, 1923. But the coincidence is perfectly natural, seeing that Russian conditions are very similar, vast areas, immense (though not so thick) population, the bulk of it agricultural and living in villages. The method of election has been changed from indirect to direct, for upper bodies, by the new constitution of 1936-37, but in theory only; the practice has, if anything, become far worse.

It is very desirable that there should be a certain number of persons who should belong to *all* grades of Panchāyaṭs. They will serve as personal linking medium and would bind together all parts of India continuously and effectively, and at the same time keep all centres in real touch with each other. And this would be an important measure for guarding against the possibility (which is always present in federations of practically autonomous areas and communities) of their falling apart, under the influence of false provincialisms, insularities, and other such causes (which are very liable to be fostered by linguistic demarcation), and so weakening the whole. Another measure is connected with finance, in the shape of some special All-India taxation; and a third, with the use of a common language by the All-India Panchāyaṭ. Both are mentioned in their proper places.

In this way, the virtuous (and not the vicious) circle of (not to use the harsh word 'government', but) 'administration' ('to minister' is 'to serve') of the affairs of the People, *for* the People, *by* the People's Trusted and Chosen Elders, will be wholesomely completed. Human affairs should be administered by those who know human nature in mind and body. A People's affairs should be administered by those who are its Elect and are in constant and sympathetic touch with, and therefore know, the People and their requirements of body and mind.

It will be seen that, under the scheme, District Councils will be fairly large in point of numbers. A district of the maximum population of twenty lakhs, will have a Panchāyaṭ of one hundred members; whereas the provinces which are largest in population (at present) will have no more in their Provincial Panchāyaṭs. As the bulk of the administrative work will be disposed of by Local and District Councils, when they are really autonomous, very large numbers for the upper Council are unnecessary from the standpoint of disposal and distribution of work between and by sub-committees. Very large numbers are also otherwise undesirable in deliberative bodies. Personnel may be changed at short intervals, by

It will be noted that the idea of the present scheme is to build up the pyramid of the State from the bottom upwards, with a broad and solid base in group-organisation of the whole people, up to apex in a Central Legislature guiding a Central Executive. Most modern Constitutions reverse the process, construct apex first and base afterwards.

framing rules in that behalf. It may be observed here that these sub-committees, properly framed and used, would correspond to heads of guilds, and would secure to the communal administration, the advantages, on a higher level, of the village community as well as of the city-guilds system.

NOTE TO CHAPTER V.

Qualifications of Chooseers and Chosen.

With regard to the ages suggested for Electors, the idea is that only those who are mature in body and mind and have had some experience of life, especially of family responsibility, should be entrusted with the duty of choosing those who would rule their affairs. The ages suggested would ordinarily give these requisites in India. It seems that in England the difference is reversed, twenty-one is fixed for men and thirty for women. Perhaps it was thought that at the earlier age, women would be too busy with family cares and work inside the home, to be able to take much interest in the work outside. In India women are as mature in body and mind at twenty-one as men at twenty-five; and these different ages, if fixed as suggested, would generally enable husband and wife to go to the poll together. But the British practice has much in its favor and may well be adopted in India also.

As regards qualifications of the elected, it has been said at the outset that conditions for election should be such as would make it humanly probable that electors may be seekers of public weal and not self-seekers. The qualifications mentioned in the Outline Scheme are as "the outward symbols of the inward grace." They are such as ordinarily go with the wise, self-denying, and philanthropic nature. Reasons for suggesting them may be mentioned in greater detail as below.

(a) Legislators should be permanent residents of the country for which they are to legislate; but their creed, caste, class, colour, race, or sex should not, as such, be regarded either as qualification or as disqualification. Without permanent residence in the country, sympathetic understanding is not possible; while taking account of creed, caste etc., in elections, imports into the resulting legislature the vicious spirit of conflicting interests and party-politics, in place of the virtuous spirit of each caring for all. But if, because, at present, there is much creed and caste and class jealousy

existent in the country, it should seem necessary that some exceptions should be made, there is provision for communal representation. It is to be trusted, however, that once the scheme begins to work, the whole atmosphere will change so that these jealousies will disappear, and it will be realised by all, that civic well-being is independent of creeds and sectarian beliefs, as has been realised in Japan.

(b) At forty, persons have well passed middle age and usually have children of their own and thus experience of the household life. This will make reasonably probable that the legislator possesses intimate knowledge of human nature in its more common and important aspects, knows what responsibility for the well-being of others means, and has sober and mature judgment. But he should have also retired from all competitive bread-winning or money-making and should be living on his past earnings or on a 'pension.' So, he would feel financially independent; his outlook upon life, his attitude towards his fellow-being, would have changed from that of selfish taking to that of unselfish giving; and he would have all the leisure needed for his public duties.

It is true that many persons are not able to retire from their business or profession at forty. But we do not want many. Exceptions will be able to. And we want exceptionally selfless men for this essential and highest kind of public work. Twenty-one persons in ten thousand are not too many to expect. If the country cannot provide even so much self-denial, it may as well give up all attempt at Swarāj. But the country *has* been showing capacity for self-denial; and there is no need to be doubtful. Moreover, if few people are in a position to give up business or profession at forty, many *can* and *ought to* at forty-five, or fifty, with considerable benefit to the whole moral tone of themselves and their community. And if Panchāyaṭ members are fifty years or more, there is no harm done, but rather more mature wisdom and experience secured. After all, even under current managements, deliberative, legislative, and guiding assemblies of most nations and communities are composed of grey-beards. A younger, physically more vigorous, and active age is wanted in executive offices where action is required more than thought. It has to be remembered that the old *have been young*, and *know* what the young know; but the young *have not* been old, and *do not know* what the old know; though it

is devoutly to be prayed that they may all become very, very, old and learn all that the old know, except the pains of old age! It may be that many persons tend to become mentally inactive also, after fifty-five or sixty. But between forty-five and fifty-five is ordinarily, a very good age for the kind of deliberative and legislative work we have in view here. And there are cases, though, unhappily, not many, in which the mind is thoroughly capable and active, and the body healthy, right up to seventy or even eighty and more, because the life has been pure, clean, virtuous, wise in diet, continent in sex. But it may be worth while to fix a maximum age-limit also, say sixty-five, as minimum is forty.

Provision may also be made for exceptions. It may be that these high age-limits will sometimes exclude really brilliant younger men. Our conception of the legislator requires not *brilliance* but *wisdom*. Brilliance comes and goes, and plays false and proves tinsel, and makes messes, but wisdom lingers. Wisdom is matured knowledge of the human heart particularly, *plus* philanthropy, patriarchal benevolence. Brilliance may well wait and mature into a softer, steadier, soberer light and do its duty so much the better *after* attaining the forty years. If it is substantial it will not get extinguished by waiting a few years. Yet, for cases in which the work of the Panchāyaṭ concerned is likely to suffer if any particular person is shut out because of the age-limit, provision may be made for exceptions, as said, and also, similarly, for persons above sixty-five.

(c) We want another qualification in our Panchāyaṭ member. He should have done outstandingly good work in *some* walk of life—whether literary, scientific, educational, priestly, medical, artistic etc., or administrative, official, military etc., or commercial, agricultural, industrial, financial etc., or as a labourer and manual worker; and he should have done this and at the same time acquired a reputation for uprightness and honest dealing and sympathy for fellow-creatures. An aged agriculturist who has tilled his few acres successfully, has raised a good family, is respected and trusted in his own and neighbouring villages, and can express his views clearly, is a wise village-elder, in short, may be a more useful member of a legislature which has to deal with vast agricultural interests like those of India, even though he may be only just able to sign his name, than many brilliant

speakers or writers with only a college education that has little touch of reality.¹

(d) Another desirable condition is that the legislator should not receive any cash remuneration for his work from public funds. Such cash payment, while perfectly right and even necessary in other fields of work, taints the peculiar fiduciary status of the *legislator*, who should stand in the position of Trustee and Elder to the people. He should therefore meet all his *personal* expenses himself. But, of course, all his *ex-officio* expenses must be met out of public funds. This would invest the legislator with the venerable dignity which naturally belongs to such an Elder. Trust, honour, reverence—these are the proper, the only, and the natural price of patriarchal benevolence and caring; and they usually *are* paid, where the generous instincts and traditions of the community have not been perverted. Also, the giving and receiving of such honour—a reward greater than power and wealth and amusements, for it can be enjoyed not only in life, but also after the death of the physical body, which the others cannot be—is a great nourishment to the heart of both giver and receiver, and is a continuous inducement to benevolent work on the part of the latter (*when it is not mixed up with and corrupted by power and wealth*) and a powerful check against temptations to corruption. Natural corollary of this is that in all public functions, the unsalaried legislator should have rank and precedence above all salaried office-bearers as persons engaged in competitive money-earning professions.

It will be readily seen that the idea underlying this condi-

1 The idea underlying Chap. V, 6-7, is that, generally speaking, representation should be "functional," and members should represent, in adequate numbers for each, either (1) Learning, Art and Science, or (2) Defensive Power, Military Skill and Executive Ability, or (3) Property, Trade, Capital, Production of Wealth generally, or (4) Industry, Craft, Labour—which four are the main functions of society, corresponding with the four ancient estates of the Indian realm. This idea is called by the names of "functional," "vocational" and "occupational" representation, now, and is beginning to be discussed in the West. The difference between this idea, as understood in Indian tradition and modern representation of "interests," "employers," "employees," "land-owners," "cultivators", "beer-makers," "bankers" etc., is that these are groups of persons, all expressly regarded as *competing against* each other, whereas the four are the main functions of society as an organic whole, as head-arms-trunk-legs of a living organism, and are regarded as *co-operating* with each other.

tion is that which has been discussed and emphasised before, the idea of spiritualising politics by changing the whole culture and civilisation of society from its present *mercenary* to a *missionary* basis, even as the work of the elder in a family is done for the younger, not for mercenary motives, but out of 'missionary' benevolence. The right instinct is already there; it has only to be revived. Many western countries do not, or until recently did not, give any salary to their legislators. Aldermen are not paid. Nor are Justices of the Peace. The theory about the *honorarium* of the barrister is the same. But the prevailing mammonism of western civilisation has corrupted the whole moral atmosphere of human life and penetrated into and vitiated even the most sacred domestic and fiduciary relations. If this atmosphere cannot be purified by introduction of missionary and patriarchal spirit in Panchāyats, Legislatures, and Courts of Arbitration, then there is no hope of true Swarāj.

(e) It goes without saying that, grade after grade, each Panchāyat should have, in its personnel, members possessing between them, all the knowledge and experience needed for dealing with all the different kinds of work which the Panchayat as a whole has to attend to. For making rules for, and dealing with, each main department of work, the Panchāyat will have to form a sub-committee out of its own members; and it is obvious that these should have special knowledge of that kind of work.

(f) Another important point is:—There should be no 'standing', no offering of or canvassing for, himself, by anyone as a candidate for election. The idea of self-display and *seeking* election is wholly incongruous with the spirit of philanthropic service. Favours are *sought*, not burdens. The conception here should be, not that electors confer a favour or honour on the elected, but that they place heavy burden of public work on him; and it is therefore *they* who are to be placed under obligation, and should request the electee, instead of being requested by him. *Seeking* election for oneself has inevitable savour of selfishness of some sort or other about it, which is quite inconsistent with our ideal of the legislator. Of course there will always be possibilities of abuse. But the point to be considered is whether they will be *less* or *greater* than under the current systems, under which gross abuses of 'electioneering', are as much a byword as commercial and

financial "profiteering" and bureaucratic "domineering." And it has also to be remembered that mere *public acceptance and declaration of the principles* and ideas here suggested will change for the better, the whole tone and atmosphere of politics.

It may be objected that we may make a rule that there must be no canvassing etc., but—will not persons surreptitiously get others to nominate and canvass for them? The reply is that obviously we do not profess to be able to abolish all evil. Whoever or Whatever made the Universe and is running it all through Eternity, has not succeeded in doing so. Human beings can obviously not do better. Indeed, some people think and believe that if Evil *were* abolished, Good would disappear automatically also. But what human beings ought to and can do is to try to *minimise* the evil and *maximise* the good, in a given time, place, and circumstance. And this can be done. We profess only to make suggestions towards this. No doubt, there will be room for underhand doings. But the *other* conditions which we propose must not be overlooked. They will blunt the edge of temptations to such doings. Thus, legislators will not be entrusted with executive powers, as they are to-day, in the capacity of Ministers or Executive Councillors etc. Judicial powers will also be separated off from the other two. And re-formed public opinion will make a different atmosphere altogether. General recognition of the non-mercenary principle; and of the principle of division of the rewards of extra honour, special official powers, extra wealth, and more amusements etc., in correspondence with division of labour and functions and difference of the main kinds of temperaments and capacities; the condition that legislators should not be engaged in any money-making business, which will naturally keep the public eye alert and wakeful upon his purity—all this will make the election something to be accepted only from a sense of duty, as a burden for which the only (but great) recompense is honour, rather than to be eagerly sought for as a means of easy selfish joys, feel of power, and high life.¹

¹ It has been objected that the laying down of such qualifications limits electors in their choice of persons to represent them. But every election rule does, more or less. Why should there be a minimum age? Why any disqualifications? Why, indeed, the system of representation by election at all—if unlimited unregulated freedom of the people is the ideal? It is true that such qualifications as are suggested above may

NOTE TO CHAPTER VI.

Separation of Functions.

That Judicial functions should be separated off from Executive functions was admitted even by the Bureaucracy, in *profession*, in the British régime; though they avoided, might and main, the carrying out of their profession into *practice*. But it was not and is not equally generally recognised that the Legislative function should *also* be separated off from the other two. Even more radically dangerous than combination of Judicial and Executive, is combination of Legislative and Executive. If the Executive-Judge will always *decide* in favour of himself or of his class or clique, the Executive-Legislator will *make laws* in favour of himself or of his class or clique—a far more radical danger, mischief at the very root.

In the ancient Indian scheme, Man of Thought was Legislator, and Man of Action was Executor of his law. Such a pioneer of reform in India as Rājā Rām Mohan Roy has expressed an opinion that downfall of India began when Rājās usurped the power of making laws from Pandits. The ancient *Smṛitis* are all composed by Ṛshis, not by Rājās. Islāmic tradition is similar. Therefore, no legislator should have direct executive power; but the Legislature should supervise and control the Executive which should be responsible in every way to the Legislature. This is the very essence of *responsible* government and *self-government* as conceived here. Where chief Executive and chief Legislative are practically identical, and members of the former are substantially or heavily salaried as in England, true responsibility ceases, manœuvres and intrigues of party politics become rampant, legislation cannot be disinterested. In other places the opposite error is observable, *viz.*, that if

strike a reader as very curious, even absurd, in modern times, when all *human* values seem to have been superseded and replaced by the *cash* value; but they are in accord with Indian traditions. Greece of Thucydides (*vide* Plutarch's *Lives*) and early Rome, even Europe of Middle Ages, here and there, seem to have had somewhat similar notions about "honour" (see Ford, *Representative Government*, the two chapters on "Securities" and "Further Securities"). The current system of election, which *permits* canvassing, or even makes it *necessary*, involves vast expenditure by contesting candidates. And when it is so, the successful candidate will necessarily try to recoup himself by all sorts of corrupt practices.

Legislative is separated from Executive, the latter is free of control by the former.¹

NOTE TO CHAPTER VII.

Finance.

These provisions will reverse the present order of things, secure financial autonomy, and provide a safeguard against that disastrous extravagance and top-heaviness which are consequences of excessive centralisation, have plunged Western countries into hopeless indebtedness and bankruptcy, and are ruining India also.

NOTE TO CHAPTER VIII.

Proprietorship.

Opposite tendencies are patent in politics and economics, as throughout human and Divine Nature (which includes human nature of course), in all aspects and manifestations thereof. Current names for them are Individualism and Socialism. Other names for them are Egoism and Altruism, separative 'I' and unitive 'We,' 'mutual struggle or struggle for existence' and 'mutual aid or alliance for existence,' 'competition and co-operation.' To endeavour to suppress either, and retain the other only, is a fatal error, due to ignorance of the very elements of human nature, or to blinding arrogance and greed for power and wealth.

1. Of course, in theory, all powers of the State ultimately vest in the Legislature; power of making laws includes all powers; and, in emergencies, the Legislature may exercise executive and judicial powers of any and every kind (and has done so in historical instances), through individual members or committees. But this is good for emergencies only, not for everyday administration.

The Swiss system seems to avoid both defects. The President of the Legislature; the Head of the Executive (who has to be the right arm of the Legislature); relations with foreign countries—these matters have been purposely left untouched in the scheme.

The ancient political theory of India seems to have been that, just as the elders of a joint family (1) think out the ways to promote the family's well-fare (Yogah, *a-prāptasya prāpanam*, 'securing of new gains') and to prevent its ill-fare (Kshēma, *prāptasya rakṣaṇam*, protecting and preserving from loss of what has been gained), and (2) have those ways followed by other members; even so, a state, i.e., its sovereign power, the legislature (1) thinks out laws, and (2) has them executed by the salaried Public Service, i.e., the Executive, including all departments, the Judicial being only one of them.

Bureaucracy and all other 'cracies,' as also the many current schemes of collectivism—one of which is being tried in Russia under the name of Bolshevism—are always committing this disastrous error of one-sided and lop-sided excess and exaggeration, and therefore are always committing suicide while causing grievous disturbance and injury to the People. Russian Bolshevism, after a vain endeavour to abolish private property, in the course of which widespread misery of the most awful character was caused, has now decided to recognise private property, as was inevitable. Safety lies in recognising both these indefeatable and unabolishable aspects of human nature, and in trying to reconcile them wisely. Growth of the sense of separate *Individuality*, growth of egoistic intelligence, of the institution of monogamous marriage and sentiments connected with it, of definition of family life, sense of private property, customs of inheritance, incentive to productive efforts of an ever more complicated order—all these are interconnected, inter-dependent, flourish or decay together. At the same time, by that paradox of Antinomial Duality or Ambivalence which is the very Nature of the Universe, their flourishing is possible only in the setting of a Society. Society and Individual, 'We' and 'I', are inter-dependent yet opposed. Reconciliation must be found in a National Organisation of Society, such as will give due play to the instincts or forces of individualistic competition (*dṛoḥ-ātmaka-vibhūti, prañi-sparḍhā*) as well as socialist co-operation (*sambhūya-samullāhāna, saṅgh-ātmaka sambhūti, saha-yoga*). Refinement of life is not possible without accumulation of wealth; and that is not possible without some play of Individualism (*vyashti-buddhi, bhēda-buddhi, sv-ārtha, khūḍ-gharazi, khūḍi*), sense of private, exclusive, separate possession. But excess of individualism leads to class wars and disruption of communities, and when the spirit of Individualism puts on the mask and larger form of Nationalism to world-ruining wars, like the two World Wars (and imminent Third World War, far more disastrous) and so it defeats its own ends and commits suicide. To guard against this excess, set due limits to private accumulations, ensure even refinement against degenerating into vulgar loudness, bring about *equitable* (not *equal*) distribution of necessities, comforts, luxuries—this is the work of the spirit of Socialism (*Samashti-buddhi, a-bhēda-buddhi, par-ārtha, isār, aql-i-ijmā'i*). Reconciliation is in making private life simpler

and public possessions richer, by putting 'private' individuals in charge of 'public' properties of common use and enjoyment, like public parks, museums, zoos, children's and youths' playgrounds reading-rooms, libraries, monuments, roads, tanks, wells, places of worship, rest-houses, dharma-shālās, sarās, almshouses, bathing ghāts, hospitals etc., and inducing them, by the incentives of public honour (and public censure in the opposite case) to lay out their individually-accumulated wealth on these. In this connection the principle of separation of the four main prizes of life should be very carefully borne in mind. Preservation of integrity of the central authority (in other words, of purity of the Legislature), and inducing of all individuals composing the community to put forth the best work that there is in them—these are the main problems of government and social organisation. Modern governments and modern collectivist schemes and experiments are 'all failing to find a solution for them. As said before, Lenin, in Russia, after extraordinary efforts to abolish private property, realised, in his 'New Economic Policy', that capitalism had to be restored (though no doubt, with limitations). He found that peasants avoided working more than would produce enough for their necessary wants, and were not interested in supporting 'intellectuals', etc., who are necessary for the State, unless special inducement was applied; *this* they began doing when Lenin began snatching away, *perforce*, all that part of the product of their toil which was not absolutely necessary to keep their body and soul together. Then they began to produce only as much as was absolutely necessary for themselves; and Lenin's seizing of that also, resulted in some six millions of human beings dying of sheer starvation, and many more millions of domestic animals being killed off for food in place of corn. Now the simple old traditional solution, in India, of these problems is the separation of the four main prizes of life, viz., honour, power, wealth, and amusements (for the man of knowledge, man of action, man of acquisitive desire, and man of unskilled labour, respectively), which constitute the main ambitious inducements to strenuous work of correspondingly different kinds. The possibility of combining them, of securing them all, is the one prime cause of all kinds of social and political corruption. Separate them, and you at once minimise the temptations of the central authority, and at the same time provide an adequate (if not excessive) induce-

ment to every worker to put forth his best. Socio-political reform of the affairs of human beings, if it is to be successfully carried out, must not ignore these facts and laws of the Science of Psychology, *i. e.*, of Human Nature.

By taking due account of these laws and facts, it is possible to minimise the disadvantages and pick out the advantages of all the many forms, socio-political organisations, which man has tried, of village community, city-guilds system, city-state, country-state, theocracy and sacerdotalism, autocracy and monarchy and despotism, aristocracy and feudalism and militarism, plutocracy and capitalism, bureaucracy and oligarchy of many kinds, and finally democracy and collectivism of many shapes and forms, each one only a lop-sided exaggeration of one constituent and necessary element in the corporate life of humanity—and synthesise them all anew in a truly beneficent form of Swa-rāj, the Rāj of the higher Swa, government of the community by *its Higher Self*, its best and wisest and most philanthropic members.

*This Work is
Inscribed
to
A. B.
My Mother,
—physical in past lives,
superphysical in this—
by whose wish
it was
composed.*

TO THE MOTHER

If I were lost in the darkest night,
I know whose face would bring me light,
Mother mine ! O mother mine !

If I were faltering and weak of sight,
I know whose hands would guide me right,
Mother mine ! O mother mine !

If I were sunk in the sorest sin,
I know whose sighs would cleansing win,
Mother mine ! O mother mine !

If I were black with the burn of blight,
I know whose tears would wash me white,
Mother mine ! O mother mine !

If I were dying in body and soul,
I know whose prayers would make me whole,
Mother mine ! O mother mine !

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