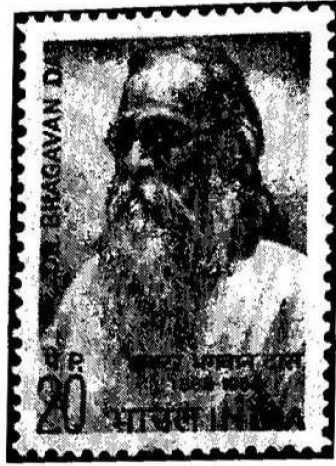


## DR. BHAGWAN DAS (1869-1958)



Dr. Bhagwan Das was a luminary of Varanasi. A Bharat-Ratna from Banaras. Dr. Bhagwan Das was born in the city of Kashi on the 12<sup>th</sup> January 1869. After his education he joined government service as a Deputy Collector. He came under the influence of Dr. Annie Basent and collaborated with her to establish the Central Hindu College. After the 1895 split, he sided with the Theosophical Society Adyar. Within that society, he was an opponent of Jiddu Krishnamurti. When Mahamana Pandit Madan Mohan Malaviya wanted to set up a Hindu University at Benaras, Bhagwan Das proposed to convert the Central Hindu College as the Hindu University. As a consequence, the Central Hindu College was adopted or converted into Kashi Hindu University in 1914. Later, on the exhortation of Gandhiji, he set up the Kashi Vidyapeeth in 1921 and served as its Vice-Chancellor from 1921 to 1940. In 1922, he won the municipality election in Varanasi on a congress ticket and became the Chairman of the municipality. In 1935, he was elected as a member of the Central Legislative Council. He wrote number of books, including, *The Science of the Self*, and *the Ancient Psycho synthesis versus Modern Psychoanalysis*.

**BANARAS HINDU UNIVERSITY**  
**CONVOCATION ADDRESS**  
BY  
**DR. BHAGAVAN DAS**  
**ON DECEMBER 21<sup>ST</sup>, 1952**

Mr. Vice-Chancellor, learned members of the staff, kind visitors, and especially, dear students, all those who are leaving and even more particularly those who are staying on—

The call to address Convocation of this University has come to me rather late. It has come to me from my dear friend, your Kulapati. I hope you realize that this ancient word is much more significant, benevolent, and lovable than the new word Vice-Chancellor. It means the Head, the Guardian, of a great Family and by itself, tells you and the world at large, what the ancient ideal was, as to the relation which should exist between teacher and taught.

I could not ignore the call. That it has come late has its disadvantages—those of a mind tired by old age. But it has also perhaps the advantage that I have witnessed enormous changes in the conditions of individual as well as social life in India during my 84 years; conditions domestic, educational, economic, political, recreational, legal and religious. I may, therefore, be able perhaps to make some useful suggestions to you regarding the conduct of your life amidst these new conditions.

I am speaking to you in English for a special reason. A cry has been raised in several quarters that we should give up the use of English. Hindi is our National Language, Rashtrabhasha, as declared in India's new Constitution. We should therefore, surely endeavour to encourage the use of it all over India gradually, though without attempting in the least to force it on unwilling tongues. But we have to regard English as important for us in the immediate next degree, and indispensable even more. Our political, diplomatic and ambassadorial, economic and commercial, educational and scientific and cultural relations with other countries, our exchange of Good-will Missions and Professors and Students, our exports and imports—all these depend entirely on English as our only means of communication and correspondence with other countries. You know that India is a member of U.N.O. and U.N.E.S.C.O. and the Commonwealth of Nations. An

Indian has recently been appointed to the International Hague Tribunal. The Vice-President of India was elected Chairman of U.N.E.S.C.O. a few weeks ago. Our Professors must be familiar with one of the three world languages of today, viz., English, French, and Spanish, in order to keep abreast of Western progress in all departments of Science. And history decides that English is easiest for us. Yet more: Hindi, though our national language *de jure*, is very far yet from being such *de facto*. The medium of communication, between our 29 State Governments, with each other and with the Central Government, will have to be English for many years yet. Also, quite obviously, we cannot dispense with some dailies, weeklies, monthlies, and scientific journals in English, in every State, side by side with some in the State's mother-tongue, for a very long time yet.

Our Universities have therefore to send out alumni, adequately equipped with knowledge of English, who will supply the personnel needed to maintain and to carry on these manifold relations and activities efficiently.

Study of English must therefore continue to be part of our general cultural education.

## 2. VOCATIONAL EDUCATION

But side by side with such, must be given vocational technical education, which is perhaps even more necessary. It has been amply recognized by the best Western thinkers that 'Science and Art are not for their own sake, but for the sake of Life,' i.e., for promoting General Welfare and refining and enriching civilized life. Indian tradition has always declared that the four classes into which all *Shāstras*, sciences, may be divided, subserve the four Ends of Life, Dharma, Artha, Kāma and Moksha. That Science, Art, Law, are grossly misused, is due to the element of Evil in human nature which has to be diligently guarded against always by us all.

You have been studying one or more of the 25 subjects taught here, only in order to prepare yourself to take up bread winning occupation in keeping with your studies. Your life here has been comparatively carefree, and even joyous, amidst pleasant surroundings. Your parents have maintained you here, perhaps in some cases at the cost of much distress to themselves, going short of even necessaries at times.

### 3. HONOR THE PARENTS

Be grateful to them, especially to the mother. The face of your mother, borne constantly in memory, will act as a guardian angel and preserve you from all those sins to which youth is so liable. For it will prevent you from doing anything which you would not like to be known by her. Our first law-giver Manu has given the highest place of honour to the mother and next after her to the father and the teacher :

उपाध्यायानां दश आचार्याः, आचार्याणां शतं पिता ।  
सहस्रं तु पितृन् माता, गौरवेणातिरिच्यते ॥

The father exceeded the teacher a hundred times in the title to reverence; but the mother exceeded the father a thousand times in that as well as in the quality of educator. Many men, whom the world regards as great, have declared that whatever good or great work they may have done, was due to the inspiration and guidance received from their mothers.

Jehovah gave ten commandments to Israel through Moses; one of them is "Honor thy father and thy mother". Christ repeated them. Allah, through Muhammad, commanded Arabs, "Bil walidaini ehsana. Ali jannato tahata qadamil umm"; Serve and revere your parents; heaven spreads out beneath the feet of mothers everywhere'. If you are grateful to your parents, your children will be so to you. If you honor your mother, you will honor all women. The greatest Teachers and Lovers of Mankind have not only given these commandments to all human being, old as well as young, but have put them in the forefront of their injunctions. Therefore, I venture to repeat them to you, as they are apt to be forgotten in modern conditions. The wisest and most helpful truths of Ethics are the simplest and last unchanged, age after age; while complex laws, based on expediencies of the moment, change decade after decade, or even month after month.

### 4. DEFINITIONS OF CULTURE

Some one has defined culture as 'knowing something of everything and everything of something.' Shorn of exaggeration, this is one-third of the whole truth. Sound knowledge, especially of that kind which is to subserve your future profession, is necessary; but equally necessary is right desire, right will, which makes good and strong character, and lack of which ruins individuals, families,

whole nations; and finally, even more necessary is the carrying out of these into righteous action without which the other two are barren. Knowledge, desire, action, these make up the whole life of men and nations. If they are good, nations prosper. If they are evil, they die. Wide-spread corruption and general rottenness—such as we are most unfortunately faced with in India today, and more or less in the whole—have invariably preceded the downfall and death of nations and civilizations, throughout history.

### 5. PREPARATION FOR LIFE. BRAHMA-CHARYA.

Your carefree time will cease when you leave your *Alma Mater* and your anxieties will begin. Prepare, while you are here; to meet those difficulties. The days of studentship are the days in which to build up good and healthy mind and body. The ancient name for this first period ordained by Nature herself, is *Brahma-charya*. Very full of valuable meaning is that word. 'If you carry into practice all that it implies, you will guarantee for yourselves, a hundred years of life with health and strength of body and mind and ability to meet all difficulties successfully. Veda says शतायुर्वै पुरुषः; and the Vedic Rishi prays or rather wills, जीवेम् शरदः शतं, शरदः शतं, भूयश्च शरदः शतात्, We will live, and live joyously, for a hundred years and even more.'

### 6. HONOR THE TEACHER. MEANING OF GURU-KULA.

While in *statu pupillari*, you should honor the teacher even more than parents. For he gives you good and true knowledge, without which life is not worth living, is only an animal's life. If you honor your teacher, he will inevitably love you and give you all the best that is in him; otherwise, he will not be able to put his heart into his teaching. Veda enjoins:-

यः आतृणत्त्यवितथेन कर्णावदुःखं कुर्वन्नमृतं संप्रयच्छन् ।  
तं मन्येत पितरं मातरं च तस्मै न द्रुह्येत्कतमच्चनाह ॥

'He who imparts to you the knowledge which will enable you to achieve, by-and-by, the supreme End of life, the realization of the Immortality of your Soul, regard him even as your father and your mother; slight him not'. And it forbids the teacher to give knowledge to the unworthy, hostile, and flippant student :-

विद्या ह वै ब्राह्मणमाजगाम गोपाय मां भोवधिष्टेऽहमस्मि ।  
असूयकायानृजवेऽयताय न मा ब्रूया वीर्यवती तथा स्याम् ॥

By mutual affection, teacher and taught both improve and refine each other. The ancient name for University is *Guru-Kula*, the Family of the Teacher. It indicates the feeling which should pervade the atmosphere of an educational institution. So too, the modern name *Alma Mater*. 'Benign Mother'

### **7. LEARN HERE TEAM-WORK, CO-OPERATION, SELF-CONTROL.**

Cultivate good habits of mind and body here, during your student days. They will last you throughout Life. Make good friends here. Friendship made in school and college last through life, because they are disinterested. Learn diligently to control your passions and resist temptations. Ride your temper; as a good horseman rides his horse; do not let it ride you and run away with you. The play-ground is the place where to practice such control. There you should learn teamwork, co-operation, and how to take defeat cheerfully and shake hands smilingly with your opponent. One reads in the dailies now and then, of matches being broken up because players fell out and attacked each other with hockey sticks or crickets stumps, or fists and kicks. Learn from the English player how to behave on the play-ground. Learn there to hold firmly in check the time-old inner enemies of man, *kāma*, *krodha*, *lobha*, *moha*, *mada*, *matsara*, lust, hate, greed, fear pride, and jealousy. The unchecked growth of these was the direct cause of the two world wars; and the nations have not learnt the lesson of them yet, and are, therefore, heading towards a third and far worse. If you feel the surge of any one of these, shut your eyes and think of the consequences of yielding; very soon you will have conquered. And with each such victory you will be the stronger to resist the next attack.

### **8. STUDY THE PROBLEMS THAT ARE HARASSING THE WORLD**

Study the problems that are harassing our country today, and even the whole world. Think out solutions with the help of your teachers and by *cool-headed* discussions-not debates, *de* down and *bateo*, to heat but quiet discussions-among yourselves, in your College Parliament. Remember the significance of the word *cool-headed*; also that every question admits of two and opposite answers, and that your opponent may be quite as sincere in his belief as you are in yours. Our present rulers, chosen by ourselves, are trying to solve these problems with the best intentions. They are making mistakes. We all do. It is to be hoped that they will learn to correct those mistakes, as Lenin did in Russia, over and over again. Our Professors should be able to help in the solution of our problems, because of their dispassionate and disinterested special studies. Very few of our

legislators are above to do so, because of party-passions and private as well as class-interests.

Knowledge of history is particularly useful for administrative and legislative work.

इतिहास-पुराणाभ्यां वेदं समुपबृंहयेत् ।

Similar situations have occurred in the past-for history repeats itself, in broad outlines, never in details. What measures were adopted by the then rulers? Which succeeded, which failed? This knowledge would obviously be helpful. Mahabharata, (Raja-dharma Parva, Ch. 85), enjoins that the king's Council should consist of 4 brahmana vaidyas, 18 ksatriyas, 21 vaishyas, 3 shudras, and one person specially versed in history. First mentioned are four vaidyas, versed in the physiology and psychology of human beings, without sound knowledge of which sound legislation is impossible. Equally important is the last mentioned, the suja, deeply versed in Itihasa-Purana, and not less than 50 years of age, nature and sober of judgment, benevolent, able to speak effectively'.

ब्राह्मणांश्चतुरो वैद्यान् दशष्टौ क्षत्रियानपि ।  
एकविंशति वैश्यांश्च त्रींश्च शूद्रान् शुचींस्तथा ॥  
अष्टाभिश्च गुणैर्युक्तं सूतं पौराणिकं तथा ।  
पंचाशद्वर्षवयसं प्रगल्भमनसूयकम् ॥

Representation was vocational, not territorial as today; hence comparatively few select and elect, good and wise, legislators were needed; and not, as now, many hundreds, who can only create confusion and add greatly to the waste of public funds, and help to make bad laws.

### 9. THE MOST PRESSING PROBLEMS.

The first and most pressing problem is that of Bread, today, as always; Christ prayed "Give us this day, O Lord!, our daily bread". He meant Bread Material as well as Bread Spiritual; for he also said "Man does not live by bread alone", i.e. Material Bread. *Veda* also prays;

अन्नपते! अन्नस्य नो देह्यन्नमीवस्य शुष्मिणः ।  
प्र प्रदातारं तारिष; ऊर्जं नो देहि द्विपदे चतुष्पदे ॥

'Lord of Food! Give us Food, wholesome and strengthening. Bless him who brings it into us and to our four footed friends.' One of the holy names of Allah, in Quran, is Ar-Razzaq, 'Giver of Bread' Mahabhārata says:

मनुष्याणां समारम्भाः सर्वे आहारसिद्धये ।

'All human activities are ultimately motivated by hunger'. To hunger, meant by Loka-eshana, *Upanishads* add Vitta-eshana and Dara-suta-eshana, i.e., acquisitiveness or desire for possessions, and sex or desire for spouse. *Upanishads* further say that these two are also only other forms of Lokaishana; they are hunger for property and hunger for spouse and power; because only when craving for food has been satisfied, the others arise and are possible to satisfy. The frequency of hartals, strikes, in all departments of the public services, and in mills and factories, is evidence of the urgency of the Bread Problem. They are all always for higher wages i.e. more Bread, in the large sense. All professions are greatly overcrowded. Struggle for existence is becoming ever more bitter. Serious crimes, of new sorts, by educated young men, are also mostly due to lack of suitable employment.

Very closely connected with the Bread Problem is the Population Problem. Family Planning is now seriously occupying the attention of our Central and States Governments, and an International Conference on the subject was recently held at Bombay, on 24th November and subsequent days, to discuss it, at which over 400 delegates from 14 countries attended. The Vice-President of India inaugurated it, and strongly advocated Planned Parenthood. The Prime Minister of India sent a message saying that he was convinced that it was desirable to limit the growth of population and that "our social and economic problems cannot be solved until the population problem is tackled." You should seriously consider the subject also, together with your teachers. It is a very difficult problem, but not at all hopeless of solution.

#### **10. A NEW SOCIAL ORDER NEEDED. TWO GREAT MOVEMENTS**

There is a feeling everywhere that a New Social Order is needed to solve these and many other subsidiary problems which are harassing all mankind today. But what that New Order should be, is very far from being agreed upon yet.

Two great movements of thought and corresponding action are observable throughout the world. Psycho-analysis or New Psychology deals with Sex-impulse. Socialism and Communism with Hunger and Property. They have invaded India also, unavoidably, in modern conditions of press, wire and wireless. Now, economic or any other Equality, sameness which some people want is the sheerest, myth and illusion. Even obviously there is none such anywhere. The

Mystery which has made and is carrying on this universe has not succeeded in making all equal; how can any man hope to do so?

Mr. Wendell Wilkie, who toured without restriction in Russia in 1943, in his very informing book, *One World*, published in that same year, says that an engineer of a governmental aeroplane factory (there are no private factories there) told him that his salary was about ten times that of an average skilled worker. Mr. Wilkie asked, "I thought Communism meant equality of reward?" The reply was, "Equality is no part in the present conception of Socialism. 'From each according to his capacities, to each according to his *work*', is the slogan of Stalinist Socialism. Only when we have achieved the Communist phase of development will the slogan be changed to 'From each according to his capacities, to each according to his *needs*.' And even then complete equality would not be necessary or desirable". This was what the engineer said. Trustworthy books and reports published in dailies by Americans and Europeans who have traveled widely in Russia, and by Russians who have escaped from Russia, also reports by honored Indians who have visited some of the most important towns of Russia-all say that there is *no* equality of possessions there, that circumstances have compelled the Soviet to allow a limited amount of immovable and other private property, and an unlimited amount of inheritable private monetary wealth, but all investible only in Government securities.

Ideal communism is to be found only in good joints families where the able-bodied do all the hard work and the babies, the sick, the weak, are given all they need, first; because in such families, as a poet has well said, "Joy is Duty and Love is Law". Such joint families break up as soon as selfish shirkers appear in them who will take all they desire but do no hard work. If you want real equality or sameness, you have it in *pralaya*-slumber. In deep sleep, ant and elephant, tiger and deer, beggar and emperor, all are perfectly equal. But as soon as they wake up, each is different from every other. As the Sankhya aphorism puts it, "Samyain Pralayah, Vaishamyam Srishtih", Chaos is Sameness, 'Cosmos is Diversity.'

## **11. EQUITABILITY POSSIBLE, NOT EQUALITY. PROBLEM OF INCENTIVE**

Briefly, Equality, No; Equitability, Yes, Extreme differences of wealth and poverty must be reduced. As a fact they are being reduced, indeed too much, by devastating Income taxes and Death duties and dozens of other taxes of many kinds and sudden deprivations of property of India and also in Britain. But

indiscriminate nationalisation of industries is very harmful. Dailies report that the present Government of Britain has begun denationalization of some key industries which had been nationalized by the preceding Labour Government. Our Indian government also has begun gradual derationing and decontrol. Private enterprise should be not only permitted but encouraged. Only it should be duly regulated and profiteering prevented.

Official Kshattriya intelligence cannot do what private Vaishya enterprise can. The two types of mind differ. Neither can do the work of the other efficiently.

In this connection you should study carefully, with the help of your Professor, the psychological problem of the right incentive to good work. No gains, no pains, is the indefeasible Law of Human Nature. Why should the hard worker give his best according to his ability if he would get no more than the lazy shirker. And why should the shirker work, if he, without it, could get all that the worker got?

The same Human Nature has ordained that there are four main time-old incentives to good work, viz., Honour, Power, Wealth, and Recreation; also that these correspond broadly to the four Varnas. Soviet Russia has adopted these incentives, and whatever success it has achieved in any departments of the National Life-and it has undoubtedly achieved much access in some-has been due to such adoption.

## **12. HOW VARNA-ASHRAMA DHARMA SOLVES THESE PROBLEMS.**

Let us see, now, how these problems were solved by the traditional principles of our ancient Social Organisation.

We want a Society, a Samāja, organized into a State, a Rāshtra, served by a good Government, Shāsaka-Mandala. It is now generally recognised that a Government has two duties or functions, (1) Constituent i.e. maintaining law and order, peace within its territory and defence against aggression from outside, i.e., Protection, in one word, and (2) Ministrant, or Promotion of General Welfare. General Welfare means Education, Nourishment, and Help in every way needed. The two functions may be put into four simple words-Teach, Guard, Feed, Serve. These are the duties of every head of a family towards its younger members, and also of a Government towards Society as a whole, which is and ought to be only a great Family, Prajā, Progeny. Teaching has to be carried out through the Learned

Professions, Intellectual workers, old name for which is Brahmanas, but which should be replaced, now, by Shikshakas or Adhyapakas, since it no longer means what it should; Protection, through the Executive Professions, Magistracy, Police, Military i.e., Kshatriyas or, better, Rakshakas; Nourishing, in the broad sense, by means of the Commercial Professions, i.e. Vaishyas or Poshakas; and general Help and Service through the Industrial Professions, Manual workers or Shudras, better, Sahāyakas or Dhārakas or Shramikas. These are the four great types, demarcated by congenital temperament, and aptitude, into which Nature has divided Mankind. Soviet Russia, Communist China, has them today. The very many misfits, failures in life, frustrations, often causing suicides and insanities, are due to the fact that persons are thrust by circumstances, created by unwise governments and mismanaged and wrong education, or lack of suitable education, into occupations which are not suited to their temperament and natural capacities. In the west, they have realized this fact, and have begun appointing in schools and colleges, career masters, versed in psychology, who find out, in various ways, the natural, inclinations and capacities of each student, and advise him or her to study suitable subjects, which will enable them to secure a suitable profession readily. In olden days, this work was done in India by the Acharyas, teachers of the Gurukula, who gave individual attention of each student, and were, all of them, versed in psychology, Adhyatma-vidya, without which a brahmana is not a brahmana-and the varna of each was decided by the Kula-pati, with the advice of the teachers, at the Samavartana ceremony, corresponding to our convocation.

आचार्यस्तु अस्य यां जाति, विधिवद् वेदपारगः,  
उत्पादयति, सावित्र्या, सा सत्या, साऽजराऽमरा ।

He declared that this student was fit for brahmana-work, this other for kshatriya-work, this for vaishya-work. This was his true jāta i.e. varna; not the nominee jati by birth. Modern Russia and Japan can teach our educational authorities a great deal, as to how to teach and train young men and women in keeping with their congenital aptitudes, and provide them with suitable employment readily, in one or another of the hundreds of professions into which the four main kinds of professions are sub divided. Thus is the bright side of their shields.

You and your teachers also, should bear in mind that by etymology 'Arharya' means 'One who teaches more by his own good' example than by good precept. He should act the example of self-denial (within limits) and missionary spirit and public service.

आचिनोति च शास्त्रार्थान्, धर्मणि आचारयत्यपि ।  
शिष्यान्, स्वयं चञ्चरति, तस्माद् आचार्य उच्यते ॥

Even the naming of the four great classes of professions shows at once what the sound Organisation of Society implies. We want and must have genuine Brahmanas by worth, but not Brahmana-rajya, not sacerdotalism, no popery, no theocracy, no pothi-shahl. We want Kshattriyas, but no Kshattriya-rajya, in the sense of absolute monarchy or dictatorship even more absolute, no militarism and imperialism, no lathi-shahi, no bureaucracy. An Executive Head of the State and the Government is indispensable. You may call him King or Emperor or President of a Republic or Governor, or Prime Minister or Chief Minister if the President or Governor is not allowed any real power by the Constitution. But he must be advised and guided, and, if necessary, governed and compelled or even changed, by competent good and wise ministers and legislators, carefully selected and elected by duly instructed electors. So, too we must have Vaishyas but no Vaishya-rajya, no unrestrained capitalism, no plutocracy, no thuili-shahi. Finally, we must have Shudras, manual workers, well cared for, provided with all necessaries, and also comforts as far as possible; but we must have no Shudra-rājya, no proletarianism, no mobocracy, no hullad-shahi, which is the very worst of all cracies and isms. All these four classes, representing *Shastra-bala*, *Dhana-Dhānya-bala*, *Shrama-bala* should be closely knit together, inter-dependent, like head, arms, trunk, legs, all equally indispensable, yet none should be allowed to encroach upon the rights and duties of any other. As the great Vedic metaphor says :

ब्राह्मणोऽस्य मुखमासीद्वाहू राजन्यः कृतः ।  
ऊरू तदस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत ॥

To see to this was the main duty of the Kshattriya-rajya, his chief Dhar\_\_.

स्वे स्वे धर्मे निविष्टानां, सर्वेषाम् आनुपूर्वशः ।  
वर्णानामाश्रमाणां च राजा सृष्टोऽभिरक्षिता ॥

### 13. MEANING OF DHARMA

Dharma means that which dharati, holds together, binds together rights and duties, and binds all human beings together into a rational society by the bonds of mutual rights-and-duties. The words Religion and Law have the same implication by etymology. Law and Religion are only aspects of the same thing and both are meant by Dharma.

धारणाद् धर्म इत्याहुः धर्मा धारयति प्रजाः ।

If we give up only one 'ism', viz., extremism, we can reconcile all other isms whatsoever by means of Varnashramism. Do not run after catch-words and slogans. Think carefully. Remember that Satya, Truth, Truthfulness, is the very foundation of society. All dharma, all other virtues, arise out of it, are but other forms out of it. Even so Asatya, Falsehood, is the source of all other vices and the cause of disruption of society. Truthfulness, in thought, word, and deed, breeds trust all around, whence affection and co-operation and thence prosperity of all kinds. *Per contra*, the liar the dishonest person, creates the opposite of all this, whence breaking-up of families, disintegration of society, and even death of whole nations.

सत्यात् नास्ति परो धर्मः, सत्यं हि परमा गतिः ।

सत्यं यज्ञः तपो दानं, सत्ये सर्वं प्रतिष्ठितम् ॥

Truth and truthfulness are the very seed and root of Religion, and Religion has inspired the noblest and grandest works of all kinds of Fine Art, Epic Poetry, Architecture, Sculpture, Painting, Music, in all dead as well as living Civilisations, and Civilisations have died when their Religion decayed and failed to hold them together in bonds of Truthful Righteousness and Duteousness.

### 14. SET GOOD EXAMPLE

It is for you to set the example of truthfulness in thought, word and deed, which is the essence of gentlemanliness, to all around you, and thereby help in the uplift of our country, which yet needs much uplifting, even after having found Swaraj. Also set the example of Chastity. Sex-life, especially in our crowded towns, as of these of all countries, has become deplorably corrupt, whence all sorts of shameful doings and atrocious crimes. You all read newspapers and cannot but be aware of this. Widespread sex-looseness, adultery, and alcoholism, whence all sorts of rottenness, have always ended in the destruction of nations.

Engrave on your minds and hearts therefore, that as purity in diet ensures individual health, so purity in marriage ensures racial health. Sex is the source of the life of future generations. Therefore think of it, not flippantly, not cynically but very seriously, even reverently. Our great Law-giver ordains,

अनिन्दितैः सद्विवाहैः अनिन्द्या भवति प्रजा।

निन्दितैः निन्दिता नृणां तस्मान्निन्द्यान् विवर्जयेत् ॥

“The progeny of blameless virtuous marriages is virtuous and noble. The progeny of vicious sinful mismatings are sinners and criminals. Therefore avoid such vicious mismatings.”

And set the example of Helpfulness.

Dailies have been reporting latterly that, in such and such a village, the village folk, with the help of their school-boys and school-masters, made a long irrigation trench, or several miles of road, or constructed dam, in a small stream, to help irrigation, or erected a school-house, by free volunteer labour, without any help from district authorities or others, except needed implements of work, and bricks and tiles. This *Shramadana* is the right spirit of self-help and deserves all possible encouragement and imitation. In this University also, you can do something to reduce illiteracy by teaching such boys as are unable to attend school, in your holidays.

But remember that mere literacy is not education. An old very significant verse says,

साक्षरो विपरीतत्वे राक्षसो भवति ध्रुवम् ।

Sakshara, literate, being inverted, become rakshasa, devil. An old Latin proverb means the same, *Demon est Dens inversus*, ‘Satan is God inverted’. Lies imitate truths. Therefore, while teaching others to read and write, each them also to read that which will make-them good citizens not rowdy bullies.

#### 16. DISCIPLINE AND CO-OPERATION INDISPENSABLE

Discipline, co-operation, steady hard work, are the secret of success. By setting example of these, you will wipe out the bad name of rowdiness that has latterly become attached to the students of these provinces. Stand together, by all means, for good causes and to protect the weak, especially women, from lawless aggressors; but do not band together to become lawless aggressor yourselves.

Thus when you pass from the student stage of Brahmacharya into that of bread-winning householder, you will be righteous and duteous Grhastha and supply to all classes of professions, and to the salaried public services, hones, upright, trustworthy, men and women, of whom there is a sad lack today. Grhastha-ashrama is the highest of the four asharamas; not Sannyāsa.

यथा वायुं समाश्रित्य, वर्तन्ते सर्व-जन्तवः ।

तथा गृहस्थमाश्रित्य, वर्तन्ते सर्व-आश्रमाः ॥

सर्वेषां आश्रमाणां तु वेद-श्रुति-विधानतः ।

गृहस्थः उच्यते श्रेष्ठः, स त्रीन् अन्यान् बिभर्ति हि ॥ (manu)

‘As all living beings depend upon the air for their life, even so do all ashramas depend upon the Grhastha for their existence. The good householder is the parent of all ashramas; he gives to them all, sustenance as well as knowledge’. Again when you become old and pass into the third stage of life, Vānaprastha, and hand over the cares of the household, its duties and its rights, to your younger generation, you will be able to do public service without remuneration. You will be able to supply to the country what it needs very greatly, philanthropic, good, and wise legislators and members of municipal and district boards possessed of ripe experience; and then you will be able to really help the country to wise out the bad-nāmi that has fallen upon our legislators, and members of elective bodies generally. The ancient rule is ‘He who wishes well to all, who knows what is conducive to the good of each, is ever trying to help, with thought, word, and deed, not only some one particular class or section, but, all classes and sections of the people, in just proportion, he alone deserves to be entrusted with the work of making laws.’

सर्वेषां च सुहृन्नित्यं सर्वेषां च हिते रतः ।

कर्मणा मनसा वाचा स धर्मान् वक्तुमर्हति ॥

A number of U.P. Municipal Boards have been superseded, and their work is being carried on by Administrators appointed by Government. Among these is that of Lucknow, the capital of U.P. and seat of its Government. All because of intrigues, quarrels among themselves, selfishness, embezzlements, dishonesties of many sorts. For practical purposes, perhaps the greatest need of our country is that our people should learn to pull together, for petty private separate ends. As individuals we may not be inferior to individuals of other countries. But a group

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of Indians is far less efficient than a group of Europeans. We see all round, in our Government Departments, University Councils, Municipal and District Boards, Congress Committees, Seva Samitis, and even Literary associations, that every such body is torn by cliques, intrigues, and dissensions of all sorts. Instead of helping and raising one another, we binder and pull down. Our Universities should not only produce the right quality of men as individuals, but also give them the training which will enable them to work together for the common good of the Motherland. Democracy can work successfully only we sink our individual differences, and abide loyally by the decisions of the majority. Our Ministers have set great schemes afoot, perhaps too great and too many all at once, for the material betterment of our people; but the successful working of them depends entirely upon the character, i.e., the spiritual quality of these who have to carry them out. You must bear that in mind always.

Finally, when you become too old for even unremunerated public service, and pass into the fourth quarter of life, from 75 to 100, as you undoubtedly will, if you live good clean lives, you will become genuine Sanyasis, benevolent to all, like grand fathers to children, radiating peace and go well all around : तत्सन्निधौ वैरत्यागः , Yoga Sutra not false ones, hoarders of wealth and living impure lives. It was in the papers, a few weeks back, that some Shankaracharya, chief of sannyasis, had lost a box containing amount Rs.75,000/- worth of jewellery and cash, which box was recovered also by his luck, (not good luck from the higher point of view). Sannyasi means one who has given up all possessions.' What has he to do with jewels and cash? Therefore, you will become genuine Sannyasis, give spiritual advice to those who may come to you to ask for it in their distress, and be as embodiments of God's blessing to all. Such was the ancient Varnarsnrama Order; and the New Social Order that the world needs is that same, revived and purified and modified as necessary to suit modern conditions. I am giving you the advice which I have given to my grandsons, all of whom have studied here. It may be mistaken here and there. Correct it with the help of your elders and teachers and your own careful thinking. I behave they will tell you that it is good on the whole. And, whatever else you may do or not do, cultivate the habit of reverently praying to that Mysterious Power which has created you and your surroundings, that Universal Mind of which your mind is an infinitesimal part, pray that it may help you and your fellowmen and fellow women to find and walk upon the Right Path always. The ancient Guru taught Sandhyopasana to his little pupil, before anything else.

उपनीय गुरुः शिष्यं, शिक्षयेत् शौचमादितः ।  
आचारमग्निकायं च, संध्योपासनमेव च ॥

Remember that Ethics has no foundation without Religion, that our Social Organisation is based on a few unshakable principles of Psychology, Adhyatma Vidya and Vedanta Philosophy, Brahma-Vidya, in which all Religion culminates. If you wish to know, and you ought as Hindus to know, what Sanatana Dharma (miscalled Hinduism) really is, then read the Text-Books of that Dharma published by the old Board of Trustees of the Central Hindu College, whose Golden Jubilee was celebrated here five weeks ago.

My heart goes out to you in deepest sympathy, when I think of the difficulties many of you will have to face before you find your bread-winning occupation and proper place in the Social Whole. I therefore pray with all my heart, in the solemn words of our great Āryan Mantra, that the Light of the Spiritual Sun, whose brightest manifestation is our Visible Deity, the Physical Sun, from whom we derive all our Light and Life-may the Light of that Spiritual Sun illuminate your minds and inspire you with the power of will and wisdom which will enable you to help and serve yourself your families, your society and your country and so help to make our Swaraj, a real Swaraj, the reign and rule of, not the selfish lower self but the philanthropic Higher Self, which has realized that the same Life runs through All.

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