

enabled him to accomplish in the domain of Indology, what could not be thought of by others, *viz.*, not only to translate 60 Upanisads, Vedanta-Sutras and Vedanta-Sara, the philosophical text of the Mahabharata, all the 16 philosophical systems of Madhava and others, but also to write short introductions or introductions in book form, to give summaries for understanding the subject better and to add valuable indexes.

Thus, amongst all the subjects Deussen worked in, Indology owes the deepest debt of gratitude to him. We have to honour him not only as the first and most successful popularizer of our Science, but we must even now use his results, of course with care, in our future work and make them the starting point of our investigation.

We should not forget how Deussen's programme of work has extended our field of vision in the case of spiritual

knowledge; as Deussen himself says in his *History of Philosophy*, I, 1, p. 36, the investigation of Indian philosophy can be extended beyond the one-sidedness of European standard—only by considering India as a “closed cultural image” and not using analogies from Western thought. The investigation can be carried on beyond what has been done by Deussen, by attaching due importance to the Dravidian element in the development of Indian culture, if anything is to be gained thereby at all.

We may perhaps go beyond the standpoint of Deussen (*History of Philosophy*, I, 1, p. 8), by considering only certain people as being the promoters of all higher cultures.

It would be well worth the trouble to carry on the investigation beyond what has been done by Deussen.*

Translated from the original German by Prof. K. Amrita Row, M.A.

BANNER OF PEACE

BY NICHOLAS ROERICH

What can be more majestic than the march under the Banner of Peace! What can be more wonderful than the participation in this march under the Banner of peaceful labour and creative constructiveness of the hosts of youth, singing hymns of beautiful achievements! And now this sublime manifestation of great Culture is no longer a dream, but is going to become a reality.

Already for the third time the defenders of Peace and Culture gather for the affirmation of the Banner—Protector of all real treasures of human genius. On November 17, 1933 in Washington are gathering friends of the Banner of Peace. And on the same day in many

countries will resound greetings to the Banner. Everywhere there will assemble old and young and everyone will send in his own way thoughts about the peace of the whole world and about the unity of human hearts in the name of Light and Culture. And at the head of the march of Peace I visualize the great peace-bearer, the Blessed Bhagavan Sri Ramakrishna and the Lion of Truth, Swami Vivekananda, who so often in his enlightened messages pointed out the great value of art and science as leading principles of evolution. And of course this radiant call always resounded in the hearts that remain for ever young.

Is this not a festival! Is not the great Festival of Co-operation and mutual Understanding held before our very eyes, when we can think and apply in life hearty unity in the name of the most Significant and most Beautiful! Already that fact is remarkable that we can unitedly repeat the prayer of the Beautiful! Verily our times are difficult, because of all the commotions of the spirit, all non-understanding and all attacks of darkness against the Light. But perhaps this terrible tension is but the impulse in order to direct humanity through all storms and over all abysses to peaceful construction and mutual respect.

Just think what an unforgettable epoch-making day is before us when over all centres of Knowledge and Beauty will be unfurled the one Banner. This Banner will call everyone to reverence of treasures of human spirit, to respect of Culture and to have new valuation of labour as the only measure of true values. From childhood people will witness that there exists not only a flag of the Red Cross so nobly established for protection of the health of the human body, but also there exists a Sign of Peace and Culture for the health of the Spirit.

Above all treasuries of creations of human genius shall wave the Banner which in itself says: "Here are guarded the treasures of all mankind, here above all petty divisions, above illusory borders of enmity and hatred, is the Fiery Stronghold of Love, Labour and all-moving Creation." People weary of incessant toiling will look up with love to the Sign of Spiritual Communion; the heart of everyone will throb in joy seeing the manifested Sign of labour, knowledge and beauty. Let everyone in his field, within his possibilities, apply his strength and experience to affirm urgently the Sign of

peaceful co-operation. No obstacles, no convulsions of hatred and falsehood can prevent humanity from striving towards the reverence of true values. The measure of destruction and vandalism is overflowing. Nobody will dare say that this is an exaggeration. Murder, slander, destruction, take place daily. The shame for the black foam of hatred fills the earth. The heart of humanity of course realizes that one cannot proceed further by this path. The whispering of hypocrites that the situation is not bad, is not convincing for those, who see with their own eyes all the horrors around them, not only of times of wars, but also of all other times, which through some misunderstanding are called times of peace. The human heart wants a real peace. It strives to labour—creatively and actively. It wants to love and to expand in the realization of Sublime Beauty. In the highest perception of Beauty and Knowledge all conventional divisions disappear. The heart speaks its own language; it wants to rejoice at that which is common for all, uplifts all, and leads to the radiant Future.

Is not the Sign, of which we all think, the Banner of the radiant Future! We must affirm those great milestones, for which we shall not be ashamed before any judgment of the future humanity. When we affirm with the whole power of our spirit the Banner of protection of treasures of humanity, we know that the future unseen friends will thank us for it. They will thank us that during the most difficult hours we have nevertheless carried high the Banner of Unity, Beauty and Knowledge and desired to safeguard the treasure-troves not for ourselves, but for those who will come later to this plough-field of labour.

To transform the dusky life of everyday into a continuous Festival of Love

and Great Service is an undeferrable and immutable aim. People are responsible for the state of the planet. They cannot justify themselves that in ignorance, delusion and hatred they have debased the beautiful creations. For such a crime there is no vindication. And if some homunculus would try to seduce you, stating that thoughts about beauty, knowledge and peace are of no importance, then quickly turn away from this ignoramus and hasten to the Banner of Peace, where you will find friends and co-workers. Speaking of co-workers, of various co-operative actions, we speak

of the actual value of labour. We say that when working in the name of great Culture, we want to assemble around an unconquerable Banner, where Love, Trust and Creativeness find their birth.

Is it not a grand realization to witness creative labourers under the Banner of Peace!

Is it not glorious to see the march of youth inspired, enthusiastic, knowing that it goes under the Banner of Peace in the name of the Highest, the most Beautiful!

Himalayas, 1933.

NANDANAR—THE PARIAH SAINT

BY N. S. SIVA SUBRAMANIAN, M.A.

Knowledge, devotion and renunciation cannot and are not the sole privilege of any caste or community. It is the individual with will and supreme effort which counts, and not social and traditional distinctions. Tamil Land, though it is to-day caught deeply in the mire of caste-gradations, has to its credit men and women of old who have come to the forefront, have wrung for themselves recognition even from these caste-ridden Tamils, and got an abiding place in the history of the people. Poets, Saints and Bhaktas are too many. The very foundation of Tamil Literature is the contribution of Valluvar—a social outcast. The Saints and Bhaktas of Saivite and Vaishnavite faiths, belonging to these untouchable castes, have had their own share in moulding the religious thought and life of the country. They have had to face ill-treatment at the hands of those who are graded above them, but they have by their sterling qualities won in the end, and got the

approbation and esteem of the high-caste people.

Confining ourselves to religion, we find in *Peria Puranam* the life stories of sixty-three saints of all castes high and low. It might be a matter of surprise to note that the castes considered low and untouchable have contributed one or two such eminent saints. The Vaishnavit Alvars also do not all claim birth in the privileged high-castes. The lowest Pariah, Thiruppan Alwar, has the foremost place in the Alwar fraternity. These clearly show that whatever might have been the case elsewhere, in living up to the high ideals of religion and in the Supreme Realization through Bhakti the lowest communities have not been a whit behind the so-called higher ones. Individuals only can ever come up to such height, and hence communities and social gradations do not count here.

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The foremost Saivite Bhakta is Nandan of Authanur. He was a