

basis of our progress, forget that these ideologies have arisen in certain special situations and times. They are not necessarily universal. They cannot be free from the limitations of the particular people and their culture which gave birth to these *isms*. Besides, many of these are already out of date. The principles of Marx have changed both with the changing times as well as with varying conditions, to the extent that parrot-like repetition of Marxism for solving the problems facing our country, would amount to a reactionary attitude rather than a scientific and pragmatic one. It is indeed surprising, that they who claim to reform the society by removing dead traditions, themselves fall prey to some outdated foreign traditions.

Learn, But Do Not Ape Others

Every country has its own peculiar historical, social and economic situation, and its leaders decide the remedies for the ills that beset the country from time to time, taking into consideration its background. It is illogical to believe that remedies which the leaders of one country decide to try for their problems are likely to be effective as such to all other peoples. A simple illustration will suffice. Even though the basic organic activity is the same in all human beings, the drugs which may be helpful in England may not prove equally helpful in Bharat. Diseases also depend upon climate, water, dietary habits and heredity. Even though the external symptoms may be apparently similar, the same drug does not necessarily cure all persons. Those who apply a single panacea to all diseases must be considered quacks rather than doctors. Therefore, Ayurveda states 'यद्देशस्य यो जन्तुः तद्देशस्य तस्यौषधम्' i.e. for the disease in each place, a remedy suitable to that place must be found. Therefore, it is neither possible nor wise to adopt foreign *isms* in our country in the original form in toto. It will not be helpful in achieving happiness and prosperity.'

On the other hand, it needs to be realised that not all the thoughts and principles that have sprung up elsewhere are necessarily local in space and time. The response of human beings in a particular place, time and social atmosphere may, and does, in many cases, have relation and use to other human beings elsewhere and at other times. Therefore, to ignore altogether the development in other societies, past or present, is certainly unwise. Whatever truths these developments contain must be taken note of and accepted. The rest must be scrupulously avoided. While absorbing the wisdom of other societies, it is only proper that we avoid their mistakes or perversities. Even their wisdom should be adapted to our particular