PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not til! the Goal is reached."

CLASS TALKS

By Swami Vivekananda

Salvation from Sin

We are to be saved from sin by being saved from ignorance. Ignorance is the cause of which sin is the result.

Coming back to the Divine Mother

When a nurse takes a baby out into the garden and plays with the baby, the Mother may send word to the baby to come indoors. The baby is absorbed in play, and says: "I won't come; I do not want to eat." After a while, the baby becomes disgusted with his play and says: "I will go to Mother." The nurse says: "Here is a new doll," but the baby says: "I do not care for dolls any more. I will go to Mother", and he weeps until he goes. We are all babies. The Mother is God. We are absorbed in seeking for money, wealth and all these things; but the time will come when we will awaken, and then this nature will try to give us more dolls, and we will say: "No, I have had enough, I will go to God".

No Individuality apart from God

If we are inseparable from God, and always one, have we no individuality? Oh yes; that is God. Our individuality is God. This is not real individuality which you have now. You are coming towards that true one. Individuality means what cannot be divided. How can you call this state—we are now—individuality? One hour you are thinking one way, and the next hour another way, and two hours

after another way. Individuality is that which changes not. It would be tremendously dangerous for the present state to remain in eternity, then the thief would always remain a thief, and the blackguard, a blackguard. If a baby died, he would have to remain a baby. The real individuality is that which never changes, and will never change, and that is God within us.

THE INDUSTRIAL DEVELOPMENT OF INDIA

By The Editor

I

The distress of an average Indian, caused by unemployment and under-employment, is becoming more and more acute with the rapid change of economic conditions. The cost of living has increased in the ratio of 1 : 3.78 durin ; the last forty years while the income has remained the same, and in the majority of cases especially among the middle classes and the labourers the income has in recent times abruptly and abnormally decreased. The rate of growth in the population of India is proportionate to her resources, still abject poverty has been for long reigning in every part of India. Ninety per cent. of the total population are constantly living in sight of the hunger line. One of the chief reasons for this is that the agricultural and industrial activities of India have been suffering from extreme maladjustment. In every advanced country agriculture and industries go hand in hand in order to attain an economic equilibrium. But in India it is much to be deplored that nearly 73 per cent. of the total population depend on agriculture and its allied occupations, whereas the corresponding figures in other countries are 10 per cent. in the United Kingdom, 22 per cent. in the United States of America, 30.5 per cent. in Germany, 38.3 per cent. in France, and 35 per cent. in Canada. Again, the proportion of population dependent on industries in India is about 11.2 per cent., whereas the corresponding percentages for other countries are 39.7 in the United Kingdom, 29.3 in the United States of America, 38.1 in Germany, 31.2 in France, and 26.9 in Canada. As a consequence of such a maladjustment in the agricultural and industrial occupations of India, the proportion in annual income as between agriculture and industry has been very poor. The incomes *per capita* between agriculture and industries in India are approximately Rs. 59 and Rs. 12 respectively, whereas in Japan the figures are Rs. 57 and Rs. 158; in Sweden, Rs. 129 and Rs. 384; in the United Kingdom, Rs. 62 and Rs. 412; in Canada, Rs. 213 and Rs. 470; and in the United States of America, Rs. 175 and Rs. 721 respectively. The number of persons engaged in organized industries in British India was about 1.5 million in 1930, or roughly 1 per cent. of the total working population, while for the whole of India it was 1.7 million. The proportion of the working population engaged in all classes of industries including mining in India in the same year was 10.2 per cent., while in the United Kingdom it was about 47.2 per cent., in the United States of America 32, in Canada 25, in Germany 41.3, in France 33.3, and in Japan 19.5.

The figures stated above are sufficient to show to what extent India is industrially backward and how hopelessly the balance between the agricultural and industrial activities in India has been maladjusted.

Within recent years all the nations of the world have more or less concentrated their resources on the development of industries and manufactures with a view to strengthening their economic position on a solid basis. Following the example of Great Britain, the Continental nations, the United States of America, Canada, and Japan have made considerable progress in building up industries and thereby have increased their national wealth and income. Thus, economic nationalism has been the order of the day. But unfortunately, India has not been able to make any advance in the development of her industries and manufactures even up till now. So, it is no wonder that the middle classes of India have already come to the stage of complete ruin and the labourers to the nadir of poverty and degradation, and that the average earning power of the Indian has been the lowest of all among the nations having an ordered government.

II

Industrialism cannot thrive unless the State encourages both corporate and individual enterprises. Not to speak of dependent countries, even independent countries cannot make any progress in industries and manufactures unless there be strong national policies to support them. Mr. J. Taylor Peddie, a noted writer on Economics observes in his book *Economic Reconstruction*: "The successful development of a nation wholly depends upon the favourable conditions which Government may create within it for productive industry; wherein men can use their minds, body, health and intelligence with every freedom, each individual rising to his maximum power in the accomplishment of which he will derive his greatest happiness." It is unfortunate that neither the State nor the captains of industry have so long concentrated their resources upon the industrial development of India.

"It is a tragic waste of human effort", observes Sir S. Radhakrishnan in his famous Convocation Address to the Andhra University in 1927, "in a country where so much needs to be done. Earth and its resources are bountiful and there are plenty of hands capable of producing wealth and yet they are all lying idle. It is not fair to contend that Indians are unwilling to apply themselves to industrial pursuits as they are more speculative than practical. There does not seem to be anything radically wrong about the Indian mind. Till the industrial revolution, the conditions were practically the same in India and Europe. Our agricultural methods, economic institutions, industrial developments and the relations between the landlords and the tenants were governed on almost the same lines in India as in Europe. Only we happen to remain still in large part in the mediaeval agrarian and pre-industrial stages. It is a matter for deep concern that Great Britain has done little to stimulate us into life and activity in spite of our long and close political and economic association with it. One would expect that this connection with Britain would have given us a start in the race and enabled us to outstrip our competitors in the East. But nothing like it has happened." Some eminent British writers too express their views on the subject and they have been quoted by Sir M. Visvesvaraya in his book entitled *Planned Economy for India* to show an unbiased criticism of

the industrial situation in India. One of them is from a book entitled *Industry and the State—A Conservative View*, written by Four M. P.'s of Great Britain and published in 1927 :

"Few people nowadays seriously suggest that the State should conduct the industry of the nation. But it is the duty of any Government to create and to sustain conditions under which it is possible for other people to conduct them. . . . Captains of industry must look at the industrial activity of the country primarily from the viewpoint of their own undertakings. The Government alone is in a position to survey the whole field of industry impartially, to judge each industry not only from the economic standpoint but from the point of view of its national utility, to apply remedial measures to the black spots in the national interest, and, above all, to safeguard the interests of the consumer as well as those of the producer.' There is another from the remarks of Sir Alfred Watson, a former editor of *The Statesman*, who while speaking in 1933 at a Royal Empire Society luncheon said : "Industrially India was a land of missed opportunities, the blame for it resting heavily on Britain. The mischief had been that Britain did not seriously tackle the problem of developing India's industrial potentialities." It is therefore obvious that India could not make any headway in the development of her industries on account of the lack of identity of interests between her people and her rulers. The only hope of India's industrial development lies in a radical change in the economic policies of the country after a close and thorough survey of the existing conditions. Some economists suggest that there should be an All-India Industrial Organization in which there must be two agencies, one from the Government and the other from the public; the two need to work together in close co-operation to safeguard the industrial interests of the country. Let us hope that such an idea would be realized in action in the near future for the economic well-being of the people and that of the State as well.

III

The temperament of the Indian people has often been condemned and referred to as one of the main reasons for India's industrial backwardness. The fault lies not so much in the mind of the people as in the want of opportunities and facilities to develop their spirit of enterprise and business integrity. If proper training had been provided for them from the very beginning of English education in India, they could have proved themselves as efficient as the advanced nations of the world.

It is also a mistake to suppose that the doctrine of Karma so inveterate in the mass consciousness is responsible for the Indians' lack of business enterprise. The doctrine of Karma never encourages inertia and timidity, nor is it a philosophy of despair, an ethics to make man idle and feeble. It is just the opposite of what its critics say and what its false adherents practise. It is for want of proper understanding that the doctrine has been confused with fatalism and its allied tendencies. The doctrine rather encourages a man to build his fate not only in the affairs of the world but also in the domain of the spirit. For, it proclaims the inner strength of man to triumph over the forces that try to enslave him. It never implies the denial of man's freedom to rule his circumstances, rather it emphatically denounces man's thinking of himself as a tool in the hands of Nature. The *Gita* sings the heroic note : "A man should uplift himself by his own

self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself." The doctrine of Karma clearly indicates that man is not a mere bundle of instincts but a spirit that can govern the law of human action and stem the tide of cause and effect in any way he chooses. It is not the philosophy of the doctrine itself, rather its misinterpretation and misapplication that have retarded the economic and other progress of the country.

The emphasis on spiritual endeavour as stressed in the literature and the scriptures of India has not unoften been alleged to be a drawback in Indian character, that has proved to be a bar to the material progress of the country. This is also an instance of how the philosophy of life has been wrongly understood by critics and fatally applied by its false adherents. A spiritnal life is not necessarily one of poverty and degradation in the material aspect. A spiritual civilization does not necessarily presuppose a nation's utter indifference to or neglect of material advancement. The Indian philosophy of life as promulgated by the Indian sages recognized the production of wealth as a legitimate aim of human endeavour. It was regarded as one of the fourfold attainments of life. The present state of poverty and ill-health is no index for the spiritual civilization of India, rather it seems to be just the very antithesis of the same when we remember the condition of ancient India whose wealth was proverbial and whose spiritual note of the national life was at the same time predominant. Therefore, those who at the present time justify the crass poverty of the Indian people on the ground of the spiritual inheritance of the nation are ignorant of Indian culture, its true perspective and development through ages and its special message to the world. Swami Vivekananda again and again asked the Indians to improve the material condition of India, because even spirituality can hardly grow in the midst of poverty which is not voluntary. The sages of India never meant to make India a nation of Sannyasins; that is why they used to uphold the doctrine of Adhikâra which urges a man to take up the course of life best suited to his inclinations and aptitude. What they meant by the spiritnalization of life can be well expressed in the memorable words of Swami Vivekananda: "This is the one mistake made in every country and in every society, and it is a greatly regrettable thing that in India, where it was always understood, the same mistake of forcing the highest truths on to people who are not ready for them, has been made of late. My method need not be yours. The Sannyâsin, as you all know, is the ideal of the Hindu's life, and every one by our Shastras is compelled to give np. Every Hindu who has tasted the fruits of this world must give up in the latter part of his life, and he who does not is not a Hindu, and has no more right to call himself a Hindu. We know that this is the ideal—to give up after seeing and experiencing the vanity of things. Having found out that the heart of the material world is a mere hollow, containing only ashes, give it up and go back. The mind is circling forward, as it were, towards the senses, and that mind has to circle backwards; the *Pravritti* has to stop and the *Nivritti* has to begin. That is the ideal. But that ideal can only be realized after a certain amount of experience. We cannot teach the child the truth of renunciation; the child is a born optimist; his whole life is in his senses; his whole life is one mass of sense-enjoyment. So there are child-like men in every coun-

try, who require a certain amount of experience, of enjoyment to see through the vanity of it, and then renunciation will come to them. There has been ample provision made for them in our Books; but unfortunately, in later times, there is a tendency to bind every one down by the same laws as those by which the Sannyâsin is bound, and that is a great mistake. But for that a good deal of the poverty and the misery that you see in India need not have been. A poor man's life is hemmed in and bound down by tremendous spiritual and ethical laws for which he has no use. Hands off! Let the poor fellow enjoy himself a little, and then he will raise himself up and renunciation will come to him of itself. Perhaps in this line, we can be taught something by the Western people, but we must be very cautious in learning these things." Thus it is clear that the spiritual heritage of India is no bar to the material advancement of the Indian people, and industrialism is the only way by which India can remove her age-long poverty and the present crisis of unemployment and under-employment. Industrialism has no doubt a number of perils and baneful effects on the life and the culture of a nation. But the course open to India is to tone them down to her requirements and at the same time to raise the banner of her civilization above the troubled waters of the industrial life.

IV

India has not yet learnt the extensive use of machinery in developing her industries. The manual labour in production has to be minimized and tools of the most modern type have to be adopted. Referring to the use of machinery Sir M. Visvesvaraya observes: "The neglect to use machinery till now has been extremely harmful to India. The attitude of the people of India towards this new development should, therefore, be to accept unhesitatingly the principle that machinery and tools of the most modern type should be used in production. Except in the case of the textile industry, the volume of production obtained from organized industries in this country, that is, industries which use machinery, is inappreciable. . . . Experience shows that although some one invention or other has thrown people out of work, scientific discoveries taken as a whole have provided work for millions. The policy in India in the immediate future should therefore be to utilize up-to-date tools, machinery and power to the fullest extent permitted by its resources."

Training in business life is the most important factor of all in improving the conditions of industrial development. The capacity and quality of the average citizen of India should improve, and that is possible only if the modern educational institutions of India seriously take up the task and make provisions for imparting practical training to young and old men in the use of modern tools and machinery in the various grades of their educational career. Mass education should be free and compulsory to reach the people at large, at the same time the common people should be trained in industries so that the inherent tendencies in them for trade and commerce may be awakened.

REMINISCENCES OF GIRISH CHUNDER GHOSE

By Mrs. Gray Hallock

. . . . Girish Chunder Ghose, who died in February 1912, was a Hindu disciple of Sri Ramakrishna, and an exponent of the Vedânta, a religion and philosophy as old as India, which he worked into his fascinating dramas. So far as I know, there are as yet no translations of his complete works, otherwise his name would, I think, be even better known than Tagore's.

In India, G. C., as he was affectionately called in Sri Ramakrishna's circle, is still remembered and revered as a saint and a genius. There is a G. C. Society and a park in Calcutta is named after him—for the charm of his personality is utterly unforgettable by those who knew him well. . . .

The great yellow river was alive with small craft almost half across its width. Ghats and white buildings gleamed between palm trees on the opposite shore against the deep blue of India's clear warm winter sky. It was a day of religious festival. In the grounds of the Math or Hindu Monastery, founded by Vivekananda, the scent of blossoming mango trees was almost overpowering. Marigolds in the grass were trodden underfoot (as we tread daisies) by the great crowd of *babus* who had come from Calcutta by river, and garlands of these flowers strung like beads by their heads, without stems or foliage, festooned the portraits of Ramakrishna the Master, and of Vivekananda the disciple here venerated, set out like shrines under a large *shamiana* or tent. The garden and field was so crowded with visitors that the mass of humanity even surged in and out of the monastery, changing the usual peacefulness of this spot to the semblance of a fair.

The poor from surrounding villages, squatting in rows on the grass, were being fed by Vivekananda's Sannyasins (monks), their salmon-coloured robes or *chuddars* distinguishing them from the bare-headed, white-*dhoti*-clad, umbrella-carrying *babu* visitors. These were mostly Bengali gentlemen, but here and there were men from the South or from the Hills, whose sympathies had drawn them to this annual festival. Here and there, under awnings, were groups of religious singers known as Sankirtan parties. In another place an improvising musician with matted hair, ash-strewn, was dancing and reciting in a frenzy of devotion, or what he intended to appear as such. Elsewhere pictures of Hindu gods, goddesses, and saints, and pious books were for sale. Everywhere heat and dust and the raucous voices of chattering, gesticulating Bengalis.

In this environment, so utter a contrast to the quiet upper room with which I came to associate him, I first saw Girish Chunder Ghose. A friend conducted me through this chaos of sights and sounds. Among a group, a little distance away, stood an elderly man of commanding appearance and bearing. He had a Roman type of face, and was the very evident centre of attraction in this little group under the trees. There must have been some witty repartee that raised a laugh from the others. With a smile, throwing his silk *chuddar* or shawl toga-fashion across one shoulder, the Roman figure strode away from the others.

"Who is that?" I asked.

"That is Girish Chunder Ghose, poet, dramatist, disciple of Sri Ramakrishna. I brought you to this part of the grounds to show him to you, but you have picked him out yourself. Shall I introduce you?" asked my guide, an American doctor.

"I would prefer not to meet him in this noisy place. Can you not take me to see him some day at his own house?" For I knew that my escort was *persona grata* there.

"Perhaps it can be arranged. You are quite right, this is no time or place for any real talk."

The tall figure was lost in the press, but there remained an impression of a physique and dignity seldom seen in India, and of a face Roman rather than Hindu, with keen grey eyes, iron-grey hair, and extraordinarily large ears. I knew nothing about him at this time except that he was called "the Bengali Shakespeare", and that he was a Bhakta (mystic) devoted to his Master and his memory.

A few weeks later I was taken to see this Indian poet in his own setting. Girish had consented to receive me, and through the northern quarter of crowded Calcutta bazaars we turned from a narrow lane into a short blind alley. At the end of it there faced us a typical native house of the better sort. Beside the entrance was a stone seat, and the house had an upper floor with a row of long iron-barred, open windows. In this upper room several men were seated on the floor about Girish, who always occupied a position at one end, facing the long windows that looked down into the little alley a few feet below. He must have seen us coming and wished to do us a courtesy, for when we entered the courtyard, crossed it, and were ascending a little stone stair in the wall to the roof (whence that upper room was reached), Girish stood before us, descending and saluting us in the beautiful Hindu way, with folded hands. It is the attitude familiar to us in the saints who stand beside Madonna and Child in the old masters. In India it is the usual greeting. With most persons it may have degenerated into a mere salute, but the meaning of this gesture is really a sanctification, for the word that accompanies it, or is understood by the action, means, "I worship the Divine in thee". Is there any more beautiful greeting imaginable? I returned G. C.'s greeting, and realized that it is rare in the East for a host and an old man to rise to receive a woman. We followed him up the stone stair and across the roof that gave a glimpse of fading pink on sky and river and palm trees to the north.

The upper room we entered was long and narrow, with windows on both its sides, looking into the courtyard of the house, and on to the little alley that led to the entrance of the house. At one end a door led to the roof we had traversed, another at the opposite end led to an inner chamber—G. C.'s bedroom. The floor of the larger room was covered with a drugget, and bolsters were strewn about for guests to lean against. Bookcases lined the walls. At G. C.'s elbow was a pile of magazines and papers. Near him stood a medicine-chest and some small brass bowls containing spices which were handed round among the visitors at intervals. A native punkah of matting hung across the ceiling, and a boy sat on the balcony overlooking the courtyard of the house, working the cord it swung by. There is something infinitely soothing and hypnotic in that slow, monotonous creaking; no electric fan can compare with it for soporific influence.

We found several Bengali gentlemen already with G. C., to whom my pre-

sence was something of a shock and embarrassment. I had just enough knowledge of oriental etiquette to leave my shoes at the door, and had sufficiently acquired the habit of sitting cross-legged and to let myself down more or less gracefully into that attitude. I had a sense of feeling at home with Girish at once. His smile was very winning, his English perfect, his voice capable of conveying many shades of feeling. It is twenty years and more since I last saw him, but the personality is sharp and clear to me as when I saw him often, reclining at one end of this upper room. Strength, physical, mental, and spiritual, was the keynote of the impression he made. The term "mild Hindu" did not in the least apply to him, for it conveys the effeminacy characteristic of most Hindu men. Yet Girish never used his powers destructively. Sentimentality, patriotic or artistic, held no appeal to him. No fool or knave could stand unrecognized in his presence. I never heard any political or disloyal talk there.

In this house G. C. lived with an older widowed sister and his son. His wife and daughter had passed away some years before. Girish had been more or less wild in his youth; his saintliness, which was of the robust order, dating only from the time he came in contact with Sri Ramakrishna and the latter's death. I met Girish at a moment when I was greatly disillusioned and needed to meet just such a soul to save me from turning my back on much that appealed to me in India, but was so obscured by surface rubbish.

India has many saints, *soi-disant*, but it has few *men*. And here was a man of whom in his closing years I could feel the manliness and strength, the sweetness and tolerance and devotion of spirit. If you heard rumours of a wild youth, it was merely, as you looked at the fine old Roman face, to think how handsome he must have been. What a magnificent lover he must have been—fierce, delicate, poetic, tenderly masterful, as a woman would have the man of her choice; taking her and her love as his birthright; assertive, not deliberate, yet humble by the strength of his love; aggressive in affection yet not in ownership! My respect went out to this old man who had had something to renounce, whose very strength sent him first to the devil and then, with equal impetus, to GOD. My reverence went out to him at once, as to the saint I had been looking for in a land of saints. There is so much mawkish sweetness among religious devotees in India. All mystics stand in danger of sentimentality. But here was one who had genius and fire, who was not half dead nor atrophied, one who had renounced the world, the flesh, and the devil, knowing their charm, and yet lived actively and beneficently in the midst of life; who used his genius for his time and his people, yet knew that fame is a bubble and laid his work at the feet of his GOD. A saint, this, who meditated and had realized GOD—yet had time and compassion enough to help the small troubles of his world, who went to Calcutta slums with righteous indignation and medicines, who scolded and annihilated evil, but loved the sinner and gave spiritual, mental, and physical comfort in a brotherly way. A saint, this, with a love of GOD that does not crowd out GOD's children; his heart set on GOD yet his brain, its servant, inspired to write great dramas and poems.

At the end of each day Girish gave free access to friends who cared to talk with him, and firmly he guided the conversation to only such topics as were worth while. He was to me a living exponent of that saying of the mediaeval mystic, Meister Ekhart, that "what a man

takes in by contemplation, he must give out in love". He was that rare "mystic who can be practical". Those who sought him regarded him as a master of mysticism before they thought of him as a master of rhetoric, yet they came to him, also, for advice in matters frankly worldly. He led that busy life which can always find leisure.

I spent many hours in that room at sunset. He made me always welcome literally and metaphysically. I sat at his feet and came to regard him with the affection of a daughter. It is difficult to recall all the details of that first meeting, for the privilege became a habit, but never a commonplace. Girish had his moods; like all sensitive souls. Sometimes gay and playful, you might also find him silent, grave, almost tragically serious, full of the sense of "Mâyâ"—the impermanence of what seems so real. That first time I was at his house he was at his best. I could forget myself even with a number of *babus* furtively watching me. I saw only G. C., as he liked to be called because Vivekananda had so dubbed him. The others, beside Girish, were merely furniture till I could individualize them, and see how they venerated and tried to serve him. . . . .

Girish never quenched frankness or spontaneity. This was a great boon to me at the time, for I was leading a life of tremendous isolation and self-repression. To go to him was freedom to be myself, say what I thought, without fear of criticism. I never felt I had better not express a thought or question. He dealt patiently and sympathetically with stupid questions, repressed and depressing moods, understanding and respecting the problem he knew I had to meet.

But G. C. could be angry. He did not suffer fools gladly. I have seen him berate a friend or a servant with flashing eye. I rejoiced in this positiveness, this definite expression. He could sympathize and tolerate, but not weakly compromise. He said his say—then at once restored that person to his favour. And that has always seemed to me the only anger that is ethical. State the grievance, hit from the shoulder if you must—then leave the other to deal with it as he will, but reinstate him at once. If he sulks, that is not your affair. You are as much his friend as before, and you are ready to be treated by the same heroic method of swift, honouring plain speech and expect the same rapid closing and forgetting of the incident.

A thing that struck me was an action that I afterwards found to be a habit with G. C. As the short twilight deepened into the blue tropical night a servant came to light a hanging lamp. No matter if he was talking at the moment, Girish would stop, raise folded hands to his forehead in a gesture of worship, and murmur a salutation to Ramakrishna. It was the same if a bell were rung somewhere. I came to know that he set himself the time of candlelight and the sound of a bell as sentinels for a momentary remembrance of God. Perhaps this was not original, but he was the only Hindu in whom I ever observed it. It greatly impressed me as a simple and genuine application of the teaching of his Master, that "worship is constant remembrance". And did not Christian Brother Lawrence teach the same?

I once complained to Girish that his friends, if I asked them a question about Hindu customs, mythology, or literature, always murmured the replies with heads bent down into their clothing without looking at me. "I find it impossible", I told him, "to carry on a conversation that way, yet I feel they know so much about things I want to learn here. Why are they so awkward about it?"

Girish laughed heartily. He had never been out of India, yet he seemed Western in his understanding of my objection to this foolish embarrassment and self-consciousness, so noticeable, then, when Hindu men met Western women in India.

"Yes, it is absurd, Little Sister! But they are shy and not used to ladies who talk with men freely and at ease. And this is their idea of respect. You startle them by being interested in the things we talk about here: religion, philosophy, metaphysics. You must remember that a Hindu must not look in the face of any woman but his mother, wife, sister, or daughter. It would be considered rude for him to do so."

"With us," I replied, "it is considered rude and shifty *not* to look at the person you are speaking to, and we are taught to answer clearly. *You* don't act so!"

The old man smiled. "Shall I tell you how to put them at their ease with you? In India, if you can *establish* a relationship, it is accepted. Why don't you tell them you are their sister?"

So at the next visit to Girish I addressed the five or six men present. I told them I had come a long way to see India, to learn all I could, that I wished they would help me by talking to me freely, as do men and women in the West, and that I hoped they would henceforth regard me as their sister, since our dear Girish himself so honoured me. There was an immediate transformation. Faces came out of *chuddars* and I saw their chins for the first time. After this, on arrival and departure, I even got smiles and little acts of courtesy, specially from G. C.'s secretary and a Hindu doctor who frequented the house much and was greatly devoted to Girish. The talk was now not only between Girish and them, or between Girish and myself; it became general and gradually they addressed me. The first time this happened, Girish gave me a delighted wink and chuckled. And once he told me that if I was learning anything from his friends, they also were certainly learning something through me of Western men and women. And the reader must remember that I write of the India of a quarter of a century ago. Yet how slowly do things of custom change in the immemorial East!

Reverence for others was one of G. C.'s characteristics; I never saw him permit anyone to touch his feet, a salute common in India towards a spiritual giant. I recall how greatly his proud humility struck me, when, in his presence, I saw a very much lesser man complacently accept such homage from a member of G. C.'s group of companions, and this reverence for others showed itself in his courtesy and patience towards the most insignificant individual present. . . . . Often a messenger would come to him for medicine (he was something of a homoeopathic doctor) for some poor sufferer in the bazaar. Then he would drop his brilliant talk, ignore his admiring circle, turn to his medicine-chest, and inquire about symptoms. Sometimes he would leave us and go to satisfy himself about the case, or send a reassuring message with the medicine. His diploma as a physician was his faith in regarding himself as merely an instrument in the hands of his Master for the relief of suffering. I have seen him take a medicine in his folded hands and offer it in worship and supplication for blessing before giving it to the sick one. And the faith of the patient in Girish was equally great. So he often made good cures.

For financial, mental, and domestic distress his sympathy was ever ready also.

His views as Vedântist empowered him to ignore caste rules. At one time

he was ill with asthma and acute indigestion, and became interested in my ideas of diet. I doubted if he would eat of anything not prepared by Brahmin hands, but I prepared and took him some simple dishes, and to my delight he ate them and with relish. But it was because he had accepted me. Anyone who sought Truth was his brother or sister, and therefore no *Mlechchha* (foreigner). How great in Girish was this un-Hindu sense of brotherhood can only be estimated by those who know from experience that the most broad-minded and Veda-quoting Hindu will keep up fences and reserves of caste between himself and a *Mlechchha*, even if that foreigner should dress, think, eat, and live according to orthodox Hindu custom.

Once G. C. came and ate a European lunch with me in my rooms at a Calcutta boarding-house. How it must have shocked his orthodox friends! I can see him now, as he appeared that day on my verandah, in a long white *dhoti*, a clean white linen coat, a silk *chuddar*, and a cane. A tall old man; spare but powerful of frame, he held himself with almost military bearing and a great easy dignity. At first he had some difficulty with the fork, but my Mahommedan "boy" stood behind his chair and whispered opportune directions in Bengali, and I am sure that had I had the bad manners to smile Girish would have entered into my amusement about his awkwardness at a mem-sahib's table. To that little visit I owe an excellent little snapshot of him.

A sense of humour was his; keen, delicate wit, and repartee. It was a delight to hear him tell a story. It brought out his dramatic instinct and his beautiful English; for he told me many legends and often illustrated some point in our conversation with a mythological tale. He was a born actor.

Of his own inner life and mystical experiences, Girish could seldom be brought to speak. Much is conveyed in the beautiful metaphor in which he once replied to an inquiry as to his realization of God in meditation. "For three days I saw all this" (with a comprehensive sweep of his arm) "as the dress of the Mother." Most of Ramakrishna's disciples had learned from him to speak of God in His aspect of Mother as well as Father. And the universe, to G. C., had become the mere Mâyâ-garment expressing and yet hiding the immanence of God. Returning one day from Belur Math, the monastery up the Ganges founded by Vivekananda, and leaving the boat at Annapurnâ Ghât, I ascended the steps to the streets of Bagh Bazaar and met Girish on his way home from the riverside. After some talk he went to his house in the company of a mutual friend who afterwards told me that on his short walk Girish stopped with folded hands at every wayside shrine—and there are many such in these busy native quarters. "I dare not omit it", he had said, in explanation of the delay, and in him this was no slavery to custom but the mystic's desire to think of God at every opportunity. He felt the privilege of worship must not be denied to the soul so easily distracted by the kaleidoscopic external life. His spiritual make-up seemed to me a happy combination (and one of which India has crying need) of the Bhakta and Karma paths—the mystic and the practical path of service. Of merely psychic matters, which he considered hindrances to, rather than indications of, spirituality, I never heard him speak. . . . .

On my return to the West the letters from Girish were a help and an inspira-

tion. As they became rarer, I jotted down notes to help me preserve my memories of him and our talks. Just before these notes were brought up to the date of my leaving India came the news of his death. Afterwards they sent me an unfinished letter found in his rooms. The Hindu friend of G. C.'s circle, who found it and often helped the secretary, wrote to me as follows:

"Through his last illness the great soul, so far as I could glean, had only one theme—to meet the Beloved in His indwelling and everlasting glory, free from all relativity. His ideal being to have no desire of his own, giving himself up entirely to the will of GOD, he justified himself in having even this wish, by his impatience to realize Him apart from all form. His last audible words were these: 'Now that you have come, dispel all my illusions and let me go! Let me go!' For the period that I had the privilege to sit at his feet, I cannot but feel eternally grateful. I feel how great would have been my ignorance without his enlightening and loving gifts from day to day. How now to fill the blank? I could sit beside him and keep silence and listen for a hundred lifetimes, and not think it enough! How then am I to be resigned after this brief span of his helpful companionship? Is it not worse than the loss of many fortunes? But the comparison is stupid; a legacy is a spoilt piece of paper when the fortune is lost, but the legacy which Girish *babu* has left on the pages of our minds will not fail to bring a harvest year after year. He has his well-earned rest. Of that abode we know little, but we do know that we are no less dear to him there than we were here.

"I enclose a letter he started to you. I hoped he might finish it by dictating to me, but he grew too weak." . . . .

Any personal elements in this article have only been included as tribute to a great soul. I can present G. C. only in relation to myself, so hope to be forgiven frequent references to the writer. One who has travelled far is often questioned as to what was found most impressive. What most impressed me in India was Girish Chunder Ghose, the biggest soul I have met. It was he who taught me and helped me to *realize* that what happens to us matters little, but that our *attitude* towards what happens to us is of immense importance. . . . .

THE EDUCATIONAL PHILOSOPHY OF JOHN MILTON

BY DR. DEBENDRA CHANDRA DASGUPTA, M.A., ED.D. (CALIFORNIA)

One of the last strong supporters of the liberal humanistic movement in education was John Milton, famous English poet, scholar and educator. His life covered almost exactly the first three quarters of the seventeenth century, from 1608 to 1674, a period in which revolutionary ideas were in the air. Reaction against the idea of the divine right of kings which characterized the sixteenth century was in full swing. The emphasis was upon the divine right of the people, and revolt was in progress against vested interests in both church and state. Milton joined in the revolt. In the struggle against the Stuart kings he threw his wholehearted support on the side of Cromwell

and maintained his devotion to the republican cause to the very moment of the restoration of the Stuart monarchy in 1660.

Moreover, Milton did not rest content with his attack on political monarchy but attacked ecclesiastical monarchy as well. He violently criticized the practices of the Anglican Church, especially the practice of giving priests large salaries from public lands granted to the church.

A third sphere in which Milton made his vigorous reforming spirit felt was the field of education. He criticized severely the practices of the formalized Renaissance schools, notably the practice of wasting years of valuable time in memorizing useless Latin and Greek. However, while opposed to certain practices in the schools, Milton was essentially in harmony with the prevailing ideal of education as being predominantly a training for culture and citizenship. In addition, it is to be noted that although he advocated the divine right of the people as against the divine right of kings, he could not think of the divine right of the individual in place of or in connection with the divine right of the people. He maintained the right of the people to rise against the monarchical government but did not go so far as to assert the right of the individual to break the bonds of social and economic distinctions and to destroy the social aristocracy of his day. He fully supported the existing social aristocracy. Hence as we shall see, his scheme of education was designed mainly for the upper classes of society.

Milton was essentially a literary genius and poet and an edueator only incidentally and by force of circumstances. The vicissitudes of the civil wars in England drove him to open a private school in London where he continued as a school master for a period of seven years. This experience caused his active mind to think much upon the basic principles of education and in 1644 at the request of his friend, Samuel Hartlib, he wrote his famous *Tractate on Education*. In this work he advocated shortening the road to learning and substituted a knowledge of things for a knowledge of words. However, he would get at things not through the use of the vernacular as Comenius advised but through Latin and Greek. Thus he became one of the advocates of studying the classic authors not merely for their style but mainly for their content. He still adhered to the humanistic ideal of education but attempted to gain from them a knowledge of the realities rather than the superficialities of linguistic exercise. For this tendency Milton has been classed by the writers of the history of education as a verbal or humanistic realist.

The *Tractate on Education* mentioned in the preceding paragraph and Milton's *Considerations Touching the Likeliest Means to Remove Hirelings Out of the Church* written in 1659 as a protest against the practices of the Established Church have furnished the materials for this paper. Both of these treatises may be found in volume three of *Prose Works of John Milton* edited by J. A. St. John in 1888.

Before turning specially to a consideration of Milton's theory of vocational education it may be well to note that in general Milton aimed to give the upper elasses of society sueh a training in the humanities, natural sciences, and vocations as would prepare them to hold the places of leadership in church and state. He deemed character to be a necessary pre-requisite to the successful discharge of one's civic duties. No one according to his view

was fit for public service without character and virtue. "Others betake them to state affairs, with souls so unprincipled in virtue and true generous breeding, that flattery and court shifts and tyrannous aphorisms appear to them the highest points of wisdom; instilling their barren hearts with a conscientious slavery; if as I rather think, it be not feigned."[1] Character, Milton believed, could be developed by means of an encyclopædic education. At many points Milton's philosophy of education resembles that of Rabelais and Comenius.[2] Like both of these men Milton advocated an encyclopædic education for the members of the leisured class with a view to preparing them for leadership. He agreed with Comenius in desiring to impart vocational training through institutions. Certain points of difference, however, may be noted. Milton did not believe in emphasizing the vernacular and in universal elementary education as did Comenius. Neither did he subscribe to Comenius' theory of learning about things through the senses. Further Milton's programme of vocational education for gentlemen was general in character while that of Comenius was more specific. Milton differed from Rabelais principally in advocating the education of gentlemen in groups by means of an Academy rather than individually by means of the tutor.

In Milton's plan vocational education, like education in general, was to be limited mainly to the upper classes. His recommendations concerned two groups of people, namely, the gentry and the clergy. For the former he advocated trade, technical and professional instruction as a preparation for public service. For the latter he recommended training in some trade in order that they might be prepared to earn their living. In both cases the ultimate purpose was the making of good citizens of the commonwealth. The gentry were to be enabled to discharge their civic duties better and the clergy were to be made better citizens in that they would be able to carry their own economic load and no longer be parasites.

The objectives of vocational education in the theory of Milton were fourfold, cultural, æsthetic, economic, and civic. The immediate objective was to facilitate the instruction of the humanities and the natural sciences but the ultimate objective was the building of character through humanism. "And this will give them such a real tincture of natural knowledge, as they shall never forget, but daily augment with delight. Then also those poets which are not counted most hard, will be both facile and pleasant, Orpheus, Hesiod, Theocritus, Aratus, Nicander, Oppian, Dionysius; and in Latin, Lucretius, Manilius, and the rural part of Virgil."[3] In addition to this cultural purpose Milton also aimed, especially in connection with agriculture, at developing such interest in and aptitudes for rural pursuits as could later be capitalized upon. He recommended such training in agriculture for example as would enable gentlemen to improve the "tillage of the country to recover the bad soil, and to remedy the waste that is made of good."[4]

It has already been noted that Milton proposed to develop character and virtue by means of an encyclopædic education. This education was to cover a period of nine years, that is, from

[1] J. A. St. John, *Prose Works of John Milton*, Vol. III, p. 466.

[2] See the writer's article on Rabelais, "An exponent of modernism in educational philosophy", pnblished in *Prabuddha Bharata*, January, 1935.

[3] J. A. St. John, *Prose Works of John Milton*, Vol. III, p. 471.

[4] *Ibid.*, p. 469.

about twelve to twenty-one years of age, and was to comprise humanistic studies, natural science and training in the various trade and technical occupations. An exhaustive curriculum in humanistic studies was suggested including Latin and Greek. Among the sciences were included such subjects as arithmetic, astronomy, anatomy, botany, geometry, geography, mineralogy, natural philosophy, physics, physiology, trigonometry, and zoology. Among the trade and technical subjects were included agriculture, architecture, pharmacy, engineering, fortification, fowling, fishery, gardening, hunting, medicine, marine-engineering, navigation, and sheep-tending.[5]

This programme was to extend over what we know today as the secondary and university periods of education. During the secondary period, that is from about twelve to eighteen years of age, vocational education was to occupy the dominant place. It was, however, to be an integral part of the general humanistic training prescribed for the gentry, to be given under the same room and to be purely informative in character. At the age of eighteen the young gentlemen were to proceed to the university where the humanistic studies would be dominant. However, vocational education of a professional nature would be given also, for example, training in politics, law, theology, and oratory. And last of all at the age of about twenty-one years, the organic arts such as logic, rhetoric, and poetry would be taken up. "The next removal must be to the study of politics; to know the beginning, end, and reasons of political societies; that they may not, in a dangerous fit of the commonwealth, be such poor, shaken, uncertain reeds, of such a tottering conscience, as many of our great counsellors have lately shown themselves, but steadfast pillars of the state. After this, they are to dive into the grounds of law, and legal justice; delivered first and with best warrant by Moses; and as far as human prudence can be trusted, in these extolled remains of Grecian lawgivers, Lycurgus, Solon, Galeneus, Charondas, and thence to all the Roman edicts and tables with their Justinian and so down to the Saxon and common laws of England, and statutes. Sundays also and every evening may be now understandingly spent in the highest matters of theology, and church history, ancient and modern; and ere this time the Hebrew tongue at a set hour might have been gained, that the Scriptures may be now read in their own original; whereto it would be no impossibility to add the Chaldee and the Syrian dialects. When all these employments are well conquered, then will the choice histories, heroic poems, and Attic tragedies of state of stateliest and most regal argument, with all the famous political orations, offer themselves; which if they were not only read, but some of them got by memory, and solemnly pronounced with right accent and grace, as might be taught, would endue them even with the spirit and vigour of Demosthenes or Cicero, Euripides or Sophocles.

"And now, lastly, will be the time to read with them those organic arts, which enable men to discourse and write perspicuously, elegantly, and according to the fittest style, of lofty, mean, or lowly. Logic, . . . be taught out of the rule of Plato, Aristotle, Phalereus, Cicero, Hermogenes, Longinus. To which poetry would be made subsequent, or indeed rather precedent, as being less subtile and fine, but more simple, sensuous, and passionate. . .

[5] *Ibid.*, pp. 468-471.

These are the studies wherein our noble and our gentle youth ought to bestow their time, in a disciplinary way, from twelve to one and twenty : unless they rely more upon their ancestors dead, than upon themselves living."[6] And through all of these studies the underlying purpose was the development of character and virtue. "But here the main skill and groundwork will be, to temper them such lectures and explanations, upon every opportunity, as may lead and draw them in willing obedience inflamed with the study of learning and the admiration of virtue; stirred up with high hopes of living to be brave men, and worthy patriots, dear to God, and famous to all ages."[7]

In suggesting the method to be used in giving vocational training, especially in the secondary period, Milton, like Rabelais, emphasized practical experience with an occupational environment supplemented by reference to ancient authors. "The next step would be to the authors of agriculture, Cato, Varro, and Columella, for the matter is most easy; and, if the language be difficult, so much the better, it is not a difficulty above their years. And here will be an occasion of inciting, and enabling them hereafter to improve the tillage of their country, to recover the bad soil, and to remedy the waste that is made of good."[8]

In order to provide the necessary occupational experience Milton advocated the practice of securing experienced and successful tradesmen who would help the pupils in trade classes either for remuneration or out of sympathy. "They may procure the helpful experience of hunters, fowlers, fishermen, shepherds, gardeners, apothecaries; and in the other sciences, architects, engineers, and mariners, anatomists, who doubtless would be ready, some for reward, and some to favour such a helpful seminary."[9] Here is a clear recognition of the value of occupational experience as a necessary qualification for the teacher of vocational education, a matter which is being emphasized greatly in the trade training programmes of today.

Practically all of the matters so far discussed have related to the vocational training to be given to the gentry. Only a word need be added at this point concerning the vocational training recommended for the clergy. It will be recalled that Milton vehemently opposed allowing the priests of the Established Church to continue living in ease and luxury at public expense. He recommended that the large stipends allowed to the priests from grants of land to the church be stopped. In place of this means of support he suggested that each priest should receive enough vocational training in a part-time school to enable him to support himself independently of all church allowances. "But how they shall live when they are thus bred and dismissed will be still the sluggish objection. To which is answered, that those public foundations may be so instituted, as therein may be at once brought up to a competence of learning and to an honest trade; and the hours of teaching so ordered, as their study may be no hindrance to their labour or other calling."[10]

The discussion in this article had made it clear that Milton's theory of vocational education was concerned chiefly with the training of gentlemen and priests. The programme of study for a gentleman included in addition to humanistic studies trade, technical and

[6] J. A. St. John, *Prose Works of John Milton*, Vol. III, p. 472.
[7] *Ibid.*, p. 468.
[8] J. A. St. John, *Prose Works of John Milton*, Vol. III. p. 469.
[9] *Ibid.*, p. 471.
[10] *Ibid.*, p. 27.

professional courses. The trade and technical courses were to form a part of the curricula of the secondary schools while the professional studies were to be reserved to the universities. However, Milton never advocated specific vocational training either trade, technical, or professional, but rather like Rabelais desired to give gentlemen a broad training in the humanities, natural sciences, and vocations. This was to be accomplished through first-hand contact with the various occupations in classes conducted by experienced men and through a study of the ancient authorities in the various fields. The purpose of this training was not to produce men skilled in any one occupation but to prepare men of character versed in all cultural knowledge and acquainted with all occupations to be leaders in public service. The interest of the individual was subordinated to the interest of the state. Although the economic aim found little place in the vocational education of gentlemen it did operate in the vocational training recommended for the priests of the church.

While Milton's theory of vocational education is much the same as that of Rabelais, nevertheless he did make two important contributions namely, (1) advocating the use of experienced and successful men in the various trades and professions as an aid in giving vocational education, and (2) advocating the establishment of part-time schools of less than college grade as a means of imparting vocational education. Both of these practices are in vogue in modern programmes of vocational education.

WHAT IS DUTY ?

By Swami Yatiswarananda

What is duty and how far does it go —is a question that is often asked.

Some great soul has said : "Duty is the penalty we have to pay for our attachment." At first sight, this may seem a very curious and unsatisfactory definition, but it must be understood from a certain higher standpoint. The Buddhas, Christs, Ramakrishnas, etc. have no duty at all. Theirs is only loving service, but not duty. There is no constraint in their activities. Neither is there any wish for gain or for the fruits of their work. The Perfect Man has no duty and no attachment. There is nothing he has to perform as a duty. His is only loving service done in perfect freedom without any sense of constraint or thought of "I" and "mine".

Duty does not consist in attachment or clinging to this little world of our ego, to our body-consciousness, to our mind, etc., and I am not prepared to call any work done through attachment or for the satisfaction of some desire, whatever its nature may be, duty or to give it the place of duty. Such work is attachment and caused by attachment and clinging to our little personalities, but never the fruit of a higher sense of duty and freedom.

Duty consists in the control of the senses, in selflessness, loving service, in the right purification and concentration of the mind and in giving all our faculties a higher turn, making them fit instruments for the Divine. The purer we become, the better we can do our work as a form of loving service to the

Divine in all, but we should see that there is no attachment in it. Attachment should never be given the name of duty, whatever else it may be. Most people perform their so-called duty out of clinging to sensual pleasures in a gross or subtle form, out of attachment to persons or things, but this is not duty. Here we should learn to discriminate very clearly between what is really deep-rooted egoism in some form or other and what is duty in the true sense of the term.

So long as we are not prepared to renounce our inordinate clinging to our little self and its petty desires, our inordinate hankering after all sorts of sense-pleasures and possessions, we can never take the higher standpoint, and so we cannot understand the meaning of the definition, "Duty is the penalty we have to pay for our attachment." Really speaking, duty is that which helps our progress. This should be taken as a general rule for everybody. And we have got duties of various kinds—duty to ourselves, duty to others, duty to the Divine. All these should be made to tally.

Very often we think we have got a certain duty to perform, but we find that it is beyond our grasp. It is too high for us. What to do in such a case? Take the help of a working duty and make that a stepping stone on your way to the goal. There is no such thing as a fixed standard for duty. Duty changes continually in the course of our evolution. The child's duty is not that of the youth. The youth's duty is not that of old age. The householder's duty is not that of the monk. So each case has to be judged differently.

Very often our sense of duty is found to be in conflict with our sense of the pleasant, but we should learn to make our sense of duty coincide with our sense of the pleasant, our "ought" coincide with what we should like to do, and thus avoid the great amount of unnecessary friction and worry which means a huge waste of energy.

There are always two currents in our mind, an upper-current and an under-current, and this under-current can be made to flow along a certain channel even while the upper-current is busy with the performance of some work. Through steady spiritual practice we are able to have a larger bit of our mind under control, and the more we can do this, the more effectively we can divide our mind into two, practising the presence of the Divine and doing the work we have to do at the same time. This is a very important point in the life of the Sâdhaka.

If there is any real, sincere and deep-rooted hankering after the higher life, you will always find the necessary time for your practices and studies. And if you do not do so in spite of feeling a real yearning, you will end by being completely upset. When the soul has come to have a little awakening, it must be given food under all circumstances. Otherwise there comes a serious cleavage in the personality, a great disturbance and restlessness, a tremendous dissatisfaction and loss of balance. In such a case you can never feel at ease so long as you go on starving your soul.

Some day we may have to go through our practices a little hurriedly, some other day at greater leisure and with greater attention, but if we do not go through them at all, this thought will be pricking us constantly for the rest of the day, creating a whirlpool in our mind. Whether hurriedly or leisurely, the spiritual practices have to be done day by day with great steadiness, singleness of purpose and regularity.

Saying that there is absolutely no time for one's spiritual practices and readings is not the truth. If I find time to sleep

for six hours, I can just go and sleep, let us say, ten minutes less and take some five minutes from my meals, some five minutes from something else etc., etc. Thus I come to have at least half an hour for my spiritual practices and readings. And this is what is to be done under all circumstances, even if my mind is disturbed, even if I am not able to do it with great attention, even if I go through my practices somewhat mechanically, even if my whole brain revolts at the mere idea of study or deep thinking. And this too is duty. For by serving myself first with a view to serve others, I can serve them with far greater efficiency and in a better spirit. If we are able to work for others in the right spirit without any personal gain, it helps us in doing our meditation in a better way. If we are able to do our meditation in a better way, that again helps us in working for others in a better spirit of consecration and self-surrender to the Divine.

There are some people who go on with their Japa even while they are engaged in some work. Mind has got wonderful capacities if we only know how to control purify and develop it along right lines. One may very well do one's work in a perfectly resigned way, surrendering oneself wholly and unconditionally to the Divine. Then there comes a time when all work becomes worship. And work again becomes worship when we are in that prayerful mood of self-surrender. It is possible to combine both, activity and self-surrender, doing what we have got to do in perfect self-forgetfulness.

In the lives of most people you find it is all aimless activity that has no *ideal*, no higher goal, no clear conception of anything. It is nothing but drifting in a sea of vague and nebulous ideas and desires. What such people generally go on calling duty, is really speaking nothing else than attachment. Most people keep themselves busy and active through attachment and yearning for sense-enjoyment. It is always easy to be active when following the line of attachment and clinging to wrong values. And very often through attachment, through covetousness in some form or other, we call a thing our duty. But it is not duty at all. It is all attachment and craving for sense-enjoyment, though I give it a high-sounding name and feel satisfied. Duty as such should have no element of attachment or egoism in it, whether individual or collective. I should work in a spirit of perfect self-sacrifice to the Divine, through a sense of "ought", never for some personal end.

We have three kinds of work :—1. Work as attachment; 2. Work as duty; 3. Work as loving service. And whatever work is found to be incompatible with the Divine idea, is to be dropped mercilessly.

Ordinarily, people work as slaves to their senses and personal desires, gross and subtle. But the Great Ones work out of their own immeasurable freedom, neither from a sense of attachment, nor from a sense of duty as generally understood. They do all their acts as a form of loving service to the Divine in all, knowing and fully realizing themselves to be instruments, not agents.

Our activity should have a goal that is beyond the realm of our petty desires, and this goal must be realized. Our activity should never be aimless activity, activity for the sake of activity. There are many people who pride themselves on being "active", but that simply means they cannot sit still, they *must* always "*do*" something, *being* afraid of being left to themselves and to their own thoughts. Theirs is the random activity of the monkey, that is

intensely active, no doubt, but what for nobody knows. This is nothing to feel proud of. Such people always do something or see something or hear something on the physical plane, and if they are prevented from doing this, they feel miserable. They are no longer able to live on the thought-plane. Most people work only through attachment and clinging to their body, for what Sri Ramakrishna used to call "Kâma-Kânchana". If there comes a sense of real duty in a person, that is already something better, but even that is still a sort of constraint. There is still something higher and better than that: Loving service to the Divine in all in perfect self-surrender.

The higher ideal, of course, always brings in its wake a certain amount of limitation. I can no longer freely and thoughtlessly go in for all kinds of so-called duties, all kinds of activities, the moment I have the higher ideal in view. I cannot steal. I cannot tell any lies. I cannot do anything immoral. I cannot lead a sexually impure life. I cannot act in an undignified, vulgar way. At least, the really sincere and scrupulous person cannot. The unscrupulous person can do all that and much more. So, here again, the scrupulous person is more limited than the unscrupulous one, but this kind of limitation belongs to a higher order. If we sincerely bring in the higher ideal, we find that certain activities and certain so-called duties do not tally with it. And all these have to be thrown overboard. There is no other way.

When we make some compromise, we should say and know that we are weak, but we should never make this a justification for our weakness or even go so far as to call it a duty. And if any compromise is made, it should only be made with a view to rise above all compromise some day. There should be no attempt at justification. The ideal should never be lowered.

There is another thing that should be considered as our duty. A little of the student's life has to be continued even after our school-days. If there comes any break in our studies and serious readings, it is very bad for the development of our mind and thinking faculty. Many people lose their thinking habit when they leave school or grow older. And this is very bad indeed. There is nothing so dangerous as loose, hazy thinking. Having lost their thinking habit, they become men of action only and not men of thought. Both should be combined and harmonized, otherwise the effects will be very bad. For most people it becomes impossible to take up their studies again after there has been a break, and the very few, who succeed in doing so, must pass through a period of terrible strain and struggle, because the thinking habit has been lost. Their light superficial readings, their light talks, their thoughtless outward activities without reflectiveness have spoilt their thinking faculty to a great extent. If you open your eyes, you see the effect in our present-day world; thoughtless, hectic activity without any higher ideal or deeper understanding of truth and the higher laws; activity for activity's sake which is not much better than idleness for the sake of idleness, however much people may pride themselves on that kind of active life. It is not enough that I go on creating something. What I create must be something good, constructive, not destructive or tending to lower humanity.

So even if we do not find time to read much, we should at least think intensely day by day. So much time

is continually being wasted in thinking useless and even harmful thoughts, which might be made use of for thinking along higher, constructive lines. There are so many dull moments in the course of the day, and these dull moments can very well be used for higher thinking. Instead of thinking useless thoughts, let us make use of that time for something higher. Instead of sitting in some corner and being dull, we can make use of such moments by thinking of something higher and truer. If we really do this, we shall find that there is plenty of time for our practices, our studies, our intelligent thinking. Our thoughts should never be allowed to drift aimlessly.

Very often we go and sit down in a more or less thoughtless manner for half an hour or so, or read some light stuff or listen to something light and worthless. All this we do more or less like idiots. We even find it pleasant. But the moment this half-hour is to be used for readings or serious studies, for something profitable and healthy, our whole brain revolts and resists.

One can ponder profitably over the well-known saying of the Buddha, "Come now, brethren, I do remind ye: 'Subject to decay are all compounded things.' 'Do ye abide in heedfulness.'" This thought helps us very greatly in avoiding useless occupations and random thinking by making us realize the evanescence of the phenomenon. We should make it a point to stress the Unchanging Principle in our life and not that which is continually changing and transforming itself in countless ways. And the highest duty of man is to realize that principle here, in this very life, and then to help others in realizing it.

If we consciously utilize the time that is being lost in idle talks, in useless occupations and thoughts, we should find more time than we need. Through practice we can develop such intensive thinking that two hours' ordinary thinking may be done in half an hour. There are two things : quantity and quality.

There are also people who cultivate an indifferent mood, but their indifference is not the serene calmness of the Perfect Man but more akin to dullness and lethargy than to anything else. They are more dead than alive. A Tamasic state should never be taken for Sattva. Stocks and stones are not great Yogis.

It is better and advisable for everybody not only to find time for his prayers, Japa and meditation, but also to have some regular studies, some readings of selected passages from the *Upanishads*, for at least ten minutes after his spiritual practices. Inertia and dullness are the great enemies of spiritual life in all its phases. And there are many people who develop physical and mental inertia which is very very dangerous. The moment we allow this mood of inertia to possess us, we do not find any time, neither for our practices nor for our readings and studies. In such a mood we do not see the time, though the time may be there. We become too dull to be aware of it.

Sense-control helps us in thinking intensely and in living intensely and purposefully. Why always go and depend on the sense-world? When the senses are controlled, one can easily remain on the thought-plane. Why go and depend on kicks and blows from the outside world? When distractions are removed, we should be able to lead a more intensive and conscious life, trying to remain as wide awake as possible under all circumstances. But very often we find that people become

more and more dull and inert like stocks and stones, finding less and less time for their studies and spiritual practices as soon as the goad of outward distractions and out and out worldly pursuits have been removed.

There are three kinds of activity: 1. Activity without any definite thought; 2. Activity with some definite thought; 3. The activity of a higher form of consciousness along with ordinary consciousness. And we should never stop short of that. Here no new capacity is created, but the old one is given a new and better turn. Nothing new is brought in from outside.

What we have got to do in meditation is to try to make the upper-current and the under-current one. And then, during work, the under-current should be made to flow along some higher channel, along some higher constructive lines, as much as possible. We must modify the contents of the lower current. We must bring them to the conscions plane. When we do this, we get a good portion of our mind at our command and, at the same time, we come to have a more intense and wide-awake mind.

Spiritual life means more and more of mental awakening, i.e., the awakening of the higher mind ultimately leading to the attainment of superconsciousness.

Just study your mind and its movements dispassionately while doing your work. Watch it and see how it is busying itself with all sorts of useless and sometimes even harmful things. We can have conscious control over our mind, at least to a great extent, and through steady and prolonged practice you will find that the brain-fibres as it were, become lighter and lighter, losing much of their resistance. Both physical and psychical obstructions are to be counteracted as much as possible to clear the way to the goal: Superconsciousness.

In the *Upanishads* we find a passage that says,—"The Highest Truth cannot be realized ordinarily. It can be realized only by the Subtle Seers by means of the subtle intellect."

The subtle intellect always means purified intellect, and this purification is very very essential in the life of the Sâdhaka.

First, the dreamer must be awake and then he must become fully conscious. The unconscious must be conscious and then have more and more of superconsciousness. So here too, along with our work with all our activities, along with the performance of duty, the under-current is to be kept up at all times. We must learn to divide our mind into two and then keep one part busy with the higher thoughts. This is the only practical solution and it can be done through steady practice.

The question of duty is a very difficult one. So in the *Bhagavad-Gitâ* it is said that even the wise are confused as to what is duty and what is non-duty.

As defined earlier, duty is that which helps us in our progress; non-duty, that which prevents or retards our progress; just as we can say: Good is that which helps our evolution; evil is that which retards or prevents our evolution. But all these are only very loose and general definitions. Each case should be judged by itself. And always the lesser thing has to be sacrificed for the sake of the higher, and by doing this we rise step by step to higher and higher forms of duty till we reach the goal when all duty drops off and what is left is only loving service to the Divine in all in a spirit of perfect self-surrender and self-forgetfulness. And this is the ideal all the Great Ones stand for.

SOCIAL SERVICE IN GERMAN WINTER RELIEF

By Professor Benoy Kumar Sarkar

Winter Relief in the Morphology of Economic Planning

The German philosopher Fichte, the father of the "youth movement", taught mankind a great lesson when in the early years of the nineteenth century he declared that "even the most down-trodden slave is the temple of the Holy Ghost". In recent times another great world-teacher, our own Vivekananda, has proclaimed the divinity of the poor in his cult of *Daridra-Narayana* (The Poor as the God in human form). The moral and spiritual foundations of service to the slave and the poor are therefore as prominent in Indian ideology as in German. The ideology of social service can really be traced as far back as early mankind,—say, among the Hindus, Buddhists, Jainas, Mussalmans, and Christians.

The ideal or the sentiment of social service is indeed universal. But the manner or form in which this service is rendered has not been uniform through the ages. The very definition or content of social service has changed from time to time and has always been in need of analysis, clarification, and precision.

Let us take the simple modern category, relief of unemployment or service to the unemployed. Everybody on earth should seem to understand it quite well. And yet in Eur-America and Japan, or for that matter, in international statistics today not any and every jobless man or woman can be described as unemployed. The unemployed is known to be a person who used to have a job but who lost it because of circumstances beyond his control. In other words, unemployment is a technical term, a scientific category. The more generic term, poverty, also requires definition as regards earnings, standard of living, nutritional minimum, price-level, number of persons to be maintained and so forth. The relief of unemployment or of poverty is likewise a term that cannot be used glibly. One has to define it. A very common expression is "social work" or social service. This technical term like all others requires definition just as poverty itself does.

We know in India that not any and every condition of want, penury or distress may be described as famine or even scarcity. Today in Bengal, for instance, according to the provisions of the Indian Famine Code, there is "scarcity" of food in certain areas. Relief is being enjoyed by people at the cost of the Government without being compelled to do any work. Even when the relief is administered by the District Board the Government is responsible for the entire expenses of this gratuitous relief. But in case this gratuitous relief has to be distributed continuously for two months, the area will be technically described as subject to "famine". Then there is another condition. The number of persons getting this charity for two months must have to be ½ per cent of the population in that jurisdiction, i.e. 5 per 1,000, in order that it may be formally declared as a famine area.

Morphologically speaking, social work, social service, relief operations, campaign against poverty, poverty con-

trol, etc. are multiform. There are forms and forms of social service and poverty relief. A very interesting form is the social service as embodied in the *Winterhilfe* (winter relief) of Germany. In the morphology of "economic planning" German winter-relief ought to *occupy a very substantial place.*

The Germans are spending nearly thirty seven crores of Rupees (370 million Reichsmarks) every year on the "special relief" of distress, poverty, and misery during the six winter months (October-March). This is nearly one-third of the "total disbursements" of the Central Government of India. Coming nearer home, we may visualize the situation effectively when we observe that, financially, the German winter relief is to be appraised as over three times the average annual expenditure of the Bengal Government (nearly *twelve crores*). *For a population of* 65 millions this "special winter relief" alone implies nearly Rs. 2-12-0 per head per year. This is somewhat more than what is spent on "all and sundry" heads by the Bengal Government for a population of 51 millions. We must remember, besides, that in addition to "winter relief" there are the other measures of social service in Germany on which vast sums are spent for instance, through "social insurance" organization, "poor relief" and so forth.

Forms of Poverty—Relief Old and New

Germany is one of the richest countries of the world like the U.S.A., the United Kingdom and France. And yet Germans have to spend so lavishly on poverty-relief, corresponding to a certain extent, as it does, to famine relief in India. The mystery or the paradox was discussed and explained in my paper on the "Theory of Wages in the Light of Social Insurance and Public Finance" presented to the nineteenth Indian Economic Conference held at Dacca (January 1936). There it was pointed out that "fair wages" are hardly to be encountered in the economic systems of the world. Every employee *or working man is normally incapable* of attending to his sickness, accident, invalidity, old age, and unemployment on the strength of the legal remuneration for his service. In other words, even under conditions of employment "relative" poverty is the prevailing condition of life. Under conditions of "crisis" leading to the discharge of hands as well as unemployment,—short, temporary, seasonal, long or chronic,—the normal character of poverty as a social phenomenon becomes all the more palpable.

The recent world-economic depression (1929-34) has shown that poverty is universal, almost as widely "distributed" as mankind. The richest countries of the world like the U.S.A., England, and Germany are not without their poverty problems. They may define their poverty in a way different from that of the people in the "Balkan complex", Russia, China, and India. But all the same, poverty continues to flourish in the lands of these regions of high national income *per capita* no less than in the regions traditionally known to be poor. Poverty indeed is eternal.

Equally eternal, i.e., virtually coeval with mankind is the campaign against poverty. The latest forms of poverty control or war upon poverty are to be found in the diverse branches of "social insurance" comprising as they do unemployment insurance. But the entire *corpus* of social insurance has failed to demolish poverty in its entirety.

The older forms of poverty relief are, therefore, still in vogue in all the

regions of "neo-capitalism" and the "second industrial revolution" such as are pioneering the new phases of civilization. The older relief-methods, namely, systems of "poor law", "poor rates" etc. have not yet been liquidated in England or Germany. Rather, they have been getting a fresh lease of life. Nay, the still older, the "primitive" methods of poverty-doctoring, namely, charity or philanthropy,—which may be indifferently described as Christian, Hindu or Moslem—are also being requisitioned in the advanced countries of the world. In Germany this is being attempted on a scale unprecedented in history whether in amount or in the thoroughness of organization. The *Winterhilfswerk* (Winter Relief) operations of the two years 1933-34 and 1934-35 belong to this system of old-world charity and have to be taken as measures in addition to the regular social insurance programmes.

India is a country that knows neither "social insurance" nor "poor rates". The famine relief work of this country does not belong to either system. We are as a rule used to poverty relief of the ancient types, namely, charity or philanthropy, and this, again, more unorganized than organized. The organized charity of the German people under state auspices that has taken shape in the *Winterhilfswerk* of the Hitler regime cannot therefore fail to be of the most profound interest to countries like India as a remarkable instance of the resuscitation of the ancient methods under modern conditions. The Ramkrishna Mission and other social service institutions in India would find the Reports of winter relief in Germany from 1933 to 1935 to be exceedingly instructive and full of practical suggestions.

The Two Years 1933-35

In kind and cash as well as the goods value of the sums realized during 1934-35 the total amounted to RM. 367,425,485 as against RM. 358,136,041 during 1933-34. The number of persons relieved was 13,866,571 (16,617,681 in 1933-34). This constituted 21.1 per cent of the total population as against 25.3 per cent. of the previous year. Workers employed in relief operations were numbered at 1,338,333 (1,495,000). Most of them were voluntary, the paid assistants being 5,198 (4,116). The expenses made up only 0.93, i.e., less than 1 per cent of the total realized (0.95% in 1933-34).

The following table furnishes a comparative survey of the two years in regard to the main feature of this welfare work :

Item.	1933-34.	1934-35.
1. Relieved	16,617,681	13,866,571
2. Relieved in percentage of total population	25.3	21.1
3. Relief-Workers	1,495,000	1,338,333
4. Relief-Workers paid	4,116	5,198
5. Total realized in Cash and Kind ...	RM. 358,136,041	RM. 367,425,485
6. Expenses of the Relief operations ...	RM. 3,414,130	RM. 3,407,326
7. Relief in percentage of 6 i.e. total realized	0.95	0.98

For the purpose of this paper we shall take the Reichsmark as roughly equivalent to one Rupee.

Cash Collections Central and Local

The collections were made through two organizations, the central (*Reichsfuehrung*) and the local (*Gaufuehrungen*). During 1934-35 the foreign department of the Nazi Party realized from the Germans settled or sojourning abroad the sum of RM. 918,158. This is shown as realized by the Central Organization.

The main channels of collection are indicated in the following table :

Collectors	1933-34	1934-35
1. Central Organization (*Reichsfuehrung*)	RM. 65,472,391	RM. 54,465,199 (including RM. 918,158 collected by the Nazi organizations abroad).
2. District Organizations (*Gaufuehrungen*)	RM. 118,799,917	RM. 150,844,325
3. Carried forward from previous year	...	RM. 8,135,209
4. Total	RM. 184;272,307	RM. 212,945,209

The central collections of 1934-35 in cash are itemized below :

1.	Realizations from business houses	RM.	18,321,652
2.	Gifts in the form of voluntary deductions from wages and salaries by the employees of the railways, post offices, army, navy, and private persons ...	,,	11,088,358
3.	Individual Contributions	,,	1,546,372
4.	Special measures in the form of voluntary reductions in post-cheque and bank accounts	,,	5,508,895
5.	Freight charges paid or unclaimed by the railways in regard to the transportation of coal for the relief	,,	9,543,491
6.	Special winter-relief lottery	,,	7,538,272
7.	Collections abroad	,,	918,158
	Total ...	RM.	54,465,199

The collections through the *Gau* or district organizations in cash were as follows :—

1.	Monthly gifts from wages and salaries	RM.	77,739,076
2.	Monthly one-pot meal (*Eintopfgericht*)	,,	29,581,379
3.	Gifts from business houses, societies, and individuals ...	,,	18,230,937
4.	Subscriptions to the Central Organization ...	,,	4,291,152
5.	Box-collections	,,	1,138,385
6.	Street collections (under Central Organization) net proceeds :		

i.	Amber badges	RM.	1,314,259
ii.	Aster Flowers	,,	1,412,842
iii.	Wooden Badges	,,	1,436,889
iv.	Lace Rosettes	,,	1,398,193
v.	Porcelain Badges	,,	1,253,947
vi.	Edelweiss Badges	,,	1,655,752

	Total	RM.	8,471,483

7. "Central" functions :

i.	National Solidarity Day ...	RM.	4,021,594
ii.	German Police Day ...	,,	628,961
iii.	Mosaic Souvenir Tables	,,	388,725

	Total	,,	5,039,279
8.	*Gau* (District) Functions	,,	3,071,983
9.	*Gau* Street Collections (net proceeds)	,,	1,688,839
10.	Other Collections and Gifts	,,	1,091,813

	Total ...	RM.	150,344,325

The total cash collections for 1934-35 accounted for the following figures :

1.	Carried forward from 1933-34	RM.	8,135,685
2.	Central	,,	54,465,199
3.	District	,,	150,344,325

	Total ...	RM.	212,945,209

The category, *Eintopfgericht* (one pot meal), requires a word of explanation. The first Sunday of every month was observed as a day on which the householders prepared the entire meal in one pot, in the form, say, of *Khinchiri* (hodgepodge). The meal comprised only one plate. No second plate was therefore served. The meal thus prepared cost less than the regular meal on weekdays. There was thus a balance or saving and this was made over to the Relief Organization in cash. During 1934-35 this item accounted for RM. 29,581,379 (as against RM. 25,129,003 in 1933-34).

Collections in kind and purchases of goods

The collections in kind through the Central (including foreign) and district Organizations during 1934-35 were as follows :

1.	Central	...	RM.	8,866,652
2.	District	...	,,	101,567,120
3.	Foreign (Central)	...	,,	9,848
	Total	...	RM.	110,443,620

The following table indicates the items in goods and services such as were collected to the tune of the above value :

1.	Food stuffs ...	RM.	60,972,722
2.	Fuel (wood, coal etc.) ...	,,	3,099,606
3.	Clothing ...	,,	27,261,762
4.	Tickets and Services ...	,,	18,270,998
5.	Domestic Articles	,,	1,511,805
6.	Other Articles ...	,,	3,746,728
	Total ...	RM.	110,463,621

The items in goods and services on which the total cash collections (central and district), namely, RM. 212,945,209 were spent for distribution among the needy are described below :

1.	Food stuff ...	RM.	70,898,298
2.	Fuel ...	,,	76,453,877
3.	Clothing ...	,,	46,717,907
4.	Tickets and Services ...	,,	45,205,134
5.	Domestic Articles	,,	5,201,091
6.	Other Articles ...	,,	2,146,177
	Total ...	RM.	246,622,485

It is to be understood that the Winter Relief Organizations got more than their money's worth. The market value of the goods on which they did not spend more than RM. 212,945,209 was RM. 246,622,485.

Goods and services were obtained by the organizations in two ways, first, direct as gifts from the donors, and, secondly, by purchase in the open market with cash collected from the donors. The total value of the goods is given below :

1.	Food stuff ...	RM.	131,871,019
2.	Fuel ...	,,	79,553,483
3.	Clothing ...	,,	74,579,669
4.	Tickets and Services ...	,,	58,476,182
5.	Domestic Articles	,,	6,712,897
6.	Other Articles ...	,,	5,892,904
	Total ...	RM.	357,086,104

The Number Relieved

The number of persons relieved varied from district to district. The districts (*Gauen*) with the largest number of relief receivers are described below :

	District.	Number Relieved.	Per cent. of total Population in the district.
1.	Saxony	1,265,000	24.3
2.	Silesia	1,260,000	26.9
3.	Greater Berlin	785,000	18.5
4.	Southern Westphalia ...	690,000	26.5
5.	Northern Westphalia ...	655,000	24.2
6.	Cologne-Aachen	620,000	27.1
7.	Essen	600,000	31.5
8.	Duesseldorf	598,000	27.5
9.	Hesse-Nassan	582,000	19.1
10.	East Prussia	506,000	21.7

It is to be remembered that the total relieved in the entire country was 13.866,571 and this was 21.1 per cent. of the total population of Germany.

The relief operations were carried on for six months from October 1934 to March 1935. There were variations in the number of relief-receivers from

month to month. The total 13,866,571 represents the monthly average for the entire period. The relief-receivers can be grouped into six classes as follows :

		Monthly Average.
1.	Receivers of Unemployment and Crisis relief	1,320,270
2.	Receivers of welfare relief	633,830
3.	Receivers of Annuities	871,909
4.	Short-times Workers	70,746
5.	Temporarily employed workers	1,436,548
6.	Members of the Families of Relief receivers	9,538,268
	Total Monthly Average ...	13,866,571

No distinction was made between the races or nationalities in the administration of winter-relief, During 1934-35 the number of Jews on the list of relief receivers was 29,108. Of this 13,916 belonged to Greater Berlin. Then, again, there were 69,336 men and women of foreign countries on whom also this charity was bestowed.

Poor Relief and Social Insurance *vs.* Winter Relief

It should now be possible to understand concretely the morphological distinctions between winter relief and other forms of social service, old and new. Among the "modern" forms we have, as indicated above first, "poor relief" and secondly, "social insurance".

Winter relief differs essentially from "poor relief" as prevalent in England and the Western world for over three centuries. The system of "poor relief" is based on taxes or rates imposed by the authorities, local, rural or urban. But in winter-relief there are no rates or tax levied according to some financial legislation. The gifts are voluntary, occasional and confined within a certain period of the year. Then, again, in "poor relief" the receivers of relief must belong to the locality which raises the rates. Winter relief, on the other hand, is distributed among the needy persons without reference to their domicile and without reference to the areas or sources of charity.

In social insurance, again, the relief can be enjoyed only by those persons,—wage-earners or salaried clerks,—who have paid a "premium" regularly although to the premium-fund there are contributions from employers and the state. But in winter-relief the relief is enjoyed by every needy person. No body has to pay a premium. It does not embody the principles of insurance in the remotest manner. It is charity, philanthropy or "sole" pure and simple.

The Goods distributed for Relief

It is exclusively in the form of goods that relief was administered. The *quantum* of some of the goods distributed among the relief-receivers can be seen below :

A.	Food stuffs.		
1.	Potatoes	14,506,584	zentner (=cwts.)
2.	Rye	381,522	,,
3.	Wheat	192,662	,,
4.	Rye flour	144,521	,,
5.	Wheat flour	311,988	

6.	Bread	292,482	zentners	(=cwts.)
7.	Butter	17,952	,,	
8.	Eggs	2,505,638	(number)	
9.	Vegetables	184,604	zentner	(=cwts.)
10.	Milk	4,778,070	litres	(=quarts=Bengal seers).
11	Fruits	48,407	zentners	(=cwts.)
12.	Rice	57,470	,,	
13.	Salt	1,766	,,	
14.	Cattle (living)	4,809	,,	
15.	Sugar	138,353	,,	
B.	Fuel			
1.	Coal	51,001,712	zentners	(=cwts.)
2.	Coke	23,213	,,	
C.	Clothing			
1.	Suits	201,718	(number)	
2.	Blouses	125,090	,,	
3.	Gloves	27,485	pairs	
4.	Trousers	544,520	(number)	
5.	Coats	690,674	,,	
6.	Overcoats	391,546	,,	
7.	Shoes	2,437,694	pairs	
8.	Clothing materials ...	2,859,925	meters	(=yards)
9.	Wool	1,170	zentner=(cwts.)	
D.	Tickets and Services.			
1.	Free tickets for theatre, concert, and cinema ...	1,160,398	(number)	
2.	Free tickets for meals ...	1,359,134	,,	
3.	Tickets for clothing	RM. 4,149,586		
4.	,, ,, Food stuffs	,, 30,668,976		
5.	Services of learned professions	,, 40,685		
6.	,, ,, Cottage industry	,, 582,074		
7.	Housing subventions	,, 1,986,341		
E.	Domestic Articles			
1.	Beds	79,896	(number)	
2.	Quilts	143,050	,,	
3.	Household utensils ...	215,976	,,	
4.	Furniture	14,901	,,	
5.	Sewing machines ...	294	,,	
F.	Other Articles			
1.	Books	74,521	(number)	
2.	Baby-carriages ...	5,501	,,	
3.	Presents (Christmas) ...	948,255	,,	
4.	Musical instruments ...	1,651	,,	
5.	Seeds (farming)	54,850	zentner	(=cwts.)
6.	Toys	1,137,856	(number)	
7.	Christmas Trees	741,486	,,	

Mushtibhiksha and Winter-Relief compared

In Bengal the householders are by tradition used to the system of *Mushtibhikshâ* ("alms" in the form of "handfuls" say, of rice, pulses or other things). This would correspond to the *Sachspenden* (gifts in goods) of Germany. We get the following socio-economic equation.

German *Winterhilfe* = Bengali *Mushtibhikshâ* on a Herculean scale.

No statistics appear ever to have been attempted in Bengal as to the *quantum* of rice or other goods that are given away in this manner during the course of the year to the needy men, women, and children. This age-long Bengali institution of charity in kind remains as yet unorganized and uncalculated. But Bengali families can claim all the same that in the spirit and form of social service their historic experience has stood a great world-test. Indeed, it is making a *Digvijaya* (world-conquest) in and through the epoch-making endeavours of the *Winterhilfswerk* in Germany.

The German charity in goods, let us repeat, amounting as it does to RM. 367,425,485 in six months for a population of 65 millions works out at the rate of a tax, so to say, of nearly Rs. 2-12-0 per head per annum. In Rupees-annas-pies this is a certainly stupendous figure for an extraordinary tax *per capita* as measured by the Bengali standard of collective wealth or public finance. But a study of the *Winterhilfswerk* is well calculated to inspire confidence of the Bengali people in the innate merits of its national and historic system of social solidarity or mntuality as embodied in *Mushtibhikshâ*. Sociologically, we are forced to admit once more that not all primitive, ancient or medieval creations of man are to be treated entirely as things of the past in the realm of human values. It cannot at the same time fail to open our eyes to the enormous wealth or "taxable capacity", organizing power, and last but not least, self-sacrifice of the German people.

The profound difference between the principles of *Mushtibhikshâ* and those of Winter-relief must not be overlooked however. In *Mushtibhikshâ* the contact between the giver and the receiver is direct and individual. There is a personal, one may say, a heart to heart touch in this system. This is the characteristic of all "primitive" and millennium-old i.e.. Hindu, Buddhist, Jaina, Muslim, and Christian charities. *Mushtibhikshâ* may be described as the system of the most "instinctive," human, universal, and humane poverty relief. It is an expression of the spirit of the *Gemeinschaft* (community) as contrasted with that of the *Gesellschaft* (society), to use two categories from the sociologist Ferdinand Toennies.

In Winter relief, on the other hand, although the system of getting alms or charities in the form of Pfundsammlungen (i.e. collections in quantities of lbs.) corresponding to the Bengali "handfuls" is prominent, the contact between the householder and the beggar is virtually nil. It is therefore very far removed from the traditional, instinctive, universal, and human philanthropy,—Hindu mercy, Jaina benevolence, Buddhist service, or Christian charity. In this system the most characteristic feature is the sway of the *Gesellschaft* (society) as distinguished from that of the *Gemeinschaft* (community). The power of pooling of resources, the might of organization, the spirituality of combined or collective relief mark winter-relief off from *Mushtibhikshâ*.

Morphologically, therefore, as a form of social service winter-relief represents an entirely new creation of human will and intelligence. It is only during the epoch of the "second industrial revolution" with its tremendous institutions of collectivism, combination, centralism, rationalization, merger and what not that the social service structure associated with the winter-relief complex could be consummated. The dimensions are so colossal and the functioning of the organism so perfect that even fifty years ago the German people under, say, Bismarck could not have dreamt of it. We understand that today Germany (1933-36) is much more powerfully centralized, much more technically equipped and much more efficiently organized than she was in pre-war years. And naturally, therefore, although there is something in common between the Indian *Mushtibhikshâ* and the German winter-relief the latter would, strictly speaking, lie beyond the comprehension of the Indian people as of many other peoples in the East and the West situated on the socio-economic level of India.

For, among the numerous achievements of the Hitler-state has to be recorded the fact, that, as mentioned above, nearly a third of the entire sum is raised in the form of *Mushtibhikshâ* (handfuls), so to say. About a million and a half workers are employed to carry on the operations. Of this number about five thousand only are paid workers. Less than one per cent. of the total amount spent on relief is accounted for by the expenses of the relief administration. The importance of these items cannot be fully realized, except by the institutions of "great powers" like England, U. S. A., France, Japan etc.

Some of the "Funds" organized in India by private bodies like the Ramkrishna Mission, and the Indian National Congress or the corporations and municipalities or even by small groups of individuals may enable us to understand from a great distance the kind of work that is being done in and through German winter-relief. To that extent *Mushtibhikshâ* may also be said to be advancing towards modernism in organization and technique.*

* The statistical data for this paper are derived from the *Rechenschaftsbericht* of *Winterhilfswerk des Deutschen Volkes* 1933-34 and 1934-35 (Berlin). See also B. K. Sarkar: *Social Insurance Legislation and Statistics*: A study in the Labour-Economics of Neo-capitalism (Calcutta 1936), and *The Sociology of Population* (Calcutta 1936).

HISTORY OF THE VEDÂNTIC THOUGHT

By Swami Satswarupananda

The Vedânta philosophy had its rise in the quest of unity, which is as old as reason itself. It was not found for the first time in the *Upanishads* alone. Much earlier than these, in the earliest Suktas of the *Rigveda Samhita*, we find this thought of unity beautifully and forcefully expressed. This is found not once or twice in a stray Mandala or two but in almost all the Mandalas, as their crest-jewels.* If the Mantras are not

* A few of the numerous texts bearing out the truth of the statement: R.V. 1. 89. 10; 1. 154. 4; 1. 164. 46; 2. 1. 9; 2. 12. 8; 2. 16. 2; 2. 17. 4-6; 3. 51. 4; 3. 53. 8; 4. 42. 1-4; 5. 85. 6; 6. 30. 1; 6. 36. 4; 6. 67. 18; 7. 98. 6; 8. 39. 10; 8. 58. 2; 8. 70. 5; 10. 5. 1; 10. 31. 8; 10. 81. 3; 10. 82. 3; 10. 90. 2; 10. 114. 5; 10. 121. 1; etc.

to be considered as nonsensical jargons of Soma-bibbers, if any consistent meanings are to be derived from them, we have no other alternative but to admit that the Rishis meant what they freely expressed, and not what our so-called historical sense would have us concede to them. Neither Polytheism as the Greeks, the Romans, and their modern followers understand by it nor that ingeniously invented word Henotheism or Kathenotheism of Max Müller would give us a consistent explanation. If we want to remove all obscurities and inconsistencies, we are to accept the theory of one all-pervading, all-powerful, all-knowing Being manifesting Itself through cosmic forces and beauties of nature and through thoughts and activities of created beings, each of which is personified or symbolized by something tangible and therefore more easily adorable. Among the numerous *isms* it is difficult to assign a proper place to this theory. Nevertheless it is the key to all Vedic studies whose non-acceptance will raise numerous problems and complexities which will make darkness darker still. In spite of a good deal of differences among the various commentators from Yâska to Sâyana we find one thing clear : the same terms have been interpreted sometimes as the symbols and sometimes as the things symbolized in different contexts or even in the same context by the same as well as different commentators; or both the meanings holding good, they have been offered as alternative suggestions. But in all these cases the variety is shared between the symbol and the thing symbolized; and symbols, be it noted, were many and not one, and were spoken of and adored with the adoration of the thing symbolized, but with reference to either local or general, or temporary or permanent interest.

We can neither speak of a Samhitaic age, a Brâhmanaic age, or an Upanishadic age, and trace the development of a crude polytheism into the sublime monotheism or monism. For there are *Brâhmanas* and *Upanishads* which are evidently earlier than many Suktas of the *Samhitâs*. So it would be wrong to say that certain doctrines of the Samhitâ age have been modified and developed into certain more sublime doctrines of the Upanishadic age. We are not to forget that the original *Vedas* (if we are permitted to use such a phrase) were not arranged in the manner we find them at present. How they were arranged we cannot say; may be, in the way they were required in the process of Yajnas or sacrifices. But no one can be sure of that. The arrangement we get is a redaction of Vyâsa, who made no secret of his share of responsibility in this stupendous task of moulding the future culture of India.

It is equally difficult to assert that because ideas have developed in a certain way in other parts of the world, in India too they must have been evolved in the same manner. Here the premise itself is wrong. Has the Buddhism of the South and the North developed in the same way? How different are the developments of the Latin and the Greek churches! The fact is, there are so many cross-currents of environmental influence and initial bents of mind that peoples, like individuals, progress differently along different modes of perfection, finitely expressing the varied phases of the Infinite Whole. And it is very difficult to say which philosophy, art, literature, or culture, or any phase of any of them, is higher or lower, complex or simple. For thoughts and thought-products are higher or lower, simple or complex only with reference to individual or group minds, whose tastes, tendencies, and capacities to grasp certain things to the exclusion of

certain others, widely differ. Hence it is erroneous to hold that all nations must progress under certain arbitrarily fixed laws. The period of the Indian history from the birth of Buddha up till now shows, in a general way, that the march of religion and philosophy has been from Advaita to Dvaita, from monism to pluralism. And yet it is held that man naturally progresses just in the reverse way, from pluralism to monism. The more ancient literature of India reveals nothing which would warrant us to set aside the verdict of the historic age. For all the *Vedas*, *Tantras*, and *Purânas*, whether ancient or comparatively modern, are permeated through and through with the Advaitic conception. This Advaita is the basic principle, the foundation of the entire Indo-Aryan culture. We are not speaking of the pre-Vedic culture but of the Vedic and post-Vedic, and it is broad-based on Advaita, the theory that the One is appearing as the Many.

II

The Buddha, when he realized the highest truth, thought of keeping it within himself, not from any selfish motive but from the fact that it was too high to be imparted to and understood by the people. He was, however, prevailed upon to preach for the good of mankind what they could grasp and profit by. He preached and was heard and followed; yet he did not stoop down to still lower manifestations of truth to touch the heart of all. This defect had to be made up by his disciples with the introduction of an elaborate ritualism. Ordinary embodied beings want something tangible, something concrete, to start with ; hence the necessity of ritualism, of symbols and icons in all practical religions. The Vedic Rishis, with truer practical insight into human nature in general and to the mental growth of the people in the midst of whom they lived in particular, derided nothing, left out nothing, but utilized everything, even the lowest manifestations of truth, as sure steps to the realization of the highest truth. They never lost an opportunity of driving home the highest truths into the brains of the sacrificers and others present on the occasions of Yajnas without their knowing it, by way of chants and story-tellings, which are invariable interludes on such occasions. As they develop, they see new meanings in chants and sacrifices, and they are considered as Mantras and symbols, till at last all are discarded as superfluous and the intuition is complete in the merging of the All in the One—from unreasoned acts with the help of concrete things through reason with symbols into the intuition of unity without variety, this seems to be the method of training the people into the highest truth. In every age there were Rishis, and the common folk in almost infinite degrees of mental development, from the lowest to the highest. Thus rites, symbols, abstract meditation of qualities and the highest intuition—all are necessary in every age and in every clime. Hence we find all these in the *Vedas* very ingeniously interwoven, for the use of the common folk, gradually releasing the more developed souls from much of their obligations, into absolute freedom at last. The *Vedas* do not so much show the strata of a progressive philosophical thought, as grades of co-existing thoughts, symbols, and rites suited to the minds of variously developed souls living in the same society at the same time as well as throughout the ages.

The *Samhitâs* appear as consisting of hyperbolical hymns addressed to numerous deities, objects of sacrifice and creatures and beauties of nature, because they are Samhitâs or collections

brought together from different places under classified topics. Thus cut off from contexts they give us quite a different picture—a picture of polytheism and Soma-bibbing. The *Brâhmanas*, similarly collected together apart from the Suktas and being of an explanatory nature, naturally raises in us a doubt of their being of a much later age, when it was thought wise and expedient of having an authoritative explanation of what is supposed to be the earlier portions of the *Vedas* or the *Vedas* proper. The *Âranyakas* and the *Upanishads*, likewise, are consigned to still later ages. All this confusion, however, is due to the present arrangement of the *Vedas* made to suit the waning intellect and power of memory of the people, in the same way as the *Siddhânta Kaumudi* has been brought out of the original *Ashtâdhyâyi*.

Development of thoughts there must have been, but in what direction, from what to what it is difficult to say. In the whole range of the extensive Vedic literature there is nothing to prove that there was ever a time when a particular religious theory was unknown. Traces of Advaita are found, as we have seen, in almost all the Mandalas of the *Rigveda Samhitâ* as well as other *Samhitâs*, *Brâhmanas*, *Âranyakas*, and *Upanishads*. Again if we try to reconstruct the *Vedas* according as their different portions are required in sacrifices into books of sacrifice, we shall find Advaitic thoughts introduced somewhere in every such book. If they are rearranged according to the peculiarity of language, archaic or modern, the same thing will happen; we shall not find any arrangement without Advaitic passages. Hence the theory of the historic development of the Vedic religious thought from polytheism or henotheism to monotheism or monism is quite unreasonable. The conclusion that irresistibly presents itself to us is that the Rishis intuited the one absolute truth and saw it appear through infinite manifestations, and that the *Vedas* are the attempts to describe it and the manifestations with reference to life and life's activities through various points of view, sometimes absolute but oftentimes relative.

So when we talk of the Vedânta philosophy we do not mean that it is something different from that of the non-Upanishadic portions of the *Vedas*. According to us the Vedânta philosophy or philosophies and the Vedic philosophies are synonymous. But because it is only in the *Upanishads* that we find the unadulterated philosophies of the *Vedas*, whose other portions are overwhelmingly mixed up with ritualism and mythology and history, we have given to the philosophies of the *Vedas* the name of Vedânta—Vedânta is Vedic philosophies. And the Vedic philosophies are not philosophies in the ordinarily accepted sense of the term, for they are not so much systems of thought arrived at by means of reason, as intuitive visions of truths directly perceived by the Self without the help or intervention of any medium or media. And as they are so many visions of the same eternal truth got from different angles of vision, they admit of no development or improvement. The history of Vedânta, therefore, is not the piling up of systems of reasoned thoughts one after another, but the clearer and clearer expositions of these visions of the full truth by the removal of doubts and misunderstandings by adducing reasons for the satisfaction of wavering intellects and against the attacks of misreading opponents.

The *Vedas* themselves have not taken up this task of explaining what they say. Even when they have tried to do this, it is not much, their main object

being to silence reason somehow or other and to make men practically realize the truth, not through reason but intuitively. The real task of explanation and exposition was left for future generations of Rishis, who combined in them both seership and scholarship in such a way that it was they, and not the more ancient Rishis, who became the real fathers of the spiritual culture of India. It is through the Sutras and their Bhâshyas that we understand the *Vedas;* and the ancient writers of Vedic dictionaries and philological books, though held in great reverence, are much less known than these writers of Sutras and Bhâshyas. Hence the Sutras, specially the *Vedânta-Sutras,* though theoretically next in importance to the *Vedas* in authority, are practically more important; and next to them are the Bhâshyas, which together with the Sutras hold and guide all the philosophical movements of India, at any rate, all the orthodox movements.

III

The Vedic Rishis viewed the one ultimate reality from different angles of vision and knowing everything to be its manifestation saw or sought to see through it that ultimate reality, which they found out to be the sustaining and guiding power of all manifestations, their very being and becoming. So long this whole truth was bright before their followers and descendants, there was little ground for quarrel or difference of opinion. The few dialectics that we meet with in the *Vedas* were of the nature of showing their knowledge of the Vedic lore, as to how learned a person or group of persons was in all the branches of the Vedic learning. A particular question was asked and the reply expected was nothing more or less than its simple reference to a Vedic passage or opinion. There was no room for argumentation for or against such passages or opinions, far less for doubting their validity. Rightly or wrongly, everything Vedic was considered to be got by intuition and therefore above the domain of reason.

But very few persons rose to the height of the vision of the whole truth, and with the passage of time different view-points began to be looked upon as different contradictory systems of thought to be defended or cavilled at by means of logic—intuition was slowly giving place to reason. This was considered by some to be fatal to the cultural unity and growth of the people; and they took upon themselves the task of propagating the true interpretation of seemingly contradictory Vedic passages and the method of their proper unification or reconciliation. This led to the rise of the Vedic Sutras, the Purva and Uttara Mimânsâs—the Purva Mimânsâ dealing with the ceremonials and rituals and the Uttara Mimânsâ with passages directly or indirectly concerning Brahman, hence known also as the *Brahma-Sutras.* While the Purva Mimânsâ is a specialized study of the ritualistic portions of the *Vedas,* the beauty of the Uttara Mimânsâ or the *Brahma-Sutras* is that in dealing with Brahman, the Being and the source and ultimate ground of all beings and becomings, it has presented a wonderfully synthetic view of life and life's purpose, which, as we have seen, is the true Vedic conception of Reality. It is for this reason that the *Brahma-Sutras* has occupied the most prominent position in the cultural history of the Hindu world.

This book, which has moulded the unique culture of a nation of many millions, was written by Krishna surnamed Bâdarâyana and Dvaipâyana, with the famous title of Vyâsa for his

having divided the *Vedas* into convenient books and distributed the latter to his own disciples for committing them to memory themselves and propagating the same among their disciples in their turn. We have a few recensions of the *Vedas*, but they are not many, as we should have expected regarding the most ancient book of the world. And this is because we get the Vyâsa version of the *Vedas* only, with passages altered here and there in the course of being handed down from one generation of disciples to another, each generation trying its best to hand over the sacred trust to the next as untarnished by personal elements as possible. But this man of wonderful insight had an equally astounding foresight—he felt that in spite of all his attempts to check them, differences must arise; and he prevented the possible differences from being fatal by giving his own interpretation of the *Vedas* and further furnishing the clue to correct interpretation in future. This is the *Vedânta-Sutras*, readers of which will find at every turn of it a wonderful spirit of synthesis. It is in fact the highest intellectual synthesis ever made and presented to the world so briefly and so clearly.

According to the Sutras and therefore according to the *Vedas*, whose interpretation they are, this world of nature and individual souls are not merely what they generally appear to be, *viz.* varied and distinct though inter-related. They have a deeper source, goal, and urge which is not only not unconscious but including consciousness far transcends it into a limitless superconscious, the hidden operator of everything that happens in the domains of the unconscious and the conscious. This is termed Brahman, the Vast, the One Whole, which looked at from different planes of consciousness, appear variously. All these views have been subsumed under one general head, latterly known as the Vyavahâric or relative standpoint. Looked at from this standpoint the Reality appears to us as Unity-in-plurality, the Unity being the ultimate ground and guide, permanent and unchangeable, of the plurality which is in a state of incessant flux, not outside of but in It, and related to It as Its modal expressions. But from the Pâramârthic or absolute standpoint, if such a contradictory phrase is allowed to express an inexpressible fact of intuition, this Reality is Unity in which there is no trace of plurality, a fact which intellect by its very nature cannot comprehend. The individual souls, so long as they retain this relative consciousness, are limited in every respect, act and are acted upon, and are subject to joys and sorrows; but in their essence they are the same as the Absolute, appearing different and small through ignorance of their real nature which they can and do attain by self-exertion and through the grace of Iswara. Viewed from the relative standpoint, these souls, when they realize their own absolute nature, appear to be different from but in tune with the Absolute sharing in Its joy and powers though in a limited way and under His sufferance. This is how they appear to others. To themselves they appear as the Absolute either playfully enjoying, and taking part in, the sport of creation, preservation, and destruction or merged in the quintessence of the Reality, which is pure consciousness without the dual division of subject and object. One and the same Brahman appears as one or many, takes or does not take names and forms, is Unity-without-difference, difference-cum-unity or unity-in-difference, because It is viewed from different planes of consciousness; in reality It is Consciousness Itself.

The chief aim of Vyâsa, as we have

seen, in composing the *Vedânta-Sutras* was to furnish a correct interpretation of the Vedantic passages of doubtful meaning, which led him to the brief but clear restatement of the whole Vedânta philosophy. Quite in consonance with this aim he had another, which refuses to be relegated to a secondary place. The Sutras are a direct and vehement attack on the Sâmkhya philosophy of Kapila, the oldest rationalist school caring very little for the Vedic passages, though preaching the same philosophy in its own way. The attack has a vehemence which has led the sage sometimes to an unwarranted excess, as is shown in his explanation of the famous *Svetâsvatara* text. But this had to be done, and the defence against extreme reactions is often guilty of some excess in the other direction. How wise was this step of Vyâsa is fully realized when we consider the nihilistic developments of Buddhism born of Sâmkhya philosophy. Vyâsa understood that a system which lays more emphasis on reason than on intuition, is bound, even though it is itself born of intuition, to end in dangerous half-truths by leading the intellectuals to the barren field of nihilism and the general mass to dark superstitions.

The fault of Kapila was just this. Preaching no new system of thought he made no reference to the *Vedas*, the accepted mass of revelations or intuitions; and being more concerned with Moksha or Liberation than with a fine metaphysical theory he was busy in advocating the unattached nature of the self and the method of regaining this lost paradise and in attributing all phenomena, all actions and reactions, to a separate hypothetical entity whose real nature he never explained fully. Vyâsa with a truer insight into human nature and a bent for intuition more than reason had to lead an attack on Kapila's philosophy. Vyâsa's criticism of Kapila is in reality more of a nature of fulfilment than of destruction. Keep Kapila intact, subjoin his reason to intuition and supply the real nature of Prakriti, and you get Vyâsa. But what a difference does it make in the outlook on life! Kapila cannot properly explain the first verse of the Khila-kânda of the *Brihadâranyaka Upanishad*, nor had he any business to do that. Vyâsa can do it in the grand orthodox way, supplying a sublime import even to the trivialities of life, making life as wide as it is deep—to him life too is Brahman.

The *Vedas* speak of Brahman in two different ways, sometimes as void of all qualities and actions, of all changes and transformations, as an Eternal Witness having nothing to witness, which is as good as saying that It is not even an witness which is in fact the real significance of the technical term; sometimes again as the originator, preserver, and destroyer of the universe, the real agent and enjoyer of every action and thing. The Rishis saw this in their vision beatific and they recorded what was revealed to them without adducing any reason for that, little knowing perhaps that it involves a contradiction in rational sphere. Vyâsa, true to the ancient Rishis, stated the same fact, but with a consciousness of a demand for reason, which he has not supplied (or at least very explicity) in his *Brahma-Sutras*, but which he has done in his *Purânas* by the frequent use of a half metaphorical and half philosophical term Mâyâ, a term not altogether absent in the *Vedas*. To give a rational explanation of the apparent contradictory nature of Brahman is a task, which was left for another massive personality, Samkara, who has done it in his famous commentary on Vyâsa's *Brahma-Sutras* and numerous other works.

(To be continued)

ATMABODHA

By Swami Siddhatmananda

सम्यग्विज्ञानवान् योगी स्वात्मन्येवाखिलं स्थितम्
एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥

सम्यग्विज्ञानवान् योगी A Yogi who has attained perfect Self-realization स्वात्मनि in his own self एव verily अखिलं the whole world स्थितम् resting सर्वं everything च and एकं One आत्मानं the Atman ज्ञानचक्षुषा with the eyes of Knowledge ईक्षते sees.

47. A Yogi who has attained perfect Self-realization sees with the eyes of Knowledge the whole world resting in his own self and also everything as the One Atman.

आत्मैवेदं जगत् सर्वमात्मनोऽन्यन्न किञ्चन ।
मृदो यद्वत् घटादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

इदं This सर्वं जगत् whole universe आत्मा Atman एव alone; यद्वत् मृदः (अन्यत्) घटादीनि (न सन्ति) as there are no earthen pots etc. without earth (तद्वत् so) आत्मनः अन्यत् किञ्चन न (अस्ति) nothing exists without the Atman; (योगी a Yogi) सर्वं everything स्वात्मानमीक्षते sees as his own self.

48. A Yogi sees everything as his own self—the whole universe is the Atman alone; nothing exists without the Atman just as the earthen pots etc. are nothing but earth.

जीवन्मुक्तस्तु तद्विद्वान् पूर्वोपाधिगुणांस्त्यजेत् ।
सच्चिदानन्दरूपत्वं भजेद् भ्रमरकीटवत् ॥ ४९ ॥

तत् That जीवन्मुक्तः one liberated-in-life विद्वान् wise man तु indeed पूर्वोपाधिगुणान् the former attributes and characteristics त्यजेत् gives up; (सः he) भ्रमरकीटवत् like a cockroach being transformed into a *Bhramara* worm सच्चिदानन्दरूपत्वं the state of Existence, Intelligence and Bliss भजेत् attains to.

49. The wise man liberated-in-life gives up his former attributes and characteristics and attains to the state of Existence, Intelligence and Bliss just as a cockroach is transformed into a *Bhramara*[1] worm.

[1] *Bhramara*—There is a popular belief that a cockroach when caught by a worm known as *Bhramarakita* thinks intently on it through fear and is changed into a *Bhramarakita*.

Verses 49-53 describe the characteristics of a man who attains liberation-in-life. See *Vivekachudamani*, verses 425-441.

तीर्त्वा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥

मोहार्णवं तीर्त्वा। Crossing the ocean of delusion रागद्वेषादिराक्षसान् the demons such as attachment, aversion and the like हत्वा destroyimg योगी a Yogi शान्तिसमायुक्तः established in tranquility आत्मारामः finding delight in his own self (सन् becoming) विराजते remains.

50. The tranquil-minded Yogi having crossed the ocean of delusion and destroyed the demons of attachment, aversion etc. remains delighting only in his own self.

बाह्यानित्यसुखासक्तिं हित्वात्मसुखनिर्वृतः।
घटस्थदीपवच्छश्वदन्तरेव प्रकाशते ॥ ५१ ॥

बाह्यानित्यसुखासक्तिं Attachment to external and transient pleasures हित्वा giving up आत्मसुखनिर्वृतः merged in the bliss of his own self (सन् being योगी a Yogi) घटस्थदीपवत् undisturbed like a light inside a pot शश्वत् eternally अन्तरेव within himself प्रकाशते shines.

51. Giving up attachment to all external and transient pleasures and being merged in the bliss of his own self, a Yogi shines eternally within himself (i.e. remains Self-illumined), like a light remaining undisturbed inside a pot.

उपाधिस्थोऽपि तद्धर्मैरलिप्तो व्योमवन्मुनिः।
सर्वविन्मूढ़वत् तिष्ठेदसक्तो वायूवच्चरेत् ॥ ५२ ॥

मुनिः A sage उपाधिस्थोऽपि even being conditioned by limitations (of the body, mind, senses, etc.) तद्धर्मैः by their characteristics व्योमवत् like the sky अलिप्तः unaffected (सः he) सर्ववित् all-knowing (सन् becoming) मूढ़वत् like an ignorant man तिष्ठेत् remains असक्तः unattached (सन् being) वायूवत् like the air चरेत् moves.

52. Though subject to the limitations (of the body, mind, senses, etc.) a sage is untainted by their characteristics, like the sky ; though all-knowing he remains like an ignorant person, and being unattached he moves like wind.

As the space enclosed in a jar (i.e. though subjected to limitations or *Upadhis*) remains unaffected by the properties of the jar, as a crystal though appearing red due to the proximity of a red flower does not actually become red, and as the sun does not move when the water on which it is reflected moves, even so the man of realisation though possessed of a body is yet without identification with it, and lives untouched by its characteristics. Outwardly there is no difference between him and an ignorant man. Rather, he appears sometimes to be a fool, sometimes a sage, sometimes a madman and sometimes a child etc., as his mind is not related to earthly things. People judge him in diverse ways to which he is totally indifferent. (See *Vivekachudamani*, verses 539-542).

उपाधिविलयाद् विष्णौ निर्विशेषं विशेन्मुनिः।
जले जलं वियद् व्योम्नि तेजस्तेजसि वा यथा ॥ ५३ ॥

विष्णौ उपाधिविलयात् The limiting adjuncts being dissolved into the One All-pervading Existence यथा जले जलं, व्योम्नि वियत् वा तेजसि तेजः (लीयते) as when mixed up

water becomes one with water, sky one with the sky, and fire one with fire (तथा so) मुनिः a sage निर्विशेषं विशेत् merges into the Absolute.

53. A sage merges into the Absolute when his limiting adjuncts dissolve into the One All-pervading Existence just as water when mixed up becomes one with water, sky one with the sky and fire one with fire.

NOTES AND COMMENTS

IN THIS NUMBER

The opening article is from some of the *Class Talks* that Swami Vivekananda gave during the period of his second visit to America . . . . The existing conditions of malaqjustment between agriculture and industries in India are the root causes of the distress of an average Indian suffering from unemployment and under-employment. In the Editorial we have dealt with the problem and shown how *The Industrial Development of India* is a crying need of the country. . . . *Reminiscences of Girish Chunder Ghose* are some of the extracts taken from an article published in the last April issue of *The Occult Review*. Mrs. Gray Hallock was a personal friend of the great dramatist and disciple of Sri Ramakrishna, hence the reminiscences breathe a charming fragrance of the personality of the memorable Bengali genius. . . . In *The Educational Philosophy of John Milton* Dr. Debendra Chandra Dasgupta discusses the views of the famous English poet who was undoubtedly one of the strong supporters of the liberal humanistic movement in education. . . . *What is Duty?* is compiled from some of the talks which Swami Yatiswarananda gave in his classes at Wiesbaden in Germany. . . . *Social Service in German Winter Relief* is a lecture which Prof. Benoy Kumar Sarkar delivered at the Bangiya German Vidyâ Samsad in May last in the Buddhist Hall, Calcutta. . . . Swami Satswarupananda is a monk of the Ramakrishna Order. In this part of his article on *History of the Vedântic Thought* he traces the development of the Vedânta philosophy up to the time when Samkara appears in the field.

RELIGION AND RITES

Humanity is as divided today as ever. Economic, political, and religious conflicts have split the nations and the peoples of the world into numberless warring camps. It is a standing challenge to all who have the good of humanity at heart to overcome these differences. Among the many who desire to bring about such a consummation there are those who believe in religion and those who do not. Those who consider religion unnecessary accept a materialistic philosophy of life. They not only rob human life of all its worth but build upon sand. Those who believe in religion fall into two groups. Eminent intellectuals who pin their faith on religion are sick with dogmas and rituals. They want a faith devoid of all outward observances and embellishments whose heavy weight seems to smother the spirit of man. Worthlessness and inefficacy of rites and dogmas have been repeated so often in the present times that the denunciation has become trite. A dry and arid faith, they imagine, would solve the problem

of religious conflicts. There are others, however, who take a more rational view. They realize the inevitability and the essential need of rituals for the religious. Though the same truths are to be found, more or less, in all the religions of world, yet the needs of different types of peoples have developed varieties of religious rites and ceremonies which nourish their spiritual life. The case is similar with the various creations of art. Artists of different ages and countries have felt the same form of beauty in an object but they have tried to recapture it in their creations through different media. Men respond to the appeal of the same form of beauty through divergent material expressions. Artistic expressions vary with different peoples because they stand at different levels of culture. So with religion. Our spiritual conceptions and experiences seek outward expression, and the result is various forms of worship and ceremonies which help to develop spirituality among different men. And as one ascends higher and higher in the scale of spirituality, forms and ceremonies satisfy him less and less. He seeks delight in the joys of pure spirit. As Plato has said that when wisdom dawns upon man he becomes absorbed in the contemplation of the pure form of beauty.

It is only upon a recognition of the truth and necessity of different kinds of outward manifestations of spiritual life that real religious harmony can be established. Ramakrishna was the first in the modern world to preach and practise in a clear manner such an attitude which marks him out as the prophet of a new outlook. Thoughtful persons are coming to realize the necessity of rites. They are not wholly useless. Speaking at a meeting of the World Fellowship of Faiths held in London in July last Sir S. Radhakrishnan forcefully and beautifully expressed this truth. Said he, "Attempts are made, now and again, to have a purely spiritual religion without creeds and sacraments, a religion of heart and mind, but they cannot succeed, for inward living must have outward expression. Even as the soul fashions for itself a body to complete its otherwise imperfect life on earth, so man's thoughts and ideas tend to embody themselves in some concrete form, which appeals to the imagination and the senses, but there is no reason why we should force others to adopt the same forms and apprehend things exactly as we apprehend them. So far as outer expressions are concerned, there must be freedom of manifestation. All that we need insist on is that the outward visible expression must be entirely governed by and obedient to the ever-growing inward Truth. Dogmas and rites are not unnecessary or unworthy or negligible, for they are aids and supports to religion, though they are not its essence. Dogma is a temporary mould into which spiritual life may flow but it should not become a prison in which it dies. An idea is a power, not when it is simply professed but when it is inwardly creative. A symbol is there to help us to realise in life the thing symbolised. All these function properly when they bring about a change in human life. Yajnavalkya tells us that the chief aim of rites and ceremonies, of ethical codes demanding self-control and non-violence, charity and study is to enable one to attain by Yoga insight into the eternal. . ." A real fellowship of faiths can be based only upon a vision of the psychological unity and spiritual oneness of mankind, and unless such a vision is developed fellowship of peoples can at best be attempted through outward and political adjustments. "But the higher hope of humanity lies in the growing number of men who will devote

themselves to the task of accomplishing a spiritual oneness of world, enriched by a free inner variation and a freely varied self-expression."

EVOLUTION OF HINDU RELIGION

We have before us a summary of a lecture delivered by Prof. R. C. Majumdar of Dacca University on the Historical Evolution of Hindu Religion before the Historical Association of the University. Here we find stated a number of unqualified generalizations about the character of the evolution, which we find hard to reconcile with a number of known facts. True, a summary does not furnish details; it indicates only the broad conclusions. But it is precisely about the latter that we have reasons to differ. Of several statements which we would prefer to be stated in a modified manner we have space here for brief comments upon two only. The Doctor says that the Vedic religion dominated India for nearly a thousand years from C. 1,500 B.C. to 500 B.C. And the period which followed is said to have witnessed revolutionary changes in religion characterized by (1) the rise of the theistic systems like Saivism and Bhâgavatism which insisted on a belief in a personal God to be worshipped with devotion (Bhakti), rather than an impersonal and absolute God to be realized through meditation and knowledge only; and by (ii) "the growth of a spirit of reaction against the fundamental conceptions of the Vedic religion, which denied the authority of the Vedas, repudiated the efficacy of sacrifices (yajna), particularly the slaughter of animals, decried the caste system, and laid stress on morality, instead of absent (abstract?) knowledge."

The proposition that a religious *revolution* about 600 B.C. supplanted the old Vedic religion is demonstrably untrue. Such an opinion, however, has long been current among a large section of Orientalists who have not carried their investigations far enough or who have failed to discern the unbroken line of religious tradition in India hailing from time immemorial. Saivism, Bhâgavatism and Buddhism are all offshoots of the Vedic religion. Especially in the case of the former two there were absolutely no *revolutionary* changes. This is apparent from a consideration of the following facts. The devotional element, the basis of theism, is present in the Vedas. Throughout the vast extent of the Vedic literature we find the sentiment of devotion expressed not only to particular gods but also to one Supreme God. The worship of Paramesvara in human form may be absent in the Vedic period. But that is not the point at issue. The moot point is whether the path of devotion as a means to Realization is found in the *Vedas*. Though the *Upanishads* declare that Release is to be obtained by means of knowledge, yet they prescribe the worship of qualified symbols like the mind, the ether, the sun, the fire etc., inasmuch as the unqualified Brahman is difficult to grasp. Several *Upanishads* declare gods like Rudra, Vishnu, Siva as forms of the Paramâtman. The *Svetâsvatara Upanishad* even contains the expression Mahesvara, and declares that by realizing God all bonds are broken (Jñâtvâ devam muchyate servapâsaih. *Svet. Up.* 5. 13). We meet there also with the expression "one who has supreme devotion to God" (Yasya deve parâ bhakti. *Svet. Up.* 6. 23). The existence of the path of devotion in Vedic times is further satisfactorily proved by references in Pânini. After explaining in a Sutra that Bhakti is to be taken as meaning 'that, towards which devotion exists' (Pâ. 4. 3. 95), it says that the man who is devoted to

Vâsudeva should be called Vâsudevaka, and the man who is a devotee of Arjuna should be called Arjunaka (Vâsudevârjunâbhyâm 'bun. Pâ. 4. 3. 98). The commentator Patanjali in commenting upon this Sutra says that the word 'Vâsudeva' in this Sutra is the name of a Kshatriya, or of the 'Bhagavanta'. The above not only shows that the path of devotion is a development out of the Vedic religion but pushes the date of rise of theism much earlier than 500 B.C., for Pânini is certainly pre-Buddhistic. The Bhâgavata religion as preached in the *Gita*, which is perhaps the earliest document of it, and the *Bhâgavatam*, is clearly based upon Vedic doctrines. The *Gita* synthesizes the Vedantic metaphysics with Sâmkhyan cosmology. In the *Gita* devotion to Lord is preached on a Vedântic basis. Even the Lord claims hoary antiquity for his Yoga. Saivism and Bhâgavatism never denied fundamental Vedic conceptions. They accept Knowledge, Karma, Rebirth and Varnâshrama. The *Bhâgavatam* even sanctions the slaughter of animals for Yajna. Even Buddhism cannot be said to be a revolutionary departure from Vedic tradition. If Buddhism has denied the efficacy of Yajnas and condemned ritualism and the slaughter of animals, so have done several of the *Upanishads* like *Isa* and *Mundaka*. Even the observance of silence on the question of God does not constitute a reaction against Vedic religion. Though the Mimânsâ and the Sâmkhya have no place for God in their philosophy, it would he hardihood to say that they are non-Vedic. All of them accept the *fundamental* Vedic doctrines.

Further, Dr. Majumdar asserts that the contact with Islam in the medieval times and the West in the 19th century introduced a spirit of rationalism into the Hindu Religion. We do not know what is exactly meant by the Doctor. Does he mean Hindu society? If not, does he deny rationalism to the *Upanishads*? It is difficult to follow him, the more so as he apparently contradicts himself soon after by saying about Ramakrishna that he "combined the rationalism of the Upanishad with the emotionalism of the medieval age." The fact is that Hinduism has always been characterized by a wonderfully rationalistic and catholic outlook in matters of religion, though rigid orthodoxy has all along marked its social institutions.

ADVAITA ASHRAMA

(An Appeal for a Library)

Swami Vivekananda felt that if India were to rise she must first of all gain a measure of self-confidence which would spring from a rediscovery of her almost forgotten soul. The message of Vedânta has to be made dynamic and aggressive. The Ramkrishna Mission came into existence with this idea. Some forty years ago the same purpose guided him to found the Advaita Ashrama, Mayavati, as a part of the bigger organization, in a quiet corner of the Himalayas. This Ashrama, he intended, would be a suitable place where monks would mould their lives on Vedântic principles; it would also be a centre from which they would help to spread the great spiritual message of India in this country and abroad. For nearly four decades the Ashrama has tried to perform the latter task mainly in three ways. Its publication department has carried the dynamic message of Vedânta to a large public in India and the outside

world by bringing out a fairly extensive Ramkrishna-Vivekananda literature. Thanks to its efforts the message has already found its way into several of the leading languages of Europe. Secondly, it has served as a kind of nursery for preachers who, after years of training, have moved to different parts of India as well as to many countries in Europe and America, and are steadily propagating the message of Vedânta. Thirdly, since its inception it has been conducting this journal which was started more than forty years ago. The long career of the paper flatters us to believe that it has been of some service to the cause of Indian culture. We have, however, had to work under great handicaps as regards the training up of preachers and the running of this magazine and its publication department. The most serious among them has been the want of a well-furnished library which is so essential for self-improvement and for the running of any high class journal, especially in such an out-of-the-way place. We have a small library which is inadequate to our needs. Our funds do not permit of quick expansion. We are aware that many among our readers often feel inclined to make gifts of books, magazines, and libraries for the benefit of worthy causes and institutions. We appeal to them who are so disposed for such donations which we shall always be glad to receive and acknowledge with thanks. All books except those of a technical scientific nature would be welcome. Donors who want to make gifts of a large number of books will kindly inform us, and we will intimate to them the proper manner of sending them to us.

SWAMI VIRESWARANANDA,
President, Advaita Ashrama,
Mayavati, Almora, U.P.

REVIEWS AND NOTICES

THE SOCIOLOGY OF POPULATION. By Professor Benoy Kumar Sarkar. *Published by N. M. Ray Chowdhury & Co., 12, College Street, Calcutta, 1936. Price Rs. 3. Pp. 139. Eight charts.*

As mentioned in the Preface, the book under review contains in part the Presidental Address of the learned author at the Sociological Section of the first Indian Population Conference (Lucknow, 3-4 February, 1936) with some additions and also some other materials.

The independent view taken by Prof. Sarkar regarding the scope of Sociology had better be described in his own words which are as follows:

"I. Theoretical Sociology:

1. Institutional Sociology (family, property, state, myth, arts and crafts, sciences, *mores*, languages).

(*a*) Anthropology and history as well as sociography.

(*b*) Social philosophy and philosophical history.

2. Psychological Sociology, Sociology proper in the narrow sense.

(*a*) Social Psychology.

(*b*) Social Processes and Social Forms.

II. Applied Sociology. Study in the attempts at the re-making of man, societal planning and the transformation of the world by promoting 'social metabolism' along diverse fronts."

What, according to the learned Professor, is the connection between Sociology and Population? Population, according to him, touches Sociology at every point and in every branch, and Sociology, in his view, is interested in every aspect of the question from the biological and the eugenic to the criminological, the sanitary, the pedagogic, the economic and the political.

The population of India has risen from 318 millions and odd in 1921 to 352 millions and odd in 1931. This growth in population has led several writers and publicists to raise the scare that India is becoming dangerously over-populated. Prof. Sarkar sharply differs from this view. He points out that over-population is a purely relative question; it must always be understood with reference to economic resources and opportunities. He expresses the opinion that the question of the optimum density of population like that of the standard of living or of diet is a purely relative one and hence it is not possible to state with precision as to what is the optimum density of population in a

particular region or country. In any case, however, as he says, the rate of growth of population in India is not something extraordinary or unusual. In that respect the world has to fear more from several other countries than from India. There is no reason, it is pointed out, to fear food shortage in India and the view is advanced that the alleged over-population of India is certainly a questionable proposition.

Prof. Sarkar does not appear to favour birth control for the restriction of India's population growth but rather to advocate larger families. Birth control, he points out, may not necessarily limit population growth. Besides, restriction of population, howsoever it is brought about, may, other circumstances remaining the same, cause less production and hence greater poverty.

Discussing the question of the quality of population, he points out that it does not depend on numbers and that the extinction or, deterioration of the *élites* need cause no anxiety, as the young, the 'inferior' and the down-trodden of today become the torch-bearers of culture and civilization tomorrow. This idea is exemplified with reference to Bengal and Japan which were but non-entities a few decades back and also with reference to several castes, races and groups in Bengal. As regards Bengal in particular, the several factors which have and are contributing to Bengal's progress and thereby raising the quality of the population, are discussed in detail. Bengal may yet be very much behind the Great Powers but, our author is careful to point out, that compared with the condition of about 60 per cent. of the more backward portion of Europe's population, the progress that has been achieved by Bengal is not negligible. And, 'the highest is yet to come'.

It is not possible to refer within the short compass of this brief review to all the fruitful and original ideas contained in the book. We cannot however, forbear mentioning that every page of it bears the stamp of Prof. Sarkar's well-known scholarship and originality and that it contains several valuable suggestions as regards lines of original research.

The tone of the book is highly optimistic and the passages with respect to Bengal are such as would delight the heart of every patriot.

The section on 'the Bengali Religion of World Conquest' is not only one of the best pieces ever written on Ramkrishna-Vivekananda but also shows in a very striking manner the intimate inter-connection between the Ramkrishna-Vivekananda movement and Bengal's progress in general in recent times.

The book deserves to be read and assimilated by students of Sociology and Population, by statesmen and politicians, and also by every worker in the cause of India or Bengal.

SHIB CHANDRA DUTT

SRI SWAMI NARAYANA. A GOSPEL OF BHAGWAT-DHARMA OR GOD IN REDEMPTIVE ACTION. By BHAI MANILAL C. PAREKH. *Sri Bhagwat-Dharma Mission House, Rajkot, India. Pp. 350. Price. Superior Rs. 5 or 10s. Popular Rs. 4 or 8s.*

The course of a nation's history is never a continuous ascent on an easy gradient of progress. Periods of bright glory alternate with periods of the deepest gloom. India has been no exception to this phenomenon. One of the darkest phases of her history has been the period towards the close of the eighteenth and the beginning of the nineteenth century when she seems to have descended to the very nadir of her political degradation and spiritual degeneration. Fortunately India has never lost the breed of noble blood, and great sons appeared on her soil at the time to rescue her from the utter humiliation. Such a noble son is Swami Narayana of whose life and mission we have an able account in the work before us. The saint was a contemporary of Raja Rammohun Roy and thus chronologically belongs to modern India, though logically that is, in culture and outlook it is more proper to count him among the saints of medieval India. The story of his life reveals him to be not only a high spiritual personality but also a great reformer who worked for the purification of the corrupt religious and social atmosphere of his day. His name is little known beyond the borders of Gujarat, though in point of spiritual effort and achievement he seems to stand superior even to the Raja. The Raja not only put too many irons in the fire but worked in the stabler conditions of Bengal and the East, while the Swami had to toil in the troubled waters of an unsettled country. Unlike the host of modern reformers, he was a product of the orthodox Hinduism, untouched by any alien influence from the West. And so in his life we can discern marks of a genuine revival of the indigenous culture.

The materials for his life are abundant. It is rather their plentifulness which offers some difficulty in the way of selection. Bulky legends and numerous traditions have gathered round his name. It is hard to sift fact from fiction. The author has kept an open mind, without being squeamish about his sources. He has not discarded miracles, though he has not stressed them. Rightly he has tried to keep the moral and spiritual appeal of the saint to the foreground. His outlook is more devotional than critical. And he writes with a restraint, catholicity of outlook, and breadth of vision that are praiseworthy.

The story of the saint's life may read strange to foreign ears but it is in line with the stories of all great and genuine seekers after God. Swami Sahajananda or Swami Narayana as he came to be better known was born in 1781 A.D. in Oudh. The second son of a Brahmin father, his early name was Ghanshyam. Quite early he evinced his strong bent towards spirituality. Renouncing home at the tender age of eleven he travelled across India in the company of holy men, at times stopping with some to have a little training and instruction in spirituality. But his heart was not satisfied. At last he wandered to Kathiawar and found in Ramananda the person whom he seemed to be looking for. Ramananda at once perceived the greatness of the young aspirant and treated him with the greatest consideration. And two years later when he lay on his death-bed he nominated the young disciple of barely twenty summers to be his successor ignoring the claims of other aged followers. Then follow the wonderful story of his ministry, his bold reforms and organization of the Satsang which did so much to purify the spiritual atmosphere of Kathiawar. The influence of his liberal movement is still potent. His exceptional purity, holiness, and high spiritual realizations have made his followers look upon him as an Incarnation of God. In the deep reverence which the men of Kathiawar still pay to ochre-clothed monks one can still feel the abiding influence of his great personality.

FRENCH

MON MAITRE. SWAMI VIVEKANANDA. TRADUIT DE L'ANGLAIS PAR JEAN HERBERT. *Union Des Imprimeries (S.A.). Frameries. Dir : V. Quenon. Pp. 62.*

L'HOMME REEL ET L'HOMME APPARENT. VIVEKANANDA. TRADUIT DE L'ANGLAIS PAR JEAN HERBERT. *Union Des Imprimeries (S.A.). Frameries. Dir : V. Quenon. Depositaires : pour la France : Adrien Maisonneuve, 11, rue Saint-Sulpice, Paris. pour la Suisse : Delachaux et Niestlé, Neuchâtel. Pp. 44.*

The message of Ramakrishna and Vivekananda has reached a large public in Central Europe through Mon. Romain Rolland's works. As a result signs are forthcoming of an eagerness to have a closer acquaintance with their teachings. In order to satisfy this desire Mon. Jean Herbert has undertaken to bring out a series of translations of the works of Vivekananda into French. The books under review are the first fruits of his labours. They are translations respectively of *My Master* and *The Real and the Apparent Man* by Swami Vivekananda. The rendering is easy and clear. It is hoped that these and other translations which are coming out shortly will carry the genuine message of India to the French-speaking public.

BENGALI

GITÂ-SÂR-SAMGRAHA. A SELECTION OF HUNDRED VERSES FROM THE GITA. BY SWAMI PREMESHANANDA *Published by Subodh Chandra Dey, Dacca. Assam Bengal Library, Pp. 120. Price As. 8.*

This is a collection of a hundred verses from the Gita, arranged topically under ten chapters. Along with the text in the original have been given the paraphrasings of the verses, their translation in Bengali, word-meanings, occasional grammatical notes and a short gloss. The work has been done carefully, and an attempt has been made to preserve link among the different chapters which include all the essential doctrines of the *Gitâ*.

NEWS AND REPORTS

REV. J. T. SUNDERLAND

With the passing away of Rev. J. T. Sunderland India has lost one of the greatest of her friends among foreigners. He died in August last at the advanced age of 94. To the end of his days he was in possession of an exceptionally alert and active mind, and his thoughts were largely given to Indian matters. He belonged to the Unitarian Church which has many points of resemblance with the Brahmo Samaj founded by the Raja Rammohun Roy. Though a cleric by profession his interests were varied. A man of strong faith, to him the newer discoveries of science appeared more and more to point to a benevolent purpose shaping the cosmos. His services for India are too well known to need any mention. He was an old contributor of ours, and we had the pleasure of publishing his last article to our journal only a few months ago. The reactions to the news of his death in the Indian papers bear ample evidence to the love and esteem in which he was held by the Indians. We deeply mourn his loss and offer our heartfelt condolences to the bereaved family. May his soul rest in peace!

SRI RAMAKRISHNA BIRTH CENTENARY CELEBRATIONS

MUZAFFARPUR

Sri Ramakrishna Centenary was celebrated in July last at Samastipur and Bettiah. At the latter place, among other things, the programme included a procession and a religious conference. The procession which was the largest of its kind ever organized at that town, was joined by thousands of people of all castes and denominations. Two well-decorated and heavily garlanded photos of Sri Ramakrishna and Swami Vivekananda mounted upon a caparisoned tusker followed by three more elephants and half a dozen chargers, were placed in the front of the procession. This was followed by a number of Kirtan parties which, with placards containing various kinds of mottos, kept singing religious and devotional songs all along. A band of sepoys belonging to the Bettiah Raj brought up the rear.

At the religious conference the different faiths were represented and there were lectures on Sikhism, Islam, Christianity, Arya Samaj and Sanatana Dharma. Swami Megheswarananda spoke at the conference on Sanatana Dharma. His speech was greatly appreciated by the audience.

JESSORE

Sri Ramakrishna Centenary was celebrated in July last at Jessore. In the morning a big procession was organized which paraded all the principal thoroughfares of the town terminating at the pavillion specially arranged for the purpose. Before the procession dispersed, Swami Sambuddhananda of the Belur Math who went there on special invitation, addressed it for about an hour on the teachings of Sri Ramakrishna and the Centenary movement. At noon Daridra Narayanas were sumptuously fed.

In the evening a public meeting was held at the Town Hall, Mr. K. C. Nag, Barrister-at-Law, District and Sessions Judge, presiding. The meeting was largely attended and the Hall was packed to its utmost capacity. Swamiji addressed the gathering and his speech created a profound impression upon the audience.

TAMLUK

Under the joint auspices of the Tamluk and Panshkura Ramakrishna Centenary Celebrations Committees four public meetings were held in June last at four different villages within the jurisdiction of the Panshkura Thana. Swami Sundarananda went there in connection with the work of the Centenary to address those meetings on different subjects relating to the life and teachings of Sri Ramakrishna. The first meeting was held at Purushottampur at which about one thousand people assembled. Swamiji addressing the meeting on the "Synthesis of All Religions" emphasized its far-reaching effect on bringing about unity between different races and nations. Swami Vishokatmananda spoke on the catholicity of the teachings of the Master, illustrating his lecture by lantern slides. Both the Swamis addressed the second public meeting, held at the Panshkura High School compound and presided over by Mr. D. N. Dhar, Asst. District Engineer. The theme of their discourse at this meeting was, "Every faith is a path to God." The

third meeting addressed by the Swamis, was organized at the village Chapada. About one thousand people attended the meeting and listened with rapt attention to the interesting discourse of the speakers. The fourth meeting was held at the Kolaghat Bazaar and it was attended by about 1,500 people. At this meeting the Swamis spoke on Hinduism. The merchants of the Bazaar took great interest in organizing the meeting. Besides, Swami Sundarananda addressed two students' meetings, one held at the Hamilton High School, Tamluk, and the other at the Deolia Board M. E. School. At the first meeting the subject of his discourse was, "Education and Brahmacharya" and at the second "Vivekananda and Student Community."

Berhampur

Swami Ghanananda of the Belur Math visited Berhampur to help the local public in organizing the Sri Ramakrishna Centenary. He spoke on Sri Ramakrishna and Ramakrishna Centenary at a public meeting held at the Berhampur Town Hall in August last. The Swami dwelt at length on the inspiring life and teachings of the great prophet of modern India and explained to the audience the programme and scheme of the Centenary. The meeting was attended by a representative gathering which included many leading gentlemen, advocates, and officials.

A local committee has been formed with Rao Saheb M. V. Apparao, Mr. Janaki Rao Pantulu, Prof. G. Dharma Rao (Secretary), Prof. Y. Ramamurty, and Messrs. W. V. Sarma, R. V. Ramanamurty, and L. Panigrahi. The Committee has already started collection for the Central Centenary Fund.

Samastipur

The celebration of the Sri Ramakrishna Centenary passed off peacefully in July last at Samastipur. The programme which extended over three days, consisted of, among other things, a procession, the feeding of the poor, and a public meeting.

The Centenary was inaugurated on the 14th of July last with a procession which was brought out with the photos of Sri Ramakrishna and Swami Vivekananda seated in two well-decorated motor cars in the front, and followed by five local Kirtan parties and about two thousand people. The procession paraded the main roads of the town. On the following day, there was a religious conference at the local H. E. School, a Moulavi spoke on Islam, a Christian missionary on Christianity, and Swami Megheswarananda on Sanatana Dharma. On the third day another meeting was held at the same place and the Swamiji spoke on the life and teachings of the Master. The first Munsiff presided over both the meetings.

Kurnool

The Centenary celebrations of the birthday of Sri Ramakrishna Paramahamsa commenced on the 17th of July last in the Town Hall, when Swami Siddheswaranandaji of the Ramkrishna Mission, Bangalore, performed Guru Poojâ, followed by prayers and Bhajana. Thereafter, the Swami gave a talk on some of the important events in the life of Sri Ramakrishna. A public meeting was held in the Town Hall, presided over by Dewan Bahadur V. N. Viswanatha Rao, M.A., B.L., District Collector. Dr. Varada Aiyar, L. M. S., District Medical Officer and President of the Centenary Celebrations Committee, in a short speech, requested the President to unveil the portraits of Sri Ramakrishna and Swami Vivekananda presented by Mr. A. Seshagiri Rao, B.A., B.L., retired Sub-Judge. The President paid an eloquent tribute to the greatness of the Master and his illustrious disciple and said that they were the twinstars in the religious firmament of modern times. After the singing of hymns, Swami Siddheswarananda delivered an impassioned address on "Ramakrishna Paramahamsa, his life and message". The Master's great legacy to modern India, he said, was the service of the poor, in a spirit of love and dedication, which is the guiding motto of the Sannyasins of the Order of Sri Ramakrishna. Nawab Bahadur Yar Jung Bahadur, in an eloquent Urdu speech, pointed out that the life and teachings of the saint were in tune with the precepts of Islam and quoted a beautiful verse in Urdu in support of it. Brahmasri Subramania Sastrulu also spoke on the life of Sri Ramakrishna. Nieely printed Centenary Souvenirs were distributed to the audience.

On the 19th of July last, a public meeting was held in the Town Hall, when Mr. K. M. Krishna Kurup, B.A., B.L., District Judge, presided. Swami Siddheswarananda of Bangalore, delivered an address on "Sri Ramakrishna and the New Alignment of Life". Messrs. G. Siva Rao, B.A., L.T., Dawood Khan Khaleel, B.A., B.L., and Dr. D. S. John also spoke pointing ont that

Sri Ramakrishna's message was of a universal character. The President exhorted the citizens to imbibe the spirit of the great Master and translate it in their daily lives.

As part of the programme, Swami Siddheswarananda addressed a gathering of ladies in the premises of the Mahilâ Samâj, when Mrs. Janaki Nayar, B.A., presided. The Swami succinctly narrated the main incidents in the life of the Holy Mother and the love and regard Sri Ramakrishna had for women whom he used to call Avatârs of the Divine Mother. Miss B. Pankajâm, B.A., L.T. translated the speech into Telugu.

There was a big procession in the night when the decorated pictures of the Paramahamsa and Vivekananda were carried through the main streets.

Coimbatore

On the 19th of July last the Birth Centenary celebrations were organized by some of the prominent gentlemen of the place. In the morning abont 4,000 to 5,000 poor people were fed in the premises of the Koniamman temple. A portrait of Sri Ramakrishna was taken out in procession.

A pnblic meeting was held in the evening in the Town Hall with Swami Chidbhavananda of Ooty in the chair. Mr. N. M. R. Snbbaraman of Madura, Srimathi V. K. Chinnamalu Ammal and Mr. T. S. Avinashilingam Chettiar, M. L. A., spoke on the life and teachings of Sri Ramakrishna Paramahamsa. Prizes were then distributed by the president for an essay competition held for students in connection with the celebrations.

With a vote of thanks proposed by Mr. K. Nanjundiah, and with the distribution of Prasadam the function came to a close.

THE RAMKRISHNA MISSION HOME OF SERVICE, BENARES

Report for 1935

During the year under report the Ramkrishna Mission Home of Service, Benares, stepped into the thirty-fifth year of its useful existence. Since its very inception it has engaged itself in the service of all classes of people—the sick and the poor, the helpless and the invalid, irrespective of caste, creed or nationality. The expansion of the institntion from its most humble beginnings to its present position of many-branched activities bears eloquent testimony to the worth and importance of the institntion. The extensive nature as well as the many-sided character of its activities will be apparent from the following brief résumé of its activities in 1935.

Indoor Work : It is carried under several heads. (*i*) Indoor General Hospital has 145 beds altogether. The total number of patients treated in 1935 was 1,636, the total number of surgical cases treated in the Indoor Hospital was 365, most of which were major cases. All the three systems of medicine, namely, Allopathic, Homœopathic, and Ayurvedic were taken recourse to according to the choiee and necessity of the patients. (*ii*) The refuge for the aged and invalid men has 25 beds for poor invalids who having come to Benares for spending their last days become stranded and financially helpless. Want of funds permitted the keeping of only four permanent inmates during the year. (*iii*) The refuge for the aged and invalid women had 8 inmates during the year. The Sevashram has undertaken the construction of a building at a cost of Rs. 40,000 for making an extension of this refuge. (*iv*) The refnge for paralytic patients make special arrangement for their treatmcnt. Eleven paralytic cases were accommodated during the year. (*v*) The Chandri Bibi Dharamsala Fund gave 171 men and women food and shelter. There being no separate house the recipients were mostly accommodated in the invalid wards.

Outdoor Work : (*i*) Outdoor Dispensaries. The total number of new patients treated was 51,846 and the nnmber of repeated cases was 93,473. These inclnde the patients who were treated at the branch Outdoor Dispensary of the Home at Shivala. Taking together the figures of both the Dispensaries the daily average attendance was 398. The total number of surgical cases was 581. (*ii*) Outdoor help to poor invalids and helpless ladies of respectable families. Under this head 193 persons received weekly and mônthly outdoor relief and the total expenditure incurred was Rs. 2,686-12-3 in cash and 130 mds. 17 srs. 4 chts. of rice and flour, besides blankets and clothings. The recipients were generally helpless men and women of respectable families, whose social position forbade them from resorting to open begging. (*iii*) Special and occasional relief. Under this head 1,068 persons were given help in the shape of either books for students, food for stranded travellers or similar relief as occasion demanded.

Finanes : Total receipts and disbursements during the year were Rs. 59,196-5-8 and Rs. 73,809-15-10 respectively.

A new laboratory; the Tincowri Memorial Laboratory, was opened during the year, thanks to the generous endowment by Sj. Rajendra Nath Chatterji of Hooghly.

The immediate needs of the Home are:

(*i*) Endowments for beds for the sick and the invalid. The cost of endowing a bed for the sick is Rs. 3,000 and for the invalid Rs. 2,500.

(*ii*) Bedding and clothing.

(*iii*) An Invalids' Home for Women.

RAMKRISHNA MISSION FAMINE AND FLOOD RELIEF WORK

The distress due to famine and flood in the country is reaching a critical stage. Recently one of our workers visited some of the famine-affected areas and the report he gives of the condition of the people beggars all description. Hundreds of men, women and children are crowding at our relief centres daily with agonies of hunger. Women are appearing in many cases with half-naked bodies. In the areas allotted to us, we have greatly increased the number of recipients. The fact will be apparent from the statistics for the third week of this month given below.

FAMINE RELIEF

Khulna District

During the period 127 Mds. 7 Srs. of rice were distributed from the Gabura, Jhapa and Nakipur centres among 2,413 recipients.

Bankura District

From the Joyrambati centre of the Bankura district 1,212 persons received 45 Mds. 34 Srs. of rice, and 40 cloths were also distributed amongst the most needy.

Relief was also given during the week from Barjora and Pakhanna centres of the district.

Birbhum District

At the Lakshmibati centre of the Birbhum district the number of persons relieved were 794, and the quantity of rice distributed was 39 Mds. 27 Srs.

From the Mashra centre of the same district, 47 Mds. 2 Srs. of rice and maize were distributed among 899 recipients.

Midnapore District

From the Chaulkhola centre of the district 240 recipients received 12 Mds. 8 Srs. of rice during the week.

FLOOD RELIEF

Malda District

From the Jhowbona centre 30 Mds. of rice and maize were distributed.

Cawnpore District

Our workers from the Cawnpore centre are giving relief in co-operation with the Central Relief Committee, Cawnpore.

Arakan Division

For the week ending the 29th August the Mission workers in Arakan have distributed 490 Mds. of rice from the Gangadaw, Kyankin, Thitpon, Cheduba and Honwa centres. Some hut-building materials were also distributed.

The famine condition is getting from bad to worse daily, and unless relief measures are greatly increased, many will fall victims to death. In some areas heavy rains have aggravated the misery of the people still further. We have already informed the generous public that we are greatly handicapped for want of funds. But the work has to be continued for about two months more. We, therefore, appeal to the generous public again to contribute to our funds. We beg to acknowledge with thanks the following notable contributions to the above funds:

	Rs.	A.
Dr. M. N. Sarkar, Bilaspur ...	160	0
Presidency College Famine Relief Committee, Calcutta ...	300	0
Through C. Kailasham, Esq., F.M.S.	50	0
Kumar Brindaban Chandra Law, Calcutta	100	0
Through Swami Sivaswarupananda, Belur Math	50	0
R. L. Ghose, Esq., Monghyr ...	84	4
Ladies of Midnapore	50	0
Telegraph Institute, Calcutta ...	155	0

Further contributions will be thankfully received and duly acknowledged at any of the following addresses.

(1) The President, Ramkrishna Mission,
Belur Math, P.O., Dt. Howrah.

(2) The Manager, Advaita Ashrama,
4, Wellington Lane, Calcutta.

(Sd.) Swami Madhavananda
Acting Secretary
21-9-36