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“Arise ! Awake ! And stop not till the Goal is reached.”

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

27TH DECEMBER, 1920.

The Swami quoted the following couplets :—

“He is really a saint who has tasted
the bliss of Rama.”

“What has he known, who has not
known Rama ?”

and incidentally remarked,

“Tulsidas has said that four things are very essential in the world : association with holy people, taking the name of God, kindness and the spirit of service.

“Association is the root cause of everything. ‘From association grows attachment,’ says the Gita. There is a saying : Tell me what company he keeps and I will tell you how he is. Association with holy people purifies the mind. But they must be really holy men. Only the outward garb does not make a man holy. He is really a holy man, who has made God his own. If one realizes God, to him the world is a paradise and everything in it yields whatever he desires.”

He was reading a Bengali book, *Vaijnanik Jagat*, by Srijut Ramendra Sundar Trivedi. Referring to the book he said : “The author has tried to show that everything is growing according to the law of the survival of the fittest. Yes, this theory holds good with relation to the stages from amoeba to man : for up to this self-interest is the principal thing. But after the human stage has been reached, no longer the theory is true. Now the goal is to reach God. And the more one can forget his selfishness, the nearer will he go towards God.”

*

“Swami Vivekananda once told me ; ‘From the very nature of things, it is very difficult to understand anything of the world. And if at all, after the hard labour of the whole life, it seems that I have known a little and I have been thinking of giving that knowledge to others, the call has come from Above : Come away, just come away—no need of troubling your head to teach others.’”

It is not the will of the Grand Old Lady* that the play should be over.' "

*

Referring to the story in the Bible of the woman taken in adultery, the Swami remarked: " 'Neither do I condemn thee: go, and sin no more,' said Christ to the woman who had committed adultery. What a great love! How much toleration! Persons so large-hearted are really the best teachers of the world."

The topic turned to the severe struggles of Swami Vivekananda in his early life. In connection with this he said: "The family members of Swami Vivekananda were in hard condition. Once one of his brothers came to see him at the monastery at Baranagore. Swamiji abused him right and left and drove him off. At this I took the boy and sympathetically treated and comforted him. Then I asked Swamiji, 'Why did you abuse the boy so much?' Swamiji replied, 'And you think I am unfeeling, I have no heart; is it not?' I was completely silenced. Then he said, 'You see, if I show my love to them even to a little extent, it will not be possible for me to stay here; they will all come and give me all sorts of troubles. And I want to see that my brothers and sisters—all my relations are dying of hunger, while I am taking the name of God. In that case only I shall know that I have real love for Him.'

"Sarada (Swami Trigunatitananda) wanted to leave the monastery and go home. Swami Brahmananda was dissuading him, saying: 'Why should you go? Where will you go leaving Narendra? Have you got from anywhere else the kind of love that you get

*Referring to a game of children, in which one of them is supposed to be an old lady, to touch whom means that the play is over for the particular individual.

from Narendra? I may also go home and live there if I like. But then it is solely the love of Narendra that has kept me here.' "

While explaining the theory of *Maya* the Swami said: "The snake lays eggs and remains coiling round them with its uplifted hood; as soon as each egg opens, it eats up the young one. Only the one which can manage to escape is saved. In the same way Mahamaya has produced the universe and is sitting all alert; but only the man who can anyhow manage to go beyond Her reach is saved."

11TH JULY, 1921.

Swami Turiyananda is bed-ridden. He is always uttering the name of God. Sometimes he is saying, "With the name of God on my lips if I die, it is welcome—if I live, that is also welcome. Let me never forget the name of God." Again he is piteously weeping and praying: "Thou Lord, keep me no more forgetful of Thee. Let me never forget Thee, Oh Lord."—How plaintive the voice! how tender and piteous! it melts even a stony heart.

9TH AUGUST, 1921.

At four in the afternoon I went to him. He enquired about my spiritual practices and said, "Always be inwardly—never let the senses go outward,"

*

After he had a carbuncle on the back he once said, "When Dr. Amar Banerjee said that it was a carbuncle, I thought, A carbuncle too! What is the use of keeping this body? And thenceforth the body began to dwindle away from day to day. After this Swami Saradananda came, and again the desire arose in me to live on. This was followed by the arrival of Dr. Kanjilal—as if the Master was

sending them one by one. After the surgical operation made by Dr. Kanjilal I began to recover. On another occasion, after the operation was made on the palm of my hand, I fell into a pensive mood. Then I perceived two sparrows screaming overhead; they were as if saying to me, 'It is nothing.' And simultaneously the thought came from within, 'It will be cured.'

*

"Once while in Vrindavan, after going round 60 or 70 houses I could beg only a few pieces of bread, and they were

also not sufficient. I got a disgust for the body: to take so much trouble for the body!—let it go! Then I fell asleep. I was very tired. After I woke from sleep, what a joy did I feel! I cannot fully express that to you. The body was felt to be very light; as if it did not exist at all.

Once at Kashighat I was meditating while lying in bed. Suddenly I perceived as if the body pervaded the space.

Bhuvaneshwar is also a very favourable place for spiritual practices. I had many visions there."

WHILE THINKING OF RAMAKRISHNA

By K. L. T.

The violet never runs to meet the sun,
But grows all beautiful in its secret bower.
So may my untaught soul, O Holy One,
Await, nor seek its sun nor shower.

Because of Thee the violet blooms,
Deep hid within its shady bed.
Why should it seek its triumphs or its dooms?
Let me but breathe Thy Name and bow my head.

For every violet found to please a mortal eye,
Full millions breathe their love for Thee, and die
Securely treasured in the hidden place.
O Loved Lord, let me seek the glory of THY face!

THE CALL FROM THE DIVINE

BY THE EDITOR

I

The child when first ushered into existence greets the world with a cry of agony. Why? Is it because it is overwhelmed by the burden of mystery with which it is faced? When we come across any new phenomenon in life, we are seized with awe and wonder. Then how much greater will be the intensity of feelings when the novelty of this world all on a sudden bursts upon the new-born child? Yes, the feeling of a pervasive mystery persists from our very birth till the last day of our life. The where and wherefore of this world are eternally unknown to us. Amidst darkness in an unknown land we walk and run, sing and laugh—do everything as if in a dream. The poet says that a child is born with divine consciousness and as the shades of the prison-house of this world begin to fall upon the growing boy, he forgets his divine heritage. This might be true also of our changing relationship with the external world. In our life we find, however striking might be the wonderfulness of a thing that comes sometimes within our experience, novelty of it wears off as we live long in close association with it. Thus the new-born child's feeling of wonder at coming into contact with a mysterious world expresses itself in the utterance of its first cry, and as it grows, it becomes hardened in life till the dream that envelopes it is taken to be a reality. Many of those who are advanced in age do not usually bother much about the questions, what is the meaning of life? what is the significance of creation? etc. They simply go on with

their routine works of drudgery in a stoic fashion, taking the "living present" to be the only thing worth giving attention to.

It would have been well, if we could drink the cup of life at a single sip. It would have been nice, if we could pass the whole life in unconscious actions as if in a sleep. But 'Hamlet' lives within everyone of us, and we have perchance to dream—alas unwelcome dreams. Apparently hardened in life, we take this world to be an invulnerable reality, but all on a sudden comes an experience which shatters our faith in it and we do not know where to turn for safety and guidance. The feeling of mysteriousness as to our surroundings bubbles up again within us and we do not know how to adjust ourselves to our environment. Thus we have always to live amidst two contending forces.

An animal is satisfied if it can have only the physical necessities of life. It does not bother much about anything beyond its food and drink, rest and sleep and at best personal safety. Many men at times live only an animal life satisfied with mere sense-enjoyment. Who knows whether it would have been better if man could have lived always as such! But fortunately he is endowed with the power to think. So, however low a man may be sunk in the gratification of animal cravings, the divine in him wakes up and he feels that he is not all that he seems to be—that there is something within him which is ever struggling to transcend the limitations of earthly existence. Thus goes on the struggle between the finite and the Infinite and this is called life.

The life-principle in an egg always tries to break down the surrounding shell till it manifests itself in a living being. Similarly the Infinite in man is always struggling to break down the barrier of the "finite" around him. It has been said that all activities of men from a robber to a saint, are actuated by the same impulse—they all indicate the same struggle for freedom. A robber seeks to break down the limitations arising from pecuniary wants in his life by acts which may be considered misguided from the standpoint of the moral code of the society. A saint also does the same thing, though in another sphere: he wants to go beyond the limitations of his mind by practising self-control. The same divine spark is glowing in both cases—there is a difference only in the colour of reflection because of different mediums.

II

Thus from the dawn of life, through various attempts to unfathom the mystery of the world and an eagerness to grow beyond himself man has been consciously or unconsciously struggling to reach the Infinite. This struggle has resulted in the birth and development of art, science and religion.

These three belong to the same brotherhood though their functions are apparently different. All of them ultimately lead us to the verge of the Infinite. With respect to the same thing, science, art and religion have different avenues of approach. There is a flower. When a scientist finds it, he will botanize it, find out the number of petals, analyse it and ascertain all that can be known of it as far as its phenomenal aspect is concerned. But the scientist does not always stop doing the work of a dissecting surgeon—his function is not wholly a dull, prosaic affair as may be

supposed from superficial thoughts. When a man finds the wonderful mechanism in that tiny, little flower, does not the question arise, who could be the author of that? Who is that master-mechanic who could create this with such perfect precision? When the scientist found that there are about forty billion stars and planets, covering the azure vault above with a network of infinite orbits, yet each moving with a mathematical exactness which defies all human conception,—when he found that there are eighteen thousand cells in the round little thing, called human brain, and each cell more busy and sensitive to call than the telephone exchange in the busiest city in the world—when he knew that there is another solar system as it were in the invisibly small thing called atom, did he not bow down his head in adoration to Him who is the author of these? In this way is not a scientist faced with a mystery and awe in which he finds himself lost?

If this be true, does a scientist differ much from an artist or a saint? What is the function of an artist? The artist is as it were a crazy man, out of the common, as compared with the worldly; he does not know his self-interest and pursues his wild-goose chase after the Beautiful. When an artist sees the same flower which underwent dissecting operation at the hands of a scientist, he stands still, looks from a distance and gets immersed in the beauty of the thing. There are more things in heaven and earth than philosophy dreams of. And there is caught more beauty in the eyes of an artist than any other man can get a glimpse of. This sense of the beautiful carries the artist to a region, where the world is nought and he himself fades away into nothingness. Have we not heard of a poet who, when faced with the beauty of nature would become as if a living corpse, and the breath of his

corporeal frame would stop? And does this state of mind differ in any way from what a Yogi wants to attain through concentration?

And now, in what way does a religious man differ from an artist or a scientist? A religious man is only directly faced with the question to which an artist or a scientist comes indirectly. When a religious man sees a flower he may not be so much occupied in gathering facts with respect to it—he may not give himself away to the enjoyment of its beauty; but from the very beginning he asks the question, whence and how did the flower come to the earth? He seeks the First Cause—to which question ultimately the scientist and the artist come—one by his habit of constantly analysing facts and the other led by the lure of the Beautiful. As all rivers fall into the ocean and lose themselves, in the same way the saint, the scientist and the artist are equally in their journey towards the Infinite.

Thus the highest art is that which spiritualizes the life of the artist and breathes a spiritual inspiration. The life of an artist may not be always perfect, judged by the worldly code of morality or the standard religious conception, but nevertheless a true artist has got a window of his heart always open towards the Infinite. It may be that the light which he is receiving from the Unknown has not yet transformed the whole of his life or to a perceptible degree, but the process has already begun. It is said that Leigh Hunt very much wished that his son would be an artist, because the artist can retain a freshness of spirit even in the old age. Now everything in the world breeds monotony, why does art prove an exception? Because the creative art is sanctified by the reflection of that great Creator, who is ever new.

The highest art is always suggestive and not merely imitative. The artist who can paint nature to however great a perfection falls much below the level of one who can give voice and feeling as it were to his work through a brush, though there may be many oversights as far as the details are concerned. In the same way music which though perfect as far as technicality is concerned cannot compare with that which, though failing to conform strictly to the technique, can arouse feelings in us which will carry us beyond the reach of the world (—should we say to the feet of the Most High?). Poetry is not different from prose, if it cannot touch the inmost chord of our heart or if it fails to heighten our emotion. The technicalities of art stand in the same relation to itself as stands grammar to literature or commentary to the teachings of a Prophet. By mastering the bone-cracking rules of grammar a man may derive a kind of satisfaction, but it is nothing in comparison with what pleasure a reader enjoys from the literature itself. “What did the Prophet mean by this or that?”—this question may start hair-splitting discussions amongst intellectual gladiators who are more eager to defeat their opponents than to understand the Prophet. But while the commentators are busy in wordy warfare, one may directly look to the very words of the Prophet for inspiration and by trying to follow what light he derives therefrom may transform his very life.

III

The state of art in a country is an index to the life of its people. For art reflects the character and tastes of the people very clearly. In India religion is the key-note of life, whereas in the West it plays a subordinate part to

political or material activities. So in the West art is mostly decorative, in the East art is suggestive and such as to arouse higher sentiments. In the West art is generally secular, in the East the dominant note of art is religion. There may be exceptions, but this may be taken as the general tendency. It has been said that the Oriental is a philosopher first and an artist afterwards, the Westerner is an artist first and a philosopher afterwards. According to the opinion of an authoritative writer, "European art has, as it were, its wings clipped: it knows only the beauty of earthly things. Indian art soaring into the highest empyrean, is ever trying to bring down to earth something of the beauty of the things above." In the opinion of the same writer, "Greek art had its centaurs, fauns, and satyrs and its pantheon of deified heroes, but left the profoundest mysteries of creation to the speculation of philosophers. Egyptian art, marvellous as it is, can only be regarded from a philosophical standpoint as glorified totemism. Indian philosophy, rising to a far higher intellectual plane, seems to take the monumental art of Egypt at the point where it stopped short, and to raise it, with an equivalent power of technical expression to the loftiest heights ever yet attained by human thought. The mystics of India reconciled the aims of the artist and philosopher, which Greece and Italy were content to regard as belonging to different planes of thought."

That in India the artistic and philosophic sense was nicely blended can be seen from many religious phenomena of the country. Wherever there is a strikingly beautiful scenery, Hinduism has made it into a Tirtha. Why is Jagannath at Puri overlooking the beautiful scenery of the Ocean? Why is the temple of the Mother at Cape Comorin?

Why is the Kailas or Manasarovar so very holy to the Hindus? What is the main attraction of Badrinarayan or Kedarnath? Which was first discovered in Amarnath—the snowy beauty or the God? Thus the religious background of the race turned every beautiful phenomenon in nature into a means of heightening the religious feeling of the people.

What do the image worship and many symbolisms in Hinduism signify? Would we be wrong if we say that there the saint and the artist have been made into one? 'Uma' is called the daughter of Himalaya, the great mountain whose sublime beauty and solemn grandeur take us away from things mundane and elevate us to the abode of God. In India the Himalayas, where the Aryan civilization had its birth, have been not a little source of inspiration to Hinduism; so much so that one great religious teacher when asked as to why the religious sentiment in India is so very strong replied, "Because we have the Himalayas." This great mountain has ever been the object of great attraction to all the Sadhus, Sannyasins and religious men of the country. It has supplied many of the symbolisms in Hinduism. The great Shiva is called a mountain-god. Is it because Shiva with closed eyes and concentrated look signifies the Himalayas in eternal meditation? Perhaps a Sadhaka once fell into ecstasy by seeing the snowy expanse in that mountain region, lit up by the golden hues of the morning sun—and we have the conception of the "Arddha-Narishwar." In every autumn, the great national goddess Durga comes down from the Himalayas to her children, becomes the source of the country-wide joy and festivities, drowning all thought of sufferings and misery, and then goes back to her Himalayan abode.

The bold mind of the Aryans has sought God not only in good but also in evil—not only in the beautiful, but also in the terrible. If the morning sunshine be the God's smile of blessings upon humanity, why should the darkest night cease to have any divine relationship? If the peaceful beauty of the autumn be the cause of great national festivity in the shape of worshipping the great Mother, why should we reject Her when She comes to us with anger and frowns in storms and cyclones? So a few days after the Durga Puja comes the day of worshipping the goddess Kali, the Mother in Her destructive mood, and finding beauty in the Terrible.

Nothing has been so much misunderstood in Hinduism by bigoted people of other faiths as its image worship. In the highest art the form is of little significance in comparison with the emotion it arouses. An art critic does not look to the outward form, but to the inner beauty behind it. Image worship does not mean worshipping stocks and stones, dolls and idols, as is often the accusation—for what fool is there under the sun who does not know that God cannot be identified with any earthly thing, though He lives everywhere?—but signifies the utility of using the symbol to form some conception—however imperfect that may be—of some qualities of the Divine Being. The real Sadhaka—like a true art-critic's method of judging a picture—while worshipping an image, forgets its outward form and loses himself in adoration of the Divine Conception which an earthly hand has but imperfectly endeavoured to embody in the image. It has been said that a culture of the highest type is required to appreciate any great work of art. Should we on the same reason pity the ignorance of those who impudently revile the practice of image

worship? For, while the critics are busy finding fault with those who worship images, have there not been innumerable persons whose life has been made saintly through their help?

IV

How art reflects the spirit of the age can be seen from the study of even Indian art in different periods. The highest achievement of Indian art was in the Buddhist period. During that time art got its inspiration from religion and religion took the help of art for preaching. Many artists were supplied by the monasteries and many monks took to art as a part of their Sadhana. For, if one can meditate on the life and teachings of Buddha with closed eyes, cannot another achieve the same result by trying to make them audible in colours? It was thus that the frescoes in Ajanta and other places were made. And because the people took to art with all the earnestness of a religious life, the monument of Indian art was built in that period and the works of those artist-priests supply inspiration even after two thousand years for the attainment of Truth. "The aim of the Buddhist artist was to visualize the ideals of his creed, to illustrate by pictorial parables all the beautiful sentiments of the Buddhist religion. These were designed to appeal to the higher feelings of the spectator so that, sustained by their supreme charm, the littleness of his own personality vanished and he became exalted and absorbed. The Buddhist frescoes no doubt attained this object, and by their sheer artistry elevated the individual to the actual realism of the higher beings, thus bringing him to the feet of the Master himself."

"History furnishes several illustrations of the power of religion in the moulding

of man's aesthetic productions, but probably none of these are more striking than the effect of Buddhism on the art of the East." The Buddhist painters were as much learned in religion as in art.

With the decline of Buddhism in India, art got a set-back in the country, and for about a thousand years it was a sterile period as far as art is concerned. During the Mogul period art again revived due to an impetus received from the court, but it developed in another direction. The court can hardly supply inspiration for religious life, so the Mogul art was mostly secular and realistic. The painter was a part of the courtly retinue and his work consisted mainly in painting the pictures of court life. It is said that the Emperor Jehangir developed the Mogul painting to its fullest extent, but "Portraiture and hunting scenes were the favourite subjects of this time," and "unusual flowers or rare animals were ordered to be copied by the Emperor." Thus the Mogul paintings however developed they might be, as far as faithful delineation of likeness was concerned, failed to appeal to any higher sentiment or to inspire any noble ideal.

Towards the decline of the Mogul period the Rajput painting flourished. For inspiration, the Rajput did not depend on the court but received patronage usually from the people and as such it was also like the Buddhist art "symbolic in signifying the spiritual life of India" and "Its chief feature was mysticism." But the Rajput painting covered a wider ground than the Buddhist art. The Rajput art delineated the domestic life of the common people and their beliefs and customs. It might be due to the fact that the Rajput painting got its inspiration not from the monastery but from the people in general. But the chief aim of the Rajput

paintings was to present a graphic picture of the religious life and ideals to the people.

One thing very striking is observed with regard to the Indian painting—it is an anonymous art. Except for some names of artists in the Mogul period very few works of Indian art can be traced to their authors. Is it due to the fact that art best shines in self-forgetfulness and it is when the artist loses himself in the joy of creation that his work flourishes most? As such a true artist finds enough recompense of his labour in the work itself and does not look for any reward in the shape of admiration from posterity.

Yes, art must be pursued for art's sake and for no other gain—even not for *enjoying* the Beautiful. It is said that Niskam (desireless) work means the giving up of the fruit of work to God: one should have no desire whatsoever; even the desire to *please* God by one's work should be given up. It is with such stern discipline only that work becomes a means of self-purification which results in the attainment of Knowledge. Well, similar discipline is demanded, it may be said, by the stern Muse of art. That man only will reap the best result who takes to art simply for the joy of it and not for any ulterior motive whatsoever. One who performs music *to order*, with the object of pleasing others may not even please himself. But one who wants to lose himself in the soul of music will unconsciously create an atmosphere of joy and peace for all. Art does not lend itself to be used for a commercial purpose. Art that caters to the market is no art at all—it must be of very poor quality. Any earthly gain has no value to an artist in comparison with the great joy he finds in his work. Can we imagine what unearthly bliss Raphael got, as he worked from day to day with his brush

to bring out that divine figure, Madonna and child-Christ, in colours? Can the joy which illumined his heart be computed by any earthly thing? It is said of a famous English writer that once when he was offered a large sum by a commercial concern to draft an advertisement for its use, he scornfully rejected it with the remark that that would mean the prostitution of his profession. Too true. Art demands so much exacting renunciation that we know of a sculptor, who while working in stone the divine form of Kali the Mother lived just like an ascetic, every inch of it. And the work that he produced was quickened to life when worshipped. People ask whether the devotion of the sculptor did not contribute anything to the success of the Sadhaka who realized the Goddess by worshipping that image.

V

If art gives us a message from Beyond and brings down heaven on earth, the question may arise, can art give us Mukti or salvation? In order to realize God may one take to art, just as a Sadhaka takes to religious practices? Well, Vedanta says no work can give us Knowledge. Work is as much different from Knowledge as darkness from light. No amount of darkness will bring in light—no amount of work will bring us ultimate Knowledge. Knowledge is self-existent, it cannot be *created*. It is within us *already*. Work will serve simply as a means of removing the obstacles through self-purification. Work when done without the thought of any reward will re-

sult in our self-purification, and when we have complete self-purification, Truth will automatically flash upon us. Now, what is meant by self-purification? Well, it is the absence of any attachment to the world—the negation of all desires for sense-enjoyment. In that sense does not art serve as a means of self-purification? Does not art when served with true devotion carry us aloft on her wings beyond the reach of any earthliness? When a person has found the soul of art, does he not lose himself in the joy of its attainment? As such true art has got a deep spiritual message—it is also a call from the great Divine.

But no corner of the earth is situated outside God's dominion. As such we cannot say that those of us who do not hear the Divine Call are necessarily barred from receiving God's blessings. Does not God live everywhere? Are we not therefore through our every work—good or bad—in touch with Him? Then art which has got a deep spiritual message for humanity, will serve as a source of inspiration in all walks of life. The breath of art can sanctify our domestic life, it can illumine the dark corners of the social fabric for guidance and direction, and it can infuse strength into our national activities inspiring the people with a fiery hope to reach the goal. Then in these days of Indian awakening, when we ought to avail ourselves of every means and possibility of means to quicken the march of the nation towards the realization of its goal, we should not neglect the unfailing inspiration that can be received as well from art.

THE SOCIAL QUESTION OF THE CHILD

BY DR. MARIA MONTESSORI, M.D. (Rome), D.LITT. (Durham)

Here, on the beautiful shores of Denmark, has occurred a significant event. In this country has come together a gathering to raise aloft the ideal and the practice of the protection of the child. At the end of last century there began a new era of positive science. Hygiene and psychology entered the school and began to study the child, arriving at important conclusions, among others that he is a victim of unhappiness, and that he suffers from ills due to work. It was a great woman, Ellen Key, who prophesied that the present century would be that of the child. The work of the labourer and that of the child, these are great social questions.

The true work which should spring out of this to help the child has not yet made itself felt, although there has been on the contrary a labour of love to improve the school. But this has not comprehended the problem in all its vastness; it has only attenuated the evils deplored. The hygiene of science, and of the school, consisted in efforts made to diminish mental fatigue. Schools in the open air were tried, games, the mitigation of punishments, and pleasant teaching. All this was applied in a most praiseworthy way. Nevertheless how many difficulties are still encountered. People unite to deal with them together, they appeal to parents, to the whole world. Dewey, quoted by Claparede, has said that the child must learn in school and necessarily suffer. And while present-day civilization requires everyone, even workers, to have a higher culture, we are forced in school to reduce hours and shorten programmes. We are in a forest of problems which seem insoluble.

What is to be done? Perhaps we are going together, urged by love, along a closed path without an exit. Perhaps we ought to say, "Let us turn back and try another road." There is an anecdote of a certain king who wished to reform his kingdom. He sent for his counsellors, and one wiser than the others said, "First you must reform yourselves, you and your court." In this parallel the place of the wise man is to-day taken by the child, because he is the active person in this problem. In the other two movements of our day, that of the worker, and the problem of woman's emancipation, we need the active participation of both worker and woman. Great evils like this are not resolved by palliatives of a collective error. The question is not resolved by giving minor changes to the worker, but only when his rights become recognized as a human being. With woman again it is not a question of giving her a few more rights, but of recognizing in her a human personality full of vigour, capable of giving a great and sure contribution to the progress of humanity.

In the social question of the child the evils are due to a fundamental error. It is a question of reforming the reformers; we all need to be changed. We are the adults and the child depends on us; his ills, in spite of our good intentions, come from us. If, owing to an error on our part, these evils occur, then it is necessary that the adult's life should be reformed. This fact seems surprising, and yet it is not new. It was taught by Christ. He said to those adults who wished to prevent the child from coming too near: "Suffer

the little children to come unto Me," and "he who does not make himself like one of these shall not enter the Kingdom of Heaven." We are convinced that it is necessary to influence the child to make a wise man, a useful citizen, and an instructed mind. We are contented to be his moulders, and consider that without us he could not grow. We feel burdened with responsibility, and are convinced—we the adults—that we must create the child's soul. Of this, it seems to us, there is no question. It is merely a question of how to achieve it—whether by an easy or a hard road etc. But the fundamental is not discussed, hence it is necessary for the adult to be converted, and convinced that he does not always in practice succeed in what he tries to do. Our new rôle is to see that we are obstacles if we think of moulding the child directly. Like all social questions this results in a conflict; in this case between the adult and the child, just as in the worker's case it is between employee and employer. We must consider these two beings, the child and the adult—made to love each other, and who might do so—and who are disposed to be put in harmony. But if they are not in harmony then the problems of the child are almost insoluble. Let us observe the mission of the child and the adult in the world, not forgetting that the person who forms the adult is the child. The adult has another mission, to transform the external environment. The child does an inner work, an essentially individual work, for each can only grow for himself. The adult works on the environment, and needs to organize collectively. The child does a very precise and limited work; he walks as it were on the edge of a knife; he can do no more and no less.

The adult tries to conquer without limits, but the child cannot do another's

work. The adult gets others to work for him. He requires external stimuli, prizes, and the approval of others. The child concentrates inwardly. He can see others growing, yet the emulation brings him no advantage. He cannot profit by approval, nor develop more than nature has given him. Therefore we must consider these two different forms of work. They have different characters, sentiments, and laws, and of the two the child has an absolute need to work. "To work or not to grow!" Now the work of the child to grow is not that of his body alone. He is the child of man, the infantile stage of an intelligent being. He grows in intelligence, and by an inner force acquires little by little his mature characteristics, and acquires them with a continuous activity. We have only to reflect that in the child there is an irresistible activity to develop by work, and to defend himself from the help of others.

Now, we don't know this spontaneous being, the child, who tries to work constantly. But if we did not before see him thus as an example to us, it was because we put obstacles in his path. These obstacles are of two kind: (1) The child who is weak, and has formative energies, needs his own environment, and we give him only that of the adult where all is disproportionate to the child, a bed—a sort of cage—and nothing else. (2) This poor child must fight the adult who impedes him at every step. We cannot say that the child's environment is the school, where he is forced to sit still, when the child is full of action; nor is the home his environment, where they say continually—come, go, don't touch, etc. So there is a conflict, not in the school, but in the whole social life of the child. This occurs as much in the home as in the school, and to teachers as much as to parents. We are full of love and unconscious egoism;

there are unconscious vices in our souls.

Undoubtedly our soul has tendencies to decay, to fall into certain vices just as gravity causes objects to fall to the ground, and we always have to keep up by an inner effort. Supposing we fail among adults, we encounter a reaction from others which helps us. For example, we are over-bearing, but others check us and we keep within our limits. How often we are irritated towards our neighbour, but know that our anger would not be tolerated. This keeps our conscience alive, as it were, specially in the eyes of others. But the child does not re-act to us in this way. Little by little we become tyrannous to him and allow anger to appear in us. The child is full of love and pardons us, and seeks to excuse us when we are angry. In Catholic countries where the children go to Confession, it is no uncommon thing for the children to say, "I made my father angry," or, "I disobeyed my teacher." We, as Freud says, when we have a fault, tend to camouflage it, hide it from ourselves. Thus we protect ourselves by saying it is a duty to keep the child in blind obedience; that we have a right to correct, and that in consequence the child will become intelligent, good, and instructed. The child in his turn shows what modern psychology calls the psychological characters of defence; as for example, timidity; laziness—because he is not permitted to act; lying—to hide from tyrants; failure to settle down—he passes from one thing to another because he has no permission to fixate; and the consequent caprice of childhood. The adult corrects always more, and the first war begins, that between the child and the grown up.

It was the child who showed different characters if these obstacles ceased to oppress him. Immediately he is given

an environment with freedom to act, he shows quite different characteristics, the profound characteristics of a spiritual being. We are shown qualities far from being known, so much so that they are called miraculous, and yet only a negative action has been performed; that is to say, positive for the environment, but negative for the adult. Not only have we seen the prolonged work of the child, but his freshness and generosity are remarkable; the enthusiasm with which the child works, and even the great refinement with which he understands the defects of the adult. For example, I myself was often tyrannous like others, and once I forgot my mission for a moment, and one of the other children came and said to me, "He is so fond of you." In the family the children and the mother are often in conflict, but a more easy way is discoverable, and very little is necessary. The adult must not impede, and must not act instead of the child. Give the means and let him act; this is the knot of the question. For this we urge upon adults and teachers not great instruction, but humility and simplicity of soul; not a wish to do or to impede; let action develop freely. The child becomes not only like us, but more. His spirit teaches us much, it gives happiness, his feelings are deeper than ours. His life is fresh, without rivalry, or external ambitions. He is the great lover, and can teach us the life of the spirit. We who are hardened by the life of the world, need the child to remind us of the heights. If the adult renounces his pride, takes his own place and gives the child his, harmony reigns which is the basis of universal peace. As Emerson says, "The child is the universal Messiah who constantly returns among fallen men to recall them to the Kingdom of God."

FUNCTION AND LIFE

BY PROF. UMESH CHANDRA BHATTACHARYA, M.A., B.L.

I

Nature affords us an interesting spectacle in decay and death. After all, the whole of nature may be viewed under three categories—Birth, Life and Death. The Hindu Pauranic conception of *Trimurti* illustrates the perception of this great truth. We find forces and organisms making their first appearance on the stage of the world—this is their birth: then they continue to function for a time—they live; and then, after a long or short time, sets in the inevitable process of decay, culminating in another momentous event—death, after which *that* force or organism *as such*, is seen no more! It makes its final exit from the stage of the world.

Take a seedling in your garden. The seed is sown on the soil and then comes a period of waiting during which the invisible hand of the World-Architect shapes his materials. Then you have the sprout—the first visible sign of a new life—the birth of the new organism, and Act the First is played out. Then begins its Second Act—it lives and grows; it fulfils a function; and the more complex the organism the more manifold is the nature of this function. It assimilates materials from outside and grows; it propagates itself and preserves the species; and it lives. But a time comes when it must close up. The Last Act begins! It discharges its function faultily, haltingly—until eventually it fails altogether, and it dies! The totality of Life is thus a Three-Act Drama, with only episodes here and there to introduce variety.

Take again an inanimate force and its manifestation—a rain-cloud or a storm, if you please; and the same law of Birth, Life and Death will be found to be there. “A storm is gathering in the Bay,” the meteorologist reports, and we have the First Act of the Drama—the Birth of the new phenomenon. And the Second Act begins when the storm bursts and blows at a speed of 100 miles per hour, sweeping all before it. It is functioning then and it lives. But the inevitable decay begins, sooner or later; it spends itself up and can function no more. Its roar is hushed in a serene stillness: after a storm comes a calm, and the Third Act is also played out. We have the End!

II

One great fact emerges out of this *Trimurti* vision of Nature and it is this: Life continues so long as function is there. Life comes to a close when the organism has no function to discharge and a force is extinct when it has nothing to do.

Coupled with the perception of this truth is another perception—which may well be regarded as a great achievement of nineteenth century thought—*viz.*, that in the system of the world, everything fulfils a function, and, as a part of the whole, contributes to the life of the whole. This idea seized even the popular mind and found expression in poetry, such as Longfellow’s simple lines:

“Nothing useless is or low,
Each thing in its place is best.”

It was a decided improvement upon the idea that the world was the outcome of a ceaseless strife or that it was the battle-ground of contending forces.

These two ideas, *viz.*, that whatever is, is best and that a thing is so long as it fulfils a function,—may be regarded as accounting for Hegel's philosophy of history. According to Hegel, whatever has appeared in history, came as the expression of an idea and continued in existence so long as its function remained,—*i.e.*, so long as it contributed to the being of the whole;—and as soon as its function was fulfilled and its purpose was realized, it was swept out of existence. And this inexorable law was as true of individuals as of races, and equally applicable to thought-movements, cultures and civilizations and also to kingdoms and empires and other institutions. If the civilization of Greece appeared at a particular juncture of time, it was because it had a function to fulfil just at that time. And if it was overcome by Rome and gradually superseded by Christianity, that was because its purpose had been fulfilled and way had to be made for a mightier birth. Rome similarly stood for an idea, symbolized a purpose and was destined to fulfil a function in the life-process of the world. And once this function was fulfilled, she was needed no more and was superseded by other institutions and other organizations. This is the inevitable law of decay and death.

III

According to this law, the talk of resuscitation of a defunct culture is as meaningless and as useless as the attempt to revivify a dead organism or to bring back to life an extinct species of animals. Homage to the dead is not

ununderstandable. Reverence for the past is even laudable. But an attempt to resuscitate a civilization that has done its duty and fulfilled the purpose for which it was called into being, is not likely to succeed. It is futile to try to enable a thing to outlive its usefulness. It is against the law of life and death and is bound to fail, sooner or later.

Can we have the Athens of Socrates again? The world since Socrates' time has been one continuous process to nullify any such attempt. Can we have the good (or bad) old days of the Vedic Rishis? Not unless we can undo all that has happened since then. An engine that has moved from one point to another, can again come back to it, because the track is left intact behind it. But the world-process is of a different kind. When the world has moved from one point of time to another, the track behind it is obliterated—and what is more—it itself is not the same that it was before. The past is metamorphosed in the present and is already in process of further metamorphosis under the shadow of the future. And in this process whatever fulfils a purpose has alone a chance to live.

Whatever is or expects to be, must, therefore, serve a purpose. The advocates of an institution or a civilization must, therefore, be able to shew that what they plead for is likely to fulfil an important function—and further that it admits of no cheaper substitute. It is just like the economic law according to which a cheaper commodity drives out of the market a dearer one serving the same purpose. If one social order can serve a purpose equally well with another which is more cumbrous, then the latter is bound to be eventually replaced by the former. If the organization of castes and the factory division of labour both serve

the same purpose and no more, no less, then the simpler division of labour is sure to supersede the caste-system which is attended by other defects.

But if, on the other hand, we have an institution which serves a purpose which nothing else can serve, then its endurance is easily assured. If the function is necessary for the life of the whole and that which fulfils the function allows no substitute, then its life is a matter of necessity. But it must continue to fulfil this function and the function itself must continue to be necessary. Otherwise the inevitable law of decay and death will overtake it.

Simply because a thing *was* good and glorious, is no reason why it should live in the present or the future. Its past life depended on its past utility and its present life, if any, must similarly depend on its present usefulness.

This is an indisputable law. And it follows from this that nothing can claim to be real in the present simply because of its past utility. Whether it is an idea or a thought-system, an individual or an institution, a civilization or a government,—it can claim to live only so long as its usefulness continues. Let its function disappear and it will crumble to pieces like a house of cards.

IV

Let us not overlook the double aspect of the Law we have been enunciating. On the one hand, if a thing is to live, it must have a purpose to serve. On the other hand, if a thing is to be destroyed, the easiest means is to deprive it of its purpose. Between the life and the function of a thing, there is an intimate relation. Either of them implies the other. If a function is found for it, the thing must live. And if its

function is gone, its life cannot survive. This is just like the mysterious relation that one sometimes hears of in the folk-tales of Bengal as subsisting between the life of a prince and that of a bird shut up in a golden cage and concealed in a secret place. The prince, we are told in these stories, could never be killed so long as the bird was alive. But if a limb of the bird was taken off, the prince lost the corresponding limb and when the bird was killed, the prince was no more. Just so the life and function of an institution. Is an institution to be re-shaped or abolished? Is a government to be destroyed? Destroy its function—make it useless, and it will be no more. Is a civilization to be upheld? Make it fulfil an important purpose and its continuation is assured.

We know we have not been making any startling revelation here. No amazingly new law has been stated. But, nevertheless, old truths also not only bear repetition but sometimes even need to be stated with emphasis. The human mind has a tendency to be contemptuous towards familiar things and overlook facts that are but too well-known. Around us we detect at the present moment an attempt to revivify decadent institutions and dying organizations. What with Fascism and Bolshevism and Dictatorship of X and Generalship of Y, the world to-day presents the spectacle of a distracting war between order and anarchy, between construction and destruction. It is like an ancient edifice where one batch of workmen are busy pulling it down while another batch are trying to keep it in shape. For both, the law that we have been stating here ought to be an eye-opener!

HINDUISM ON WORLD-PEACE

BY SWAMI NIRVEDANANDA

I

Nature breeds varieties. Even in this tiny speck of an earth there seems to be no end of genera and species of things. And within the sphere of every species each individual member seems to stand up and say, "I am something distinct from the rest of creation." Even a stray leaf of a tree or a particle of sand appears to claim a distinct place for itself in the immense showroom of nature.

By nature's imperious demand for variety, men also find themselves pigeon-holed. Complexities of human life have multiplied the necessity of partition-walls in the human society. Complexion of skin, mode of living, historical and geographical accidents, political and commercial interests, theological outlook—all these have given rise to different series of divisions and sub-divisions of the human race. Races, communities, nations, sects, castes, classes and parties have made a veritable bee-hive of the human world.

But the human society lacks the unity and peace of the bee-hive. Enthroned in the heart of man is his Ego, that commands all his thoughts and activities. He holds his possessions, his ideas, his relations at a premium. He must preserve them, he must extend them. The group to which he happens to belong, is marked by his ego with a stamp of superiority. His group must exist and expand; his group must either dominate or exterminate other groups. This is the demand of his ego-centric nature. The individual's special regard for 'me and mine' gets crystallized in the group-

mind and naturally gives rise to clash of interests and consequent conflicts between different groups.

This is how nature appears to work out her plan of warring varieties even on the human plane. While external nature is engaged in an endless forging of varieties, the domineering ego in the internal nature of man is ceaselessly clamouring for superiority on behalf of each variety. Thus individuals and groups go on contesting one another's demand for special esteem and privilege, and as a matter of course the war-front of human society is never quiet.

Nothing less than complete control over nature therefore can be expected to usher peace in the human society.

So far as external nature is concerned, one does not yet dare guess when man will be in a position to put a stop to the natural cropping up of varieties. Rather, there are enough reasons to infer that varieties will maintain their existence as a permanent feature of nature.

Regarding internal nature, consisting of phenomena on the mental plane, the verdict of Hindu scriptures, seers and prophets is that it can be brought under complete control. Varieties may remain and even multiply in external nature, yet man can conquer internal nature and give up his fighting mood for ever. Man can purge himself thoroughly of his superiority-complex, hush his pugnacious ego into a tranquil silence and stand as a rock against impulses of envy, hatred, pride, anger and lust.

Urged helplessly by the demands of internal nature, brutes may have to fight for self-preservation and conti-

nunity of species. But man is born with the power to curb the baser impulses of his mind. Of all animals man is endowed with the prerogative of sacrificing his own interest for the well-being of his fellows and tasting the ambrosia of Divine love for all that exist.

With him the law of evolution is the law of sacrifice and not of competition and struggle for selfish interest. The greater is his sacrifice for the service of others, the higher does he rise towards the apex of perfection. All the steps of the splendid stair-case leading up to the spiritual eminence of a Buddha, or a Jesus, or any other model of human perfection can be measured only by an ascending scale of renunciation and service.

The Hindus believe that through renunciation and service lies the path of human peace and progress as chalked out by the seers and prophets of all religions. Fishing out laws of human progress from an analysis of brute-life will simply delay the process of manifestation of the Divinity in man.

II

Deep beneath the clamour of the senses there is lying dormant in every human mind a divine urge of love. The common man is scarcely conscious of this. Love experienced and displayed by him in course of his struggles for his immediate relations and neighbours is polluted mostly by a tinge of selfishness. Selfishness distorts love and puts a brake on sacrifice. Love of the world-bound man is no more than a crude and often perverted image of the Divine Love on the tempestuous surface of his ego-ridden mind.

But when man on his journey towards perfection struggles hard to root out selfishness and brings his mind under complete control and at last succeeds in

reversing his ego-centric nature, he feels a torrential rush of the Divine Love within him and no longer hesitates even to be nailed on a cross for the well-being of humanity. Divinity within him gets manifested and in and through his pure, selfless, all-embracing, mighty love he gets a glimpse of God, the eternal fountain of love, bliss and peace.

This manifestation of the Divinity in man is what the Hindus understand by the word 'religion.' Anything that helps this process is undoubtedly a spiritual practice. Conscious practice of sacrifice and service for the well-being of humanity expedites this manifestation and is therefore a fundamental of spiritual growth. This has been tested and verified times without number by seers and prophets since the prehistoric days of the Rig-veda, the oldest scripture of the world.

From the Hindu standpoint one is apt to think that mankind, for its peace and even bare existence, should lay aside for a moment its vain and preposterous search after maxims of human progress behind the origin and movements of brutes, and devote itself to a thorough study of the unanimous verdict of Hindu seers and prophets regarding the potency of renunciation and service for real peace and progress of humanity in both its individual as well as collective life.

The Hindu seers have discovered the truth that behind the dynamic diversities of nature there is an everlasting unity. All that we see, feel, think or desire, all that go to make up nature, both external and internal, are mere forms, mere appearances. The only reality existing is God. The objectivity of both matter and mind subsists in and through God. He is both the efficient and material cause of the Universe. Behind all names and all forms is the

one glorious ocean of infinite Existence-Consciousness-and-Bliss.

Body and mind are forms; the reality behind these is God. The real self, therefore, of man is no other than God. But, due to primal ignorance, man does not recognize his real Self and identifies himself with body and mind. His ego centred in his little body and mind is at war with all that stand in the way of their interest. To him nature with her diversities is hopelessly real, and he is always engaged in fighting the shadows. He fights, he suffers, he injures, only because he errs, only because he hugs body and mind as his real Self. Indeed ordinary human nature is pivoted on this ignorance about the real Self.

Hinduism teaches man precisely to dispel this primal ignorance and rise triumphantly above nature. Consciously or unconsciously every creature is wending its way through series of births and deaths towards this glorious consummation. No one will ever be able to cry halt until and unless the veil of nature is rent asunder and the individual is immersed in the Beatific Peace and Blessedness of the One Existence. This is what the Hindus call Moksha or Liberation. This is the coveted goal of the spiritual journey.

Hinduism asks man to make a conscious effort for reaching this state. In fact it asks man to convert his whole life into one continued struggle towards realizing the actual Oneness in God behind all names and all forms. Man should dive beneath the surging multiplicity of nature, go to the depths of his being and realize the Oneness of his Self with the rest of creation. His real Self is no other than God and God is the only Reality. When man will realize this, then and then only will all his fear, delusion, grief, desire, struggle and conflict cease for ever. Then alone will man be freed from the

bonds of nature, and he will be able to taste the eternal peace of absolute freedom.

Every thought, every act that tends to lead man towards the realization of this Living Unity behind nature constitutes man's religion. Subduing the clamours of his little body, senses and mind that go to differentiate himself from the rest of the Universe, man should try seriously to take his stand on the truth of his Real Self and try to feel his essential unity with all. He should try to shape all his thoughts and actions in accordance with this truth of essential unity and hush the false claims of the superficial and mere formal diversities of nature.

Thus he should look upon his neighbour as no other than the manifestation of his own Self and try to love his fellow-creature even as he loves himself. He should sacrifice the interests of his own little body and mind for the service of humanity. Renunciation and Service will root out the primal ignorance, open the flood-gates of Divine Love and hasten man to the abode of Eternal Peace and Blessedness.

This is the central idea of Hinduism. For his own liberation from the bonds of nature, a Hindu is taught the necessity of developing faith in the truth of One Existence and of loving and serving all without any distinction. "He who sees all in his own self and his self in all," is the ideal saint according to Hindu scriptures, and it is towards this ideal that all Hindu aspirants after spiritual growth try ceaselessly to advance.

From the earliest days the Hindus have been trained to pray for the peace and well-being of all. From thousands of devout hearts rise every day earnest prayers for universal peace and harmony, such as :

“May all be happy. May all be free from disease. May all realize what is good. May none be subject to misery.”

“May the wicked become virtuous. May the virtuous attain tranquillity. May the tranquil be free from bonds. May the freed make others free.”

“May all be freed from dangers. May all realize what is good. May all be actuated by noble thoughts. May all rejoice everywhere.”

“May good betide all peoples. May the sovereigns rule the earth following the righteous path. May all beings attain to their welfare. May all the world be prosperous and happy.”

Hinduism has taught its children to feel, work, and pray for humanity. Its message is one of universal toleration and even acceptance of other religions as true. Swami Vivekananda presented this point clearly and emphatically before the World's Parliament of Religions at Chicago in 1893. He stated, “We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation, which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn, which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings : ‘As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through

different tendencies, various though they appear, crooked or straight, all lead to Thee.’ ”

Every phase of life in the Hindu society was adjusted to meet the primary demand for spiritual growth. The Hindu scheme of life was made to stand on the lofty ideal of manifesting the Divine in man through renunciation and service. Such a social structure was raised which made it possible for every individual to contribute his maximum towards the common weal and concomitantly advance steadily towards perfection.

Social status was measured not by wealth or military powers but by spiritual growth. The spiritually advanced group, namely the Brahmins, were placed on the top of the social scale. Even above them were saints and hermits. Arms, Capital and Labour represented by the Kshatriyas, Vaisyas and Sudras respectively were all regulated in the interest of common well-being according to the precepts and laws laid down by saints and seers. The four social groups represented the four primary divisions of social functions and to each group duty was made more prominent than privilege. A healthy and effective check was insured against undue development of either sacerdotal tyranny or military despotism, commercial rapacity or servile inanity. The different social forces were controlled and directed towards the central demand of individual perfection and collective well-being.

The life of every individual, according to the Hindu scheme, is to be made practically a graded course of sacrifice and service. To the householder marriage is not to appear as a charter for sensuality, but as a form of discipline for individual perfection and social welfare. Property is to be held as a trust and not as a mere means for

selfish enjoyment. The Hindu seers realized that the inner man should not be starved for fattening the grosser self, —for that is sure to bring sufferings unto individual as well as collective life. So both the acquisition and distribution of wealth are to be regulated in such a way that they may not stand in the way of the inner growth of man.

Thus through the channel of renunciation and service the racial stream of the Hindus has been made to flow for scores of centuries. Certainly at times there have been ebbs and even stagnations in this racial stream due to natural gravitation of human nature towards selfishness and unrestrained sense-enjoyment. But spiritual leaders have never been too late to appear and make the stream flow again vigorously along its own course.

III

The Hindu society had been passing through a phase of decadence, when Sri Ramakrishna appeared, evidently to revitalize it. The real spirit of Hinduism came to be almost buried under a heap of formal observances and perverted applications of sacred texts. Attachment to mere externals without a vision of the central demand for spiritual growth gave rise to social iniquities in the name of religion. Clamour for privilege almost silenced the call of duty and made a travesty of the noble scheme of Hindu life by introducing ugly ideas and customs based on hatred, jealousy, exploitation and self-aggrandisement. The central thread of unity was about to be lost, and castes, sects, etc., found themselves opposed to one another in a hideous fight for privilege.

This state of things lasted well over a couple of centuries among the bulk of the Hindu population, though, of

course, genuine spiritual life continued to be the ideal of a minority. It was during such a gloomy period of the history of Hinduism that Sri Ramakrishna appeared and lived his intensely spiritual life in a suburb of Calcutta. His life and teachings have released once again the spirit of Hinduism from the dead weight of externals.

In his life one can see the verification of the ancient texts, that one's heart and reason may demand. Regarding him Sister Nivedita wrote, "Here was the reality which the books only brokenly described. Every hour saw the swing of the mind from the many to the One. Every moment heard the utterance of the wisdom gathered superconsciously. Every one about him caught the vision of the Divine."

Sri Ramakrishna realized the majestic Unity behind the gorgeous veil of nature. He verified by direct experience the spiritual truths declared by the Hindu seers of old. He tested other religions, such as Christianity and Islam and discovered the truth that all religions lead alike to the same goal, namely, to God, who is the only reality. To the common man God appears as the material universe; to pure minds He appears in different celestial forms conforming to the desires of the devotees; and to one, who has transcended the limitation of the mind, God is Impersonal and identical with his Self. All these Sri Ramakrishna realized and emphasized in his teachings.

The lofty ideas and ideals of Hinduism have once again become clear in the light of Sri Ramakrishna's wonderful realizations of spiritual truths. These ideas and ideals are again expected to be the moving forces of the Hindu society, purge it to a considerable extent of the impurities accumulated during a couple of centuries and tune the group-mind of the Hindus to the

majestic note of Universal Unity, peace and harmony of their ancient scriptures. The advent of Sri Ramakrishna marks an epoch of spiritual revival in the history of Hindu civilization and fairly promises to draw the attention of mankind towards the truth of Living Unity behind the apparent diversities on the surface of creation.

If, through the various groups of mankind, vigorous efforts are made to emphasize the underlying Unity more than the apparent multiformity of nature and also to urge both individual as well as collective life to tread the path of sacrifice and service as the only accepted path of human progress, one has reasons to believe that some anxiety at least over the future of the human race will be set at rest and the world will advance at least one step forward towards all-round peace and happiness.

An era of universal peace and harmony appears, no doubt, to be a dream

and this dream has scarcely any chance of ever being fully realized. Mankind cannot be expected to change its nature by a miracle. A few may be inspired to live up to high ideals, but the majority are almost sure to tread the rut-bound path of self-aggrandisement and coercion. Yet, it can never be denied that concerted efforts of even a handful of earnest persons belonging to different groups can go a great way towards reducing human sufferings to their irreducible minimum; and this itself is quite a significant achievement, for which the best efforts of all lovers of humanity should by all means be concentrated.

Let this minority stand boldly on the message of Unity behind all diversities and try ceaselessly to make every religion, every nation, every sect and every caste write upon its banner, "Help and not Fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."

SRI RAMAKRISHNA'S NATIVITY AT BELUR

BY RAI SAHIB HRISHIKESH MOOKERJEE

India has just celebrated at various places throughout the length and breadth of the land the 97th birthday of Sri Ramakrishna. His name is known in every household and the ideals that he preached and *lived* are gathering force as years roll by. His message is being accepted by the country and even alien races and nations are coming under the spell of that beautiful all-comprehensive life of love and renunciation. He is a force, a power still working in the world though it is now nearly fifty years since he cast off his mortal body. He is still growing powerful in his ideas. The

whole universe is a manifestation of power, every individual is a centre of such a force and in Sri Ramakrishna there has been a manifestation of an immense power, the very beginning of the workings of which the world is just seeing to-day. That great power is still with us working for the upliftment of humanity, to lift it up from the mire of selfishness and bigotry in which it has got stuck to-day. Anyone who might doubt this, would have had his doubts removed for ever if he had but come to the Belur monastery on the 9th and 18th of March on which days his birthday was celebrated befittingly.

The 9th of March was the actual *Tithi*, while the 13th of March, the Sunday following, was the public celebration of his Nativity

The *Tithi* was observed with worship and prayer. Worship was conducted on an elaborate scale. The ceremonies and devotional observances lasted almost twenty-four hours. The day began with the offering of worship to all the great Incarnations of God within as well as outside the borders of India. While these ceremonials were going on in the sanctuary, several young men who had renounced everything, all earthly ties and pleasures, and wished to embrace the life of *Sannyāsa* "for their own salvation and for the good of the world," were busy performing the *Shrāddha* ceremony of their ancestors thus discharging all their obligations to them, as after *Sannyāsa* they cannot perform such ceremonies. After that they performed their own *Shrāddha* thereby signifying the end of their life of the senses and the beginning of a new life, the life of the spirit, a life consecrated to the highest purpose. At about 9 p.m. began the worship of Mother Kali which lasted throughout the night. At the close of this *Pujā* at early dawn at the time called the *Brāhma Muhūrta* took place the ceremony of initiation of these young men into the holy Order of *Sannyāsa*. None but the *Sannyāsins* could get access at this moment into the sanctuary when this last of the rituals was gone through by the young aspirants in the presence of the senior members of the Order. But even a purport of what took place inside the sanctuary as heard from one of the monks later on is very soul-inspiring.

Before the picture of Sri Ramakrishna installed in the sanctuary the *Virajā Homa* was performed. The *Sannyāsins* and the new aspirants took their seats round the sacred fire that

was lighted and the ceremony began after taking permission from Swami Shivanandaji, the venerable Abbott of the Order and a direct disciple of Sri Ramakrishna. One of the *Sannyāsins* assembled, acted as High Priest. He prompted the *Mantras* in a clear and sonorous voice and the aspirants repeated after him those *Mantras*. The air resounded with the clear voices of those who performed the *Homa* and the grounds of the monastery were charged as it were with a spirit of Renunciation. "Not by work, nor by wealth, nor by progeny but by renunciation alone is immortality attained."

The initial prayers were gone through at first: "May I realise that highest Brahman, the infinite source of Bliss. May that Brahman be manifested in me. Oh Lord, I am one of thy beloved children; Oh Thou destroyer of the evil dream of an universe, destroy these dreams of duality of mine. Let everything in this universe at Thy command be favourable and helpful to me in my effort at attaining the Highest. That my mind and body be purified and thus become fit to attain the Highest Knowledge, I am offering oblations to Thee O Brahman who art of the nature of Fire."

And then began the oblations: "Let the five great elements in me be purified. Due to the power of this oblation let me be free from all impurities in me due to *Rajas* and become effulgent."

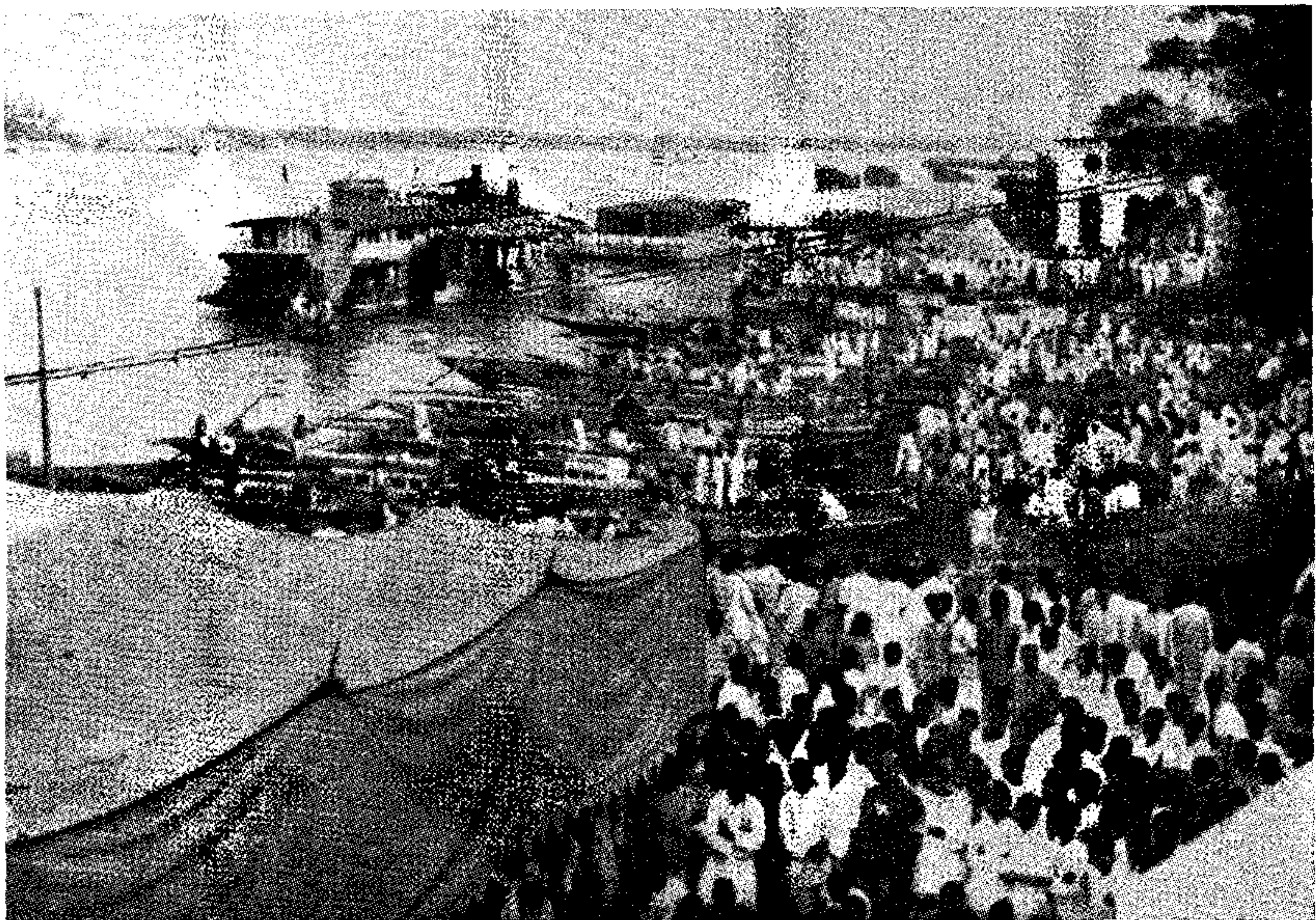
"Let all the five *Prānas* in me be purified. Due to the power of this oblation let me be free from all impurities in me due to *Rajas* and become effulgent," and so on till they came to the last oblation, "I am that Brahman of the nature of pure Chit. I am renouncing everything to-day by offering all desires for wife, progeny, wealth, name and fame, and beautiful body into this sacred fire. I have renounced all desires. I have

renounced; I have renounced; I have renounced. From me there is no fear (in word, thought and deed) to any being, for from me everything has proceeded.”

After this they cast the hair tuft and sacred thread into the fire and accepted the loin cloth and ochre robe, the emblems of the new life, from the hands of Swami Shivanandaji who then gave them the *Mahāvākya* which contains the highest teaching of the Upanishads.

Blessed is the monk who renounces all! For only in renunciation is triumph. Renunciation—that is the watchword of

one must have a clear conception of life and it is a well-known fact that the idea of life changes as one advances spiritually. So the fundamental question remains, how to acquire spirituality. And it is through renunciation that one advances spiritually. It is no use pulling at the oars when the boat is at anchor. It is renunciation that keeps the fire of selfless sincerity burning. It is renunciation that keeps us up through obstacles and failures. It is the foundation on which our national work has to be built. And monasticism is the one



People Arriving by Boats and Steamers

India. But unfortunately one hears very little of it in India to-day. Its place is being taken by a more sinister ideal. Young men to-day want to hold on to life in all its aspects and thus realise God who is immanent everywhere. They do not find it necessary to renounce. But they forget that in order to realise Divine immanence through life

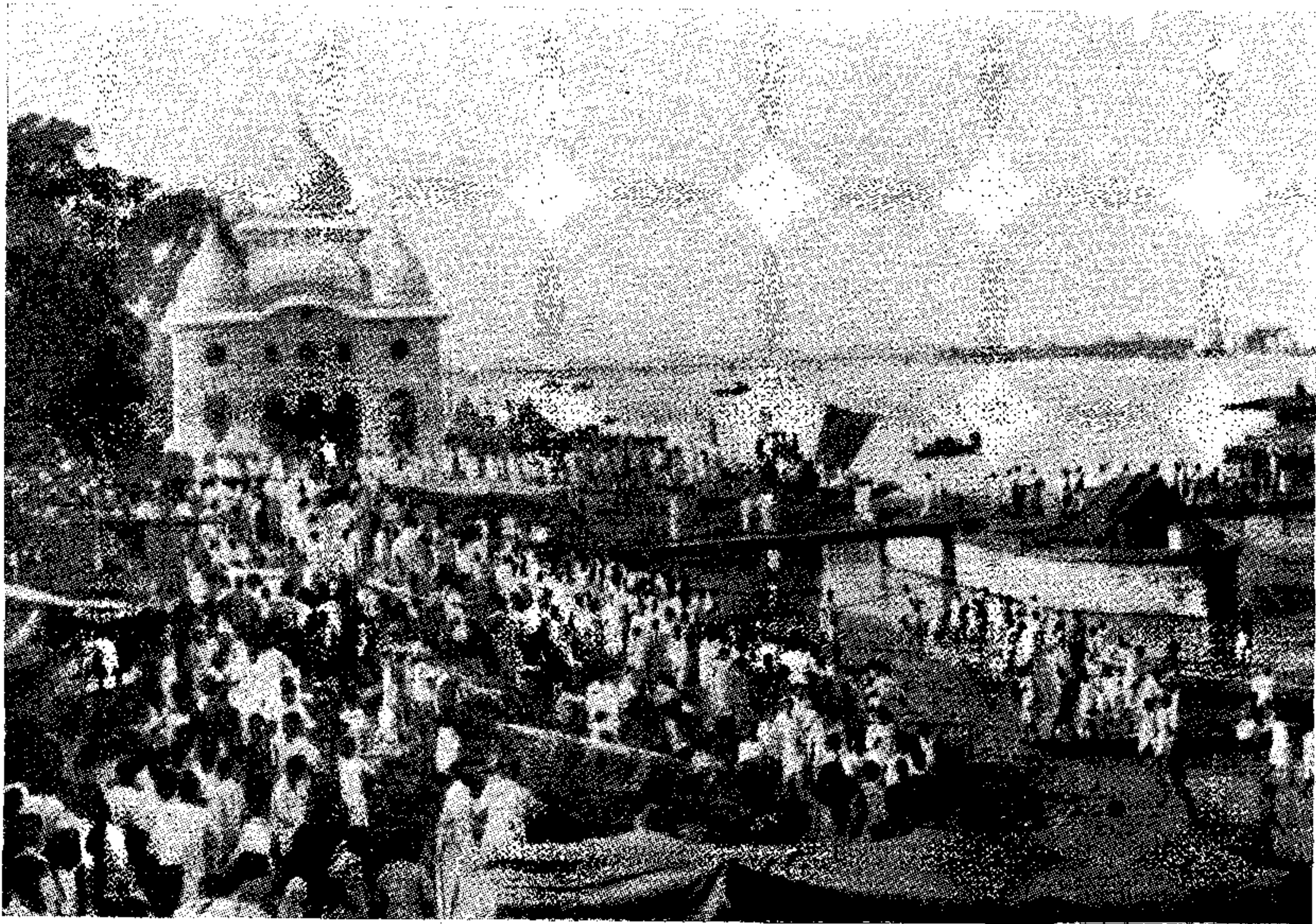
institution that will ever keep this ideal alive in society. So blessed be the monk.

The public celebration came off on the 13th of March. The monastery grounds were tastefully decorated. Crowds began to pour in from far and near using all sorts of conveyances, motors, buses, country boats, trains and special steamers chartered for the occa-

sion plying between Calcutta and the monastery grounds. Each boat and steamer was overloaded and men, women and children were literally huddled in these big steamers and as each steamer approached the monastery grounds the passengers raised a cry of praise and triumph *Jai Sri Guru Maharajji ki Jai*. By noon the extensive grounds of the monastery were one

and the vicious, high and low, all had equal rights to worship the Master; for was he not the saviour of the low and the down-trodden, the sinners, and the neglected ones of society? Did he not live to root out all sense of distinction? None was alien to his love which equally flowed to all.

It was not only people of all classes but people of all sects and religions had



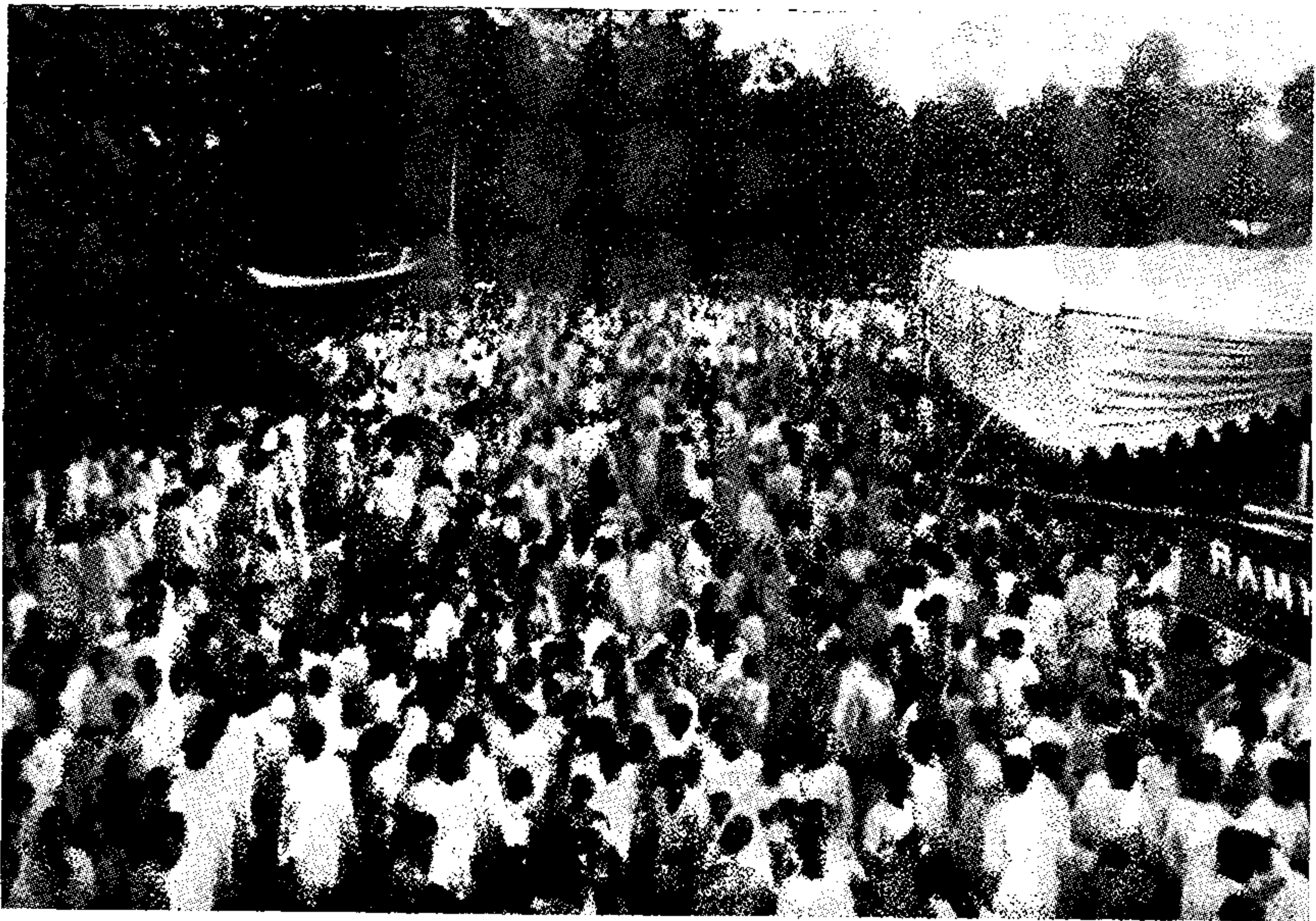
A View of One of the Landing Ghats

seething mass of humanity. It was a day of festivity and all were in their gala dress. One remarkable feature of this festivity was the participation therein by people of all classes, rich and poor, educated and uneducated, Brahmin, non-Brahmin and even depressed classes. It looked as though at least for a day the people congregated there had forgotten all ideas of distinction and were united into one universal brotherhood by the love of that great saint. Verily the monastery was a city of Jagannath where everyone, the saintly

also come there to pay their homage to this saint whom all those various religions and sects may well claim as their own. There were Christians, Moham-medans, Buddhists and foreigners, and among the Hindus one could find people of all sects represented in that vast congregation. For had he not realised in his life time God in every religion and sect! Since his advent a religious cosmopolitanism has dawned in this country. He was no ordinary man. It is yet too early to estimate the worth of that life. In him the powers and

potentialities of the Hindu race have become once more dynamic, for his message was a message of strength based on realisation. In him one finds the synthesis of a variety of racial and religious ideals. In this life of realisation one finds the potentialities for the unification of all India under one banner. To him there was neither Hindu nor Buddhist nor Christian nor Moham-
medan, for all were equally the children of the Divine Mother. He did not found a sect, for he had realised that the

sanitary arrangements were excellent. Besides this, the monks had organised a first aid party to attend to accidents and mishaps of any kind. There was free distribution of cool drinks throughout the day and tea in the evening by a devotee of Sri Ramakrishna. There were also stalls of various character and description. Books, pictures, curios, refreshments and cool drinks and flowers, incense and *ghee* offerings for the Temple were sold by outsiders representing these various trades. A great



A Part of the Congregation

various religions were visions of the same Truth.

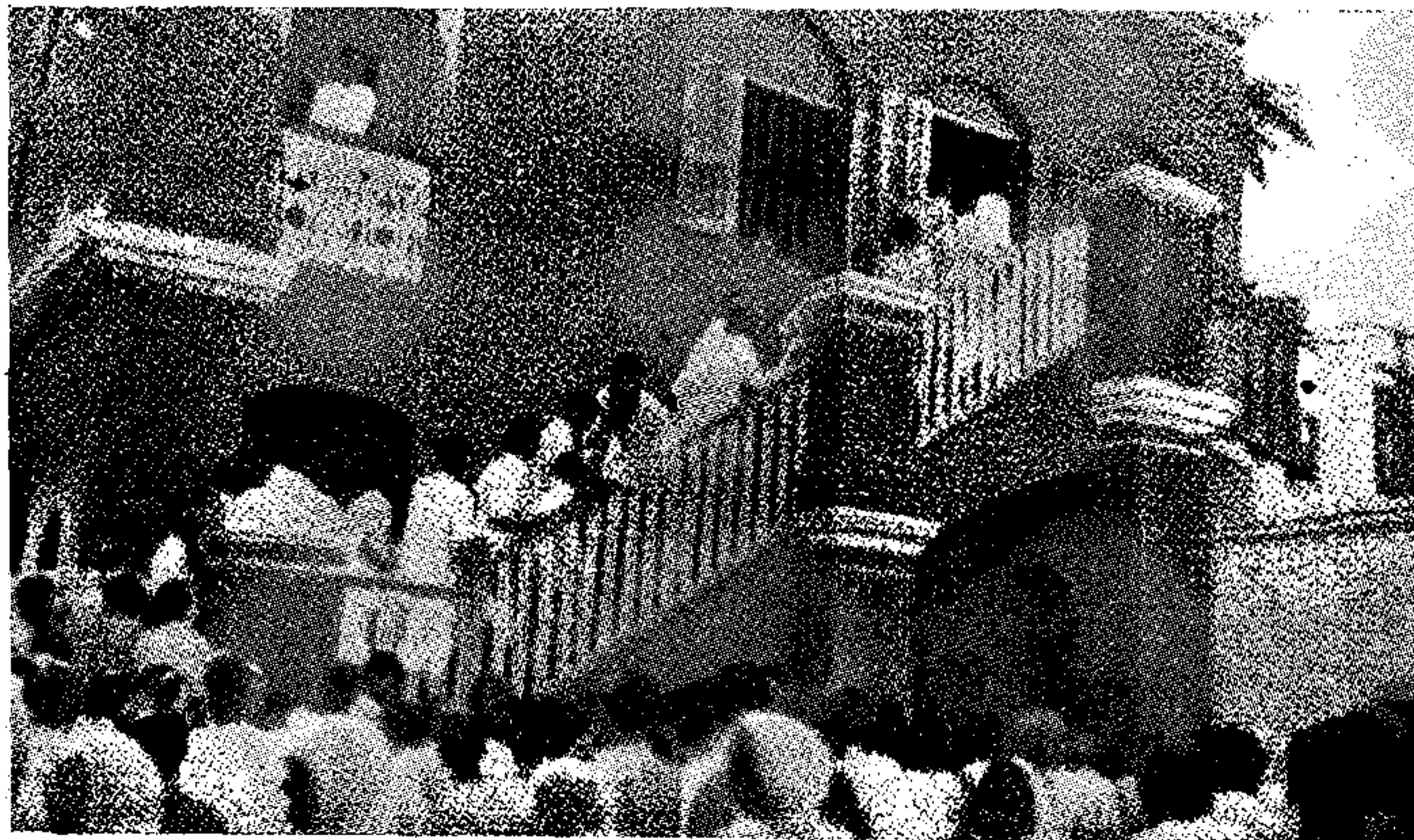
The crowd was thickest at about 4 p.m. when more than a lakh of people had congregated on these monastery grounds. The monks had taken every precaution to make their guests comfortable. They were seen scattered in that vast crowd directing, entertaining—sparing no pains for the comfort of those who had gone there that day. The

part of the success of the day's function was due to the enthusiasm and spirit of service in the volunteers who numbered nearly four hundred. They all came from good families and kept themselves under the direction of the monks and worked hard throughout the day.

Above all it was a day of religious feeling and devotion. The very atmosphere was holy and charged with a love for the Master, whose presence was felt

by almost all who had gone there that day. Men, women and children went round the temples in crowds. But the biggest crowd was at the chapel where

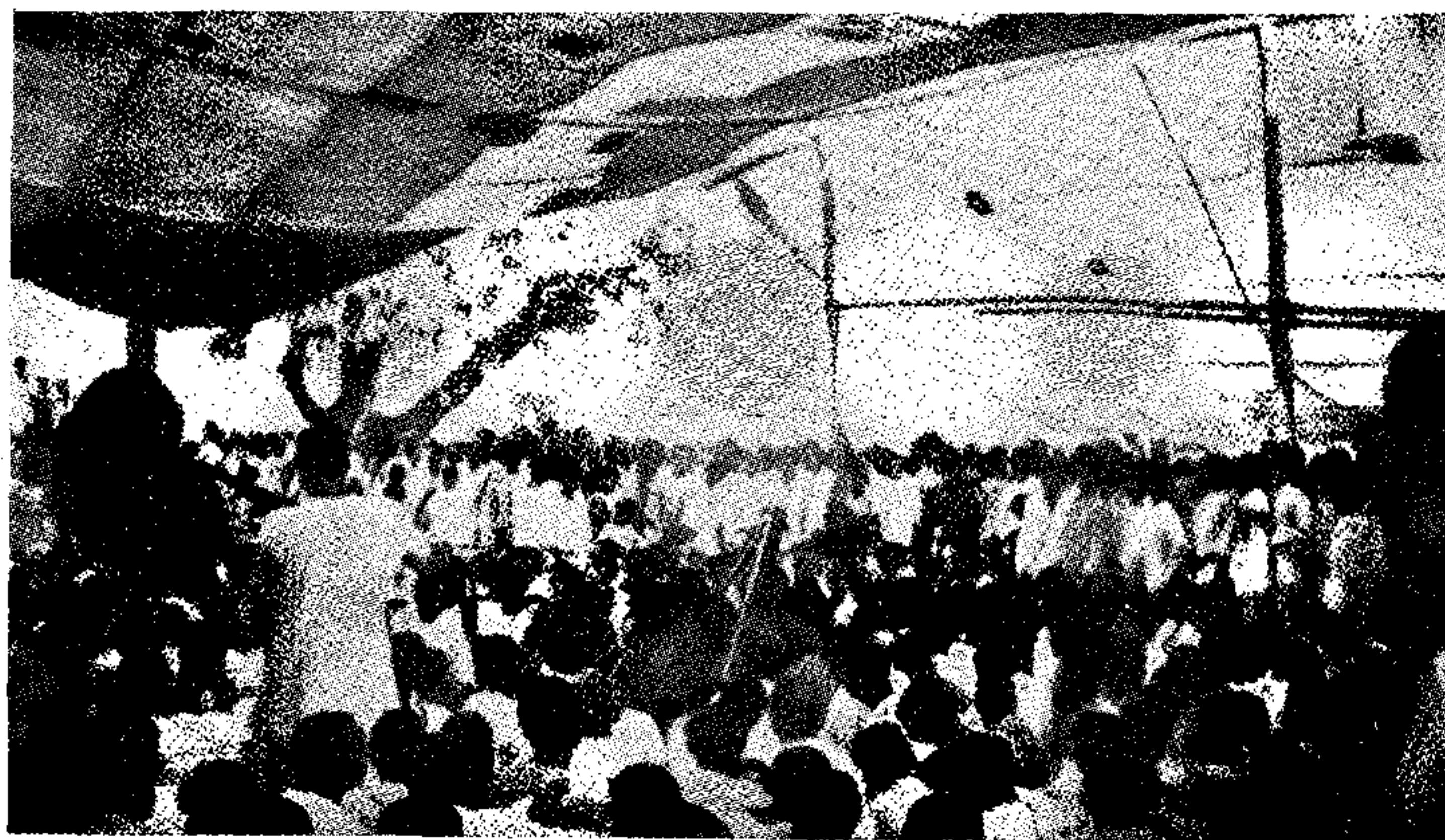
Swami Vivekananda had carried the relics on his shoulders when these monastery grounds were purchased and the chapel erected. Swami Vivekananda



Staircase Leading to the Chapel

the relics of Sri Ramakrishna are deposited and worshipped. Everyone in the crowd remembered that promise of the Master to his beloved disciple, Swami

while placing the relics there had remarked, "Know it for certain that Sri Ramakrishna will keep his seat fixed here for the welfare of the many, for a



Kalikirtan

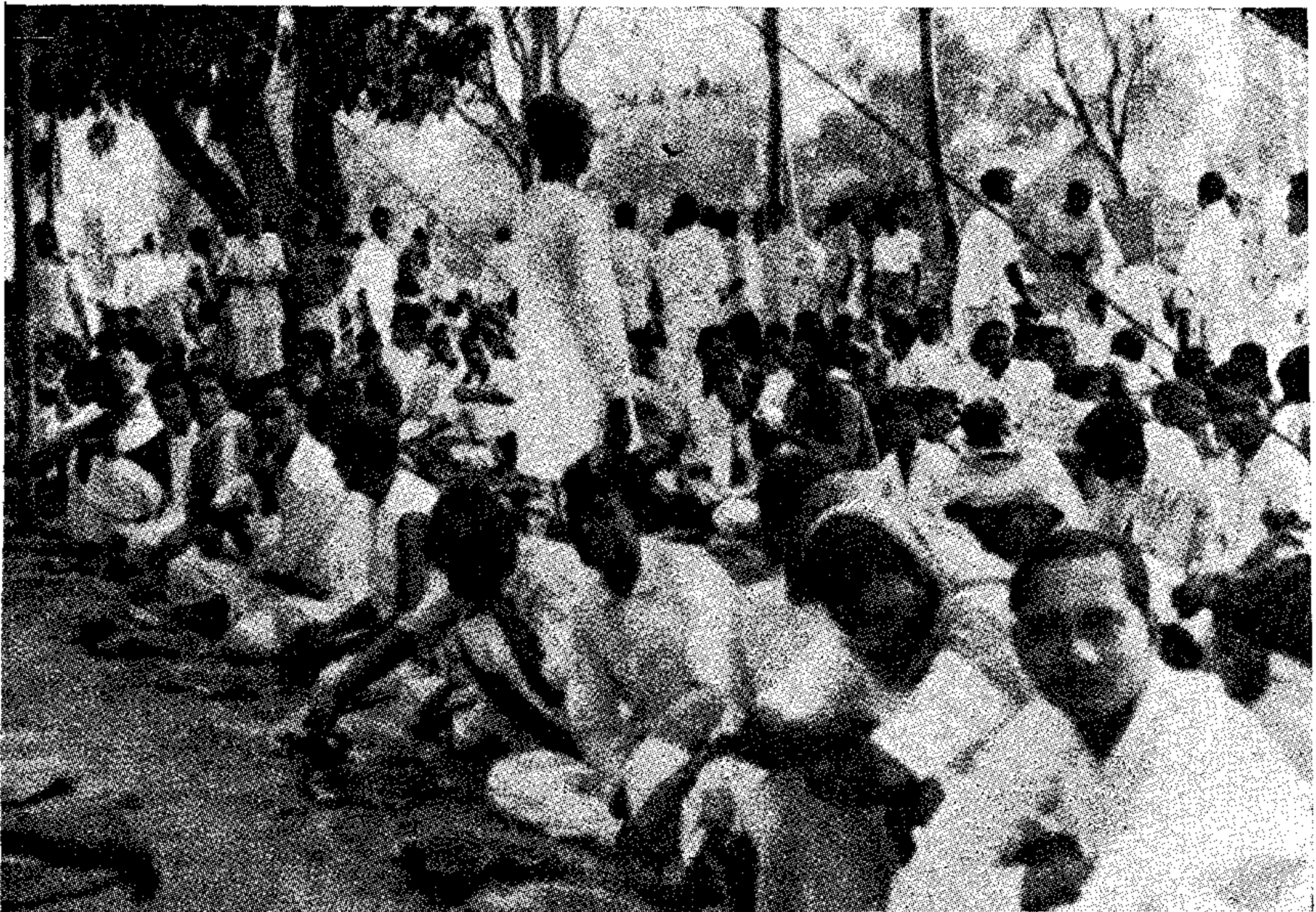
Vivekananda : "Wherever you will take me on your shoulders there I will go and stay, be it under a tree or in a hut." It was on account of this that

long long time to come." The chapel was crowded during the time it was open to the public. Everyone was eager to pay his respects to the great

saint and one continuous stream of visitors entered by one door of the chapel and came out by another and this lasted for hours together; and able-bodied monks had a hard time to keep the crowd regulated.

On the open pavement of the monastery protected by tents from the sun the *Kâlikirtan* party was pouring forth highly devotional music which kept multitudes in religious ecstasy. On the open lawns under a specially construct-

was converted into dining grounds. It was a sight to see thousands of people feast. It was not only the poor but many besides who visited the monastery that partook of the holy food offered to Sri Ramakrishna. As many as twenty thousand people had their full meal and many many more partook of at least a little of the sacred food. In the evening people could be seen scraping particles of food sticking to cooking pots for it was holy food. Even a particle of it



A Portion of the Dining Grounds.

ed thatched canopy was placed a life size picture of Sri Ramakrishna which was tastefully decorated. Here before this picture bands after bands of singing dancing devotees kept the place reverberating with the soul-enchanting names of the Lord. Various concert parties with solemn music kept large admiring audiences spell-bound.

A part of the open grounds of the spacious compounds of the monastery

was capable of purifying the mind. Such was the devotion that inspired thousands that day. It seemed that the volunteers and the monks were availing themselves of the opportunity to pay their homage to their beloved Swami Vivekananda by doing this work nearest to his heart, *i.e.*, serving God in the poor, the distressed and the hungry. Had not Swamiji declared, "I do not believe in a religion or God which can-

not wipe the widow's tears or bring a piece of bread to the hungry mouth. He who sees Shiva in the poor, in the weak and the distressed, really worships Shiva."

There is an active as well as a contemplative side of religious life. India has placed over-emphasis on the latter and as a result she has forgotten Man, the nearest image of God. If we truly believe that God is everywhere, that He is incarnate in all beings, we cannot but progress spiritually by that worship, which is service unto others. If we believe in the One, we cannot but love the many. Sri Ramakrishna had shown this necessary inter-relation between the two, spiritual realisation and service, in his life and Swami Vivekananda had given a definite shape to it. He had realised that to revive Hinduism and make it dynamic this spirit of active service must be introduced. The spiritual energy conserved by the nation through ages had to be turned into newer channels of human utility and practicality. This is most necessary in this age and therefore service can be the only religion of to-day, service with the knowledge that the Lord resides in every being. This thought of serving humanity is one of the most potent forces

for the progress of man spiritually, for behind it is the all-powerful motive of love. It cannot but bring us towards unity by breaking all bonds of selfishness which says always 'I' and 'mine'. To break down all differences, to universalise our heart, to feel ourselves as one with the universe—that is religion. This unity is the goal which the path of service leads us to—the seeing of the One in the many.

From about 5 p.m. the crowd began to disperse and the festivity came to an end at about 8 p.m. after an exhibition of fire-works at night fall. One returned from there feeling lifted to a higher plane. For the time being all commonplace things were forgotten and the soul of everyone was wrapped in a wave of ecstatic love for the Divine. Such was the impression left on everyone in that vast congregation on that day by the life of the Master which was one of severe asceticism combined with realisation, unworldliness and universal love, the like of which has not been heard of for centuries. If India is to be great and glorious, she has to make this ideal the very essence of her life and such spiritual giants the centre of her national life.

THE WAY OF ART

BY E. H. BREWSTER

I

The attempt to deepen our artistic sensitivity through an intellectual understanding of art, seems to me a grave mistake and one of the characteristic mistakes made by the culture of to-day.

This is evident when we contemplate the earliest art which we know:—pottery, the cave drawings of primitive man, and the products of the handloom. Human nature felt the need to produce these objects, they satisfied not only an outer but an inner need of man:

I am sure that need was not intellectual. It would be more accurate to say that their beauty came from a psychic need. It is *that* need which we must feel in order really to enter the world of art. The way to that world has not changed.

We who are painters ourselves watch thousands of tourists going through the galleries of Europe, consulting text books on art, trying to understand pictures because told to do so, because of some mental ambition. Nothing could lead one farther from a genuine appreciation of art.

It is this attitude which is destroying the artistic nature. America has failed to produce as great an art as she might have done because instead of looking within herself to find what her own nature required she has gone to Europe intellectually asking, what is art?

Science or intellect cannot possibly produce true art, for art springs from a part of our nature removed from them. On the contrary science and intellect are often destructive of art. What hideousness science through her machine-made products has thrown upon the world! Life in the older world which is passing was beautiful, partly because surrounded by objects made by the hand of men,—objects therefore possessing the imprint of vitality and divinity. The machine is a dead thing producing dead things. Can you imagine an image of a God made by a machine?

If the artist forms a theory of art it is *after* he has done his work: his most genuine work is not based on theory. The intellectual interpretation of art—the science of æsthetics—is almost never written by the artist. One of the amusing phenomena of the modern art world is the grand language spoken about art by the artist whose work is insignificant. The “talk” is easy!

Nay, Art belongs to feeling, to intuition, to the imagination, to the heart,

to the psyche, as opposed to mind and the analytical qualities.

Every little while a book appears trying to show that the great pictures of the world have been based upon certain rules, and the rules are applied to the pictures, which obligingly seem to prove the rule! The same thing is said and applied to poetry and music. But the true artist knows that it is absurd to think that such rules helped in great artistic creations. Even those who study the rules admit that they must be forgotten and surpassed before important work is done. The living artist is always ahead of these theorists, breaking such rules, and finding new forms of beauty which later become recognized as classic: then on his work the lesser men make new rules—so it continues.

Allow me to take extreme examples to make my meaning clearer. Consider the great beauty of the words of a Buddha, of Jesus, of Sri Ramakrishna, of Tolstoy, of Mahatma Gandhi; you cannot conceive that such great ones speak with any conscious attention to technique,—that is inconceivable. Even though we cannot speak from their depths of realization, yet when we speak or create we should be moved to give that which is our real feeling and conviction, and moved so strongly and truly that the technique is made subservient to the truth within us. Then beauty is bound to manifest. Great art never springs from self-consciousness: in its self-conscious concerns modern painting is destroying itself.

II

When the creative faculty of man expresses itself it does so in one of two ways, that of pure abstract forms or that of forms imitative of the objects in the world about him. The potter, the maker of rugs, the architect, the

musician are the most conspicuous examples of the first way. The painter and the sculptor have followed generally the second way. Yet imitation is only one element in this second way, for when the worker becomes purely imitative he ceases to be the artist, he is then more of a scientist and tries to rival the camera. Art may be realistic but when realism becomes all dominant art has vanished. Even where the attempt in early art was to be realistic the limitation of the medium and of knowledge, fortunately, prevented a realistic achievement. It is often asked why are not the forms which nature has given to be carefully copied? Why should a painter attempt to change or simplify or improve upon them?

If you are relating a story, or giving the history of a country, or writing a biography, it is obvious that you must *select* what you consider important elements to tell the same, you cannot include the minutest affairs, otherwise your writing would take as long to read—or perhaps longer—than the events took which you wish to chronicle in a mere book of some hundreds of pages. Instead of this the writer makes a selection of what he considers most significant. The writer's art has to be controlled by the limitation of his medium.

The same thing holds true in painting—on a small canvas or wall must be represented the immensity of actual space and some sense of form. Our medium is colour and only two dimensions, whereas nature has another dimension and actual light. So at the start the painter must recognize the limitations of his medium. It is a silly idea which supposes that the artist wishes to give an *illusion* of the actual reality itself: such pictures as come near to doing so are just curiosities, or at the most scientific. The true artist

when he depicts a natural scene wishes to *suggest* nature. He knows that to include all details would detract from the basic truths and from that higher emotional appeal which is his as an artist to make,—as much as it would detract from the work of the story-teller or the historian.

But more than this the great artist is a *creator* and his work should be his *play*. It is his place to show us the creations of an inspired imagination. Here Hindu art stands very high in sculpture, painting and architecture. In the West we are coming slowly to value more and more that art which springs from an intuitive, imaginative awareness of life: in such art "realism" falls into a secondary place, or may be abandoned completely. The artist has turned to the profounder realities and principles.

We must not confuse one art with another. Literature is the field for the story, the song, the discourse; to impose these upon painting or sculpture is likely to produce a disgusting hybrid. The art of music deals with sounds and their relationships, profoundly moving us; imitation of nature and intellectual ideas have little to do with it. Architecture too has kept its purity. But painting and sculpture have not fared so well and are less truly felt. They are regarded intellectually and we miss the appeal to something more fundamental within us which it is their function to make. Their basic concerns are with colour and form, and to these in their purity we should respond. Most observers to-day see not further than the title! To express the matter very simply,—a sphere calls from us a certain psychic response whether that sphere be used to depict an orange or a world. Colours and forms in and of themselves awaken certain responses in us independent of that object to which they

are applied. The essential power of the painting or sculpture lies in the way in which such basic forms and colours are used, in their combinations and relationships. The picture of a dish of oranges may contain more dynamic forms and colours and have a higher psychic effect upon us than the representation of a god unfeelingly done without such forms. Of course the god is a greater subject and the true artist will treat it appropriately : but the true artist can produce a more powerful an effect over us in his representation of oranges—because of his feeling for significant form and colour—than the bad artist in his image of a god. Sounds, forms and colours *in themselves* are expressive of character and quality, and act upon us, modifying us according to our receptive powers.

The Hindu teaching regarding sound (Shabda) and *Mantra*—according to my understanding of it—is in accord with this thought. “The Causal Stress when striking the ear produces sound, when striking the eye light and colour; and when striking other sense organs produces other kinds of sensation. The stress or constituting force is one and this is Shabda...” (Sir John Woodroffe). *Shabda* originates from *Para Vak* or Cosmic Ideation; pure sounds, forms and colours are an emanation from Cosmic Ideation. The *Mantra* has a definite power of its own not given to it by us, we can make ourselves more or less receptive to that power. The same is true of all sounds, forms and colours. The *Mantra* is selected for a definite psychic effect, so too the artist tries to select his sounds, forms and colours for the definite psychic effect they will produce. But in so far as he is a true artist he does not do this intellectually, but he does so with his artistic faculties which are otherwise.

III

There is often the idea among religious people that art is dangerous and that beauty is a snare. Of course beauty is “dangerous and a snare”—what worth while is not? But I think that is seeing a small part of the truth. The desirable always seems beautiful : but when we realize the undesirableness of the lower life the lesser beauty vanishes, and the beauty of the higher life becomes a force which aids us in reaching that life.

Contemplation and concentration on form lead us to that which lies behind form, even as the worship of Shakti leads to Shâkta. The contemplation practised by the artist in itself is one means of freedom. It is a kind of Yoga discipline,—this Schopenhauer has shown so well and at great length in his “World as Will and Idea.” In Buddhist psychology is the same recognition,—the contemplator passes from the individual object which he observes to the principle or essence of that object. While he is experiencing this, or in the genesis of æsthetic pleasure, he is freed from the roots of evil?—greed, hatred and ignorance. Artists of the Far East observed Yoga practices before starting their creative work.

I must believe that Plato was right to declare Truth, Goodness and Beauty as one. And I rejoice in these words of Mahatma Gandhi :—“Truth is the first thing to be sought for, and Beauty and Goodness will then be added unto you. That is what Christ really taught in the Sermon on the Mount. Jesus was to my mind a supreme artist because he saw and expressed Truth; and so was Muhammad. Scholars say that the Quran is the most perfect composition in all Arabic literature. Because both of them strove first for Truth, therefore the grace of expression naturally came

in. Yet neither Jesus nor Muhammad wrote on Art. That is the Truth and Beauty I crave for, live for, and would die for." (*Mahatma Gandhi's Ideas*, C. F. Andrews).

To my mind the highest asceticism and the highest æstheticism are one. Even he who wishes to pass beyond all sounds, forms and colours, conceives that it is from the beyond that they have emanated, there is their real home.

A few years ago it was my privilege to pass several months in an Indian village where there is a large well-equipped school. Some of its work in painting was shown to me, evidently following Western methods, and like the products of most such schools in the West, the quality, seemed to me, meagre, uninspired, timid and small. Later in the year on the occasion of a religious festival I saw work done by the same

hands. What a contrast! Moved by another impulse the work was spontaneous, vital, big in conception, gorgeous in colour, and really grand in its execution. Such work I gladly would have travelled thousands of miles to see. The first was done with a timid, fearful, anxious mind,—the latter was born in creative joy and in love. *Not in intellect but in love is to be found the guiding principle for the artist.*

It is very significant to the artist that Sri Ramakrishna experienced Samadhi for the first time under the effect of the beauty of nature, when as a child he saw the white crane against the dark storm cloud. Similarly Gotama the Buddha as a young child moved by the beauty of nature first experienced Samadhi,—the memory of which suggested to him the way by which he attained, in later years, his great enlightenment.

MEMORIES OF INDIA AND INDIANS

BY SISTER DEVAMATA

I

The memories recorded here are only an aftermath of the reminiscences given in my two published volumes, *Days in an Indian Monastery* and *Sri Ramakrishna and His Disciples*. These contain lesser incidents, more personal details; but the small fact has its place in history quite as much as the happenings of wider measure; so, in response to a reiterated request, I am setting down now the unspoken memories that still linger in my mind as incense in a Shrine after the worship is ended. My hope in doing this is that it will help

to shorten the perspective, for those who come after, of the mighty Ones whom it was my holy privilege to know.

My first contact with the Ramakrishna movement was through Swami Vivekananda. It occurred before the Mission had taken definite form; when all there was to tell of the far-spread work to be done later was a band of wandering Sannyasins, waiting for the call, yet half unaware that they were waiting. One of the band said to me years after; "If we had dreamed of the labours that lay before us, we would not have spent our strength in severe austerities or taxed our bodies by pri-

vations and long wanderings. All that was asked of us, we thought, was a simple life of renunciation, obeying in humble spirit what our Master had taught us."

The first hint of anything beyond this, I learned from the same source, was a quiet voice heard only by Swami Vivekananda as he lay at the point of death in an Himalayan glade under a rude thatch of dry branches. It said: "Yon will not die. You have a great work to do in the world." He told it to two fellow disciples with him, and one of them told it to me. But the voice came without a form to give it substance. How could they know that the words spoken were prophecy?

Time proved them to be such. Their fulfilment had just begun, when all unexpectedly I touched the Swami's orbit, now circling a world. My mother, sister and I had spent the month of June at the Great Fair of 1893 in Chicago, and we were planning to return for the Congress of Religions in the autumn on our way to Japan and the Orient. A death in the family brought our journey to a halt in a little town in Ohio. Soon after our arrival there the Swedenborgian minister, as a courtesy to strangers, invited us to dine with him. We went. The minister himself met us at the door, his face aglow with enthusiasm. He had just returned from the Congress of Religions and he could talk of nothing else.

He described at length the various sessions of the Congress, dwelling with emphasis on this delegate or that. "But," he continued, "there was one speaker who stood out above all others, because of his learning, his eloquence and his impressive personality. No other could compare with him except two or three Roman Catholic prelates, and they had sent their best men." He paused, leaving his brilliant figure with-

out name or nationality. "Who was he?" I asked eagerly. The minister replied quietly: "A Hindu—Swami Vivekananda."

I was prepared to be keenly interested, for the spiritual teachings of India were not unfamiliar to me. Edwin Arnold's *Light of Asia* had acquainted me with the exalted beauty of Lord Buddha's life and doctrine; I had read and reread Mohini Chatterji's translation of the Bhagavad-Gita, looking up all his references to parallel passages in the Bible; and long hours had been devoted through the previous winter to the study of Max Müller's English version of the Upanishads. I still have the copy, worn and marked, that I used at that time. Thus a gradual orientation had taken place in my mind.

Autumn brought our return to New York. Winter set in with its busy routine, but the memory of the conversation with the Swedenborgian minister still remained vivid. One day, as I was walking up Madison Avenue, I saw in the window of the Hall of the Universal Brotherhood a modest sign saying: "Next Sunday at 8 p.m. Swami Vivekananda will speak here on 'What is Vedanta?' and the following Sunday on 'What is Yoga?'" I reached the hall twenty minutes before the hour. It was already over half full. It was not large, however—a long, narrow room with a single aisle and benches reaching from it to the wall; a low platform holding reading-desk and chair at the far end; and a flight of stairs at the back. The hall was on the second storey and these stairs gave the only way of access to it—audience and speaker both had to make use of them. By the time three o'clock had arrived, hall, stairs, window-sills and railings, all were crowded to their utmost capacity. Many even were standing below, hoping to catch a

faint echo of the words spoken in the hall above.

A sudden hush, a quiet step on the stairs and Swami Vivekananda passed in stately erectness up the aisle to the platform. He began to speak; and memory, time, place, people, all melted away. Nothing was left but a voice ringing through the void. It was as if a gate had swung open and I had passed out on a road leading to limitless attainment. The end of it was not visible; but the promise of what it would be shone through the thought and flashed through the personality of the one who gave it. He stood there—prophet of infinitude.

The silence of an empty hall recalled me to myself. Everyone was gone except the Swami and two others standing near the platform. I learned later that they were Mr. and Mrs. Goodyear, ardent disciples of the Swami. Mr. Goodyear made the announcements at the meetings. After that I attended all the classes and lectures during the Swami's two seasons in New York, but I never came in close personal touch with him. There seemed to be an intangible barrier. Was it created by shyness or a sense of strangeness, or by my elder sister's prejudice? She had no sympathy with my Oriental studies and often said she wished I "could get salvation nearer home."

The meetings began in an upper room; then because of their increasing size they were transferred to the floor below. Later they moved to another house—one in a long monotonous row of dingy boarding houses. It was a heterogenous gathering at the classes in those shabby lodgings,—old and young, rich and poor, wise and foolish; stingy ones who dropped a button in the collection basket, and more generous ones, who gave a dollar bill or even two. We all met day after day and

became friends without words or association. Some of us never missed a meeting. We followed the course on Bhakti-Yoga and the course on Jnana-Yoga. We walked simultaneously along the paths of Raja-Yoga and Karma-Yoga. We were almost sorry that there were only four Yogas. We would have liked to have six or eight, that the number of classes might be multiplied.

We were insatiable knowledge-seekers. We did not limit ourselves to any one doctrine or Scripture. We went to one lecture in the morning, a second one in the afternoon, and sometimes to a third in the evening. Philosophy, Metaphysics, Astrology, each had its turn. Yet although we seemed to scatter our interest, our real loyalty belonged to the Swami. We recognized in him a power that no other teacher possessed. It was he alone who was shaping our thought and conviction. Even my dog—an Irish setter—felt this. He would stand perfectly still and a quiver would run through his body whenever Swamiji would lay his hand on his head and tell him he was a true Yogi.

The faithful group that followed the Swami wherever he spoke were as relentless as they were earnest. If he suggested tentatively omitting a class because of a holiday or for some other reason, there was a loud protest always. This one had come to New York specially for the teaching and wished to get all she could; another was leaving town soon and was unwilling to lose a single opportunity of hearing the Swami. They gave him no respite. He taught early and late. Among the most eager were a number of teachers, each with a blank book in hand; and the Swami's words were punctuated by the tap of their pencils taking rapid notes. Not a sentence went unrecorded; and

I am sure that if later any one had made the circuit of the New York Centres of New Thought, Metaphysics, or Divine Science, they would have heard everywhere Vedanta and Yoga in more or less diluted form.

Through the late winter and spring of 1895 the work—carried on without the intermittance of the earlier teaching—gained tremendous momentum and fervour. We divided our interest no longer. It was wholly focussed on the message the Swami had to give. That had become the foundation of our daily living, the stimulus that urged us onward. For several consecutive months class followed class, lecture followed lecture. Now there remained only a final class and a final lecture. Then the last class was over and in a hush of sadness we filed out from the shabby lodging-house, dropping our farewell offering in the basket at the door.

There was still a final Sunday lecture. It took place in the Madison Square Concert Hall—a fairly large hall on the second floor behind the Madison Square Garden, a vast arena used for automobile exhibitions, bicycle races, horse shows, for anything that required space. The building seemed huge at that time, but later New York outgrew it and it was torn down. The Concert Hall was much used by Glee Clubs, string quartets, and lectures. I do not know how many it held, but it was full to the uttermost at that closing lecture—every seat, every foot of standing room was occupied.

I believe that was the day on which Swami Vivekananda delivered the lecture on *My Master*. As he entered the hall from a door at the side of the platform, one sensed a different mood in him. He seemed less confident, as if he approached his task reluctantly. Years after in Madras I understood. He hesitated at all times to speak of

his Guru. During his early wanderings through South India he refused to reveal his name even, believing he represented him so poorly. Only in Madras, when he came unaware upon his Master's picture, did the words burst from his lips: "That is my Guru, Sri Ramakrishna," and tears streamed down his face. So now was he reluctant. He began his lecture with a long preamble; but once in his subject, it swept him. The force of it drove him from one end of the platform to the other. It overflowed in a swift-running stream of eloquence and feeling. The large audience listened in awed stillness and at the close many left the hall without speaking. As for myself, I was transfixed. The transcendent picture drawn overwhelmed me. The call had come and I answered.

It was on this Sunday that the Swami's first volume appeared. For some time the lectures of one Sunday had been for sale on the book table, the next Sunday in pamphlet form. Now a whole collection of lectures on Karma-Yoga was brought out in a large, thin, closely-printed volume—very different from the edition published later. It was not very beautiful, but the workers were extremely proud of it.

A supplementary meeting in a private house marked the close of the Swami's New York work. In June he went with a group of students to Thousand Island Park and in August he sailed for Europe. The time of hearing was over, the time of pondering and practising had come. As we dwelt in memory on the Swamis' teachings and tried from day to day to put them into our life, we came to feel more and more that a mighty comet had swung into our hemisphere, shone for a season in our heavens and swung out again, leaving a line of light behind it. Its radiance still lingers.

THE FIVE-YEAR PLAN OF SOVIET RUSSIA

BY A STUDENT OF HISTORY

(Continued from the last issue)

INTER-REGIONAL DIVISION OF LABOUR

In pre-revolutionary Russia the main industrial districts were: the Leningrad District, the Central Industrial Region and the Ukraine. The rest of Russia was kept in a backward economic condition and was exploited as a source of raw materials for the advanced industrial regions.

But, at present, the U.S.S.R. has been divided into different economic regions and each region is being encouraged to produce the things which it is best fitted to produce, considerations of national defence not being overlooked. For instance, the new textile mills of the U.S.S.R. are being established not near Moscow or Leningrad where they used to be concentrated, but in Central Asia where Russian cotton is principally grown.

In 1928-29, 65 p.c. of the total industrial capital of the country was concentrated in Leningrad, the Central Industrial region and the Ukraine. But the Five-Year Plan contemplates industrial development in such a manner that the share of those regions in the total industrial capital will be reduced to 55 p.c., the old industrial regions being thus made to lose proportionately in favour of the younger ones.

While the industrial capital of the whole union will rise by 189 p.c. during the five-year period, that of the different economic regions will rise by the following percentages as shown below:—

Trans-Caucasia	202 p.c.
The Ukraine	„ „

The Central Black Soil Region	802	„
White Russia	...	842 „
The Lower Volga Region	...	388 „
The Central Asiatic Region	...	394 „
Kazakstan	...	449 „
The Northern Region	...	555 „
The Ural	...	600 „
Siberia	...	720 „
The Far-eastern Region	...	780 „

It is interesting also to compare the amount of capital investments contemplated to be made in State industries in the various economic regions during the five-year period, with those made before the commencement of the five-year period. The relevant figures are the following:—

	Investments before the five-year period	Investments during the five-year period
	billion Rubles	billion Rubles
The Central Industrial Region	2'1	2'8
The Ukraine	1'7 million Rubles	4'2 million Rubles
White Russia	70	260
The Middle Volga Region	68	187
The Lower Volga Region	110	470
The Central Black Soil Region	122	422
The Central Asiatic Region	104	471
Kazakstan	67	340 billion Rubles
The Ural	300	1'9 million Rubles
Siberia	90	610

All these figures show that the principle of the unbalanced industrialization of certain districts at the expense and to the neglect of the rest of the country

has been given the go-by, and that a new policy of the maximum development of the economic resources of each of the various economic regions has been vigorously inaugurated in the U.S.S.R.

THE LOT OF THE WORKERS AND THE PEASANTS

The number of industrial workers is expected to rise from 11.8 millions in 1927-28 (9.2 millions, exclusive of forest and agricultural labourers) to 15.7 millions (12.8 millions, exclusive of forest and agricultural labourers) by 1932-33.

The number of the unemployed in 1927-28 was 11 millions. By 1932-33 it is expected to fall to 400,000. Having regard to the constant developments taking place in industrial technique, that number is considered as inevitable.

During the present five-year period the nominal wages of the different classes of workers is expected to rise as follows :—transportation workers—40 per cent; construction workers—30 per cent; intellectual workers on the cultural front—70 per cent; Civil Service employees—35 per cent. Cost of living will fall by 14 per cent, hence increase in real wages will be higher than the increases in money wages.

In the U.S.S.R. no deduction is made from the wages of the workers for the purpose of social insurance, but the sum of about a billion rubles will be deducted from the wages of the workers, and that amount will be spent for 'improving the education and training of the working class children.'

The following figures will show how the hours of work have progressively fallen in the U.S.S.R. :—

1913	...	9	hours	42	minutes
1917	...	8	„	45	„
1924	...	7	„	37	„
1925	...	7	„	25	„

1926 ... 7 hours 20 minutes

1927 ... 7 „ 18 „

The introduction of the seven-hour day was decided upon in 1927. In 1928-29, 20 p.c. of the industrial workers had been enjoying the seven-hour day. The introduction of the six-hour day is contemplated at the beginning of the next five-year period.

The workers cannot do without allies in their struggle against capitalism, both in the city and the country. The poor and the middle peasantry 'have revolutionary possibilities.' Hence they are being treated as allies. It is for this reason that an attempt is being made to bridge over the gulf in the standard of living of the peasants and the workers.

To what extent is the standard of living of the workers and the peasants sought to be raised? This will appear from the figures relating to the per capita consumption of agricultural products by those two classes of people aimed at during the present five-year period. "The per capita consumption of meat products is to increase from 49.1 Kilograms in 1928-29 to 62.7 Kilograms in 1932-33 in the cities, and in the villages from 22.6 Kilograms to 26.4 Kilograms. The normal consumption of eggs is scheduled to increase in the cities from 90.7 eggs at the beginning of the present period to 155 eggs at its end; and from 49.6 eggs to 72 eggs in the villages. Finally the per capita consumption of dairy products is to increase from 218 Kilograms in 1927-28 to 339 Kilograms in 1932-33 for the city population; and from 183 Kilograms to 228 Kilograms for the rural population."⁹

While the condition of the workers and the peasants will improve, that of

⁹ Grinko's *The Five-Year Plan of the Soviet Union*, p. 302.

the bourgeois will remain the same. The income per head of the proletariat will double at the end of the five-year period, that of the agricultural labourers will rise by 99 p.c., that of the peasantry by 48 p.c., while that of the bourgeois will not rise at all.

We would now take up the question of housing. The floor space available per head of the city population was 61.5 sq. ft., at the beginning of the five-year period. It will be raised to 69 sq. ft., per head by the end of the five-year period. The necessary additions to the buildings will be made by industrial enterprises, the co-operative housing societies, the transportation systems and private individuals.

The Municipalities will spend 2.5 billion rubles during the five-year period 'to provide greater public facilities for the proletarians of the existing cities, and the necessary Municipal enterprises and institutions for the newly built urban settlements.'¹⁰ Grinko observes that 'the workers' sections of the cities, which formerly were slums, are now provided with an increasing number of such conveniences as electric lights, trolley cars, water mains, sewers and other public utilities.'¹¹ Moscow, Leningrad and other leading cities have been taking steps for the establishment of workers' garden cities.

FUNDS AND PERSONNEL

In order to carry out the Five-Year Plan the U.S.S.R. would require 60,000 engineers and 90,000 technicians for industry, 11,500 engineers and 29,000 technicians for transportation, 10,000 civil engineers for construction work, 5,000 engineers and 30,000 agronomists with university education, 20,000 technicians and 30,000 agronomists with

secondary technical and agricultural education, for the development of agriculture. At the beginning of the five-year period Russia had 16,000 graduate engineers, 17,000 technicians with secondary education and 25,000 practical technicians in the industrial line, 500 engineers and 10,000 technicians in transportation, 2,000 civil engineers and 11,000 agronomists with university education and 27,000 with secondary education. So that, considering the supply at the beginning of the five-year period, 80,000 engineers and 90,000 technicians have got to be trained during the five-year period. Collectivization in agriculture has taken place at a pace faster than intended. Hence, 150,000 technicians would be needed in place of 90,000. How are these 80,000 engineers and 150,000 technicians going to be supplied?

In 1927 there were 123 secondary technical schools, 41 transportation schools and 191 agricultural schools. In 1929, 172 new secondary technical schools and 47 engineering and agricultural colleges were established. These institutions are expected to supply half the number of engineers and technicians required.

The other half will be provided, as far as possible, by extra-mural education through such means as open laboratories, special consultations, correspondence courses, evening schools and evening courses, technical libraries, etc. It is feared that the whole of the other half cannot be supplied in this way and a shortage is likely to occur.

The next need is for skilled workers. In 1927-28, 41.8 p.c. of the workers were skilled, and even those who were skilled had insufficient training. By 1932-33, 1.5 million proletarians for State industry, 25,000 skilled workers for building trades, 500,000 skilled workers for transportation, and about 500,000 workers for agriculture will have to be

¹⁰ *Ibid.*, p. 230.

¹¹ *Ibid.*, p. 230.

trained up. The apprenticeship schools attached to the factories will train up 200,000, the Central Labour Institute with its educational shops will train 100,000, the secondary technical schools will provide 50,000 with requisite training, and the rest will be trained in extra-mural institutions.

So far with regard to the personnel. As regards the funds, she intends to carry out the scheme, whether she gets foreign credits or not. About 80 p.c. of the national income of the U.S.S.R. during the five-year period would be devoted to the industrialization and socialization of the country. Besides, petroleum, lumber, flax-grains, etc., are being exported in order that mechanical equipment and technical aid might be obtained from abroad. Prof. Hoover remarks that even food products are being exported for the same purpose, in spite of the shortage of food stuffs in the U.S.S.R. The situation then amounts to this: Russia has been accustoming herself to a lower standard of living than she might achieve, in the expectation that a much higher standard of living would be attained after the present programme of industrial development has been gone through.

EDUCATION AND CULTURE

Every aspect of the life of contemporary Russia is being organized with a view to satisfying the interests of the workers and peasants, first and foremost. The same remark might as well be made about education and culture. Russia appears to have girded up her loins to raise the cultural level of her toiling masses within the shortest possible period.

Hence, an attempt is being made to remove the blot of illiteracy altogether. At the end of the second decade of this century Russia had 72.2 per cent illiter-

ates among the rural population and 40.6 per cent illiterates among the urban population. But by 1927-28, 87.2 per cent of the children between the ages of 8 and 11 were being educated. It was expected that by 1932-33 all the children of school-going age would be educated and 8 billion rubles have been allotted for that purpose. The progress, however, is quicker than expected and Grinko anticipates that elementary education would be soon practically universal.

It will not do to educate the children alone. The illiterate adults also must be given at least some rudimentary education. At the beginning of the five-year period there were 18 million illiterates among the adults between the ages of 15 and 35. 250 million rubles have been set apart for their education during the five-year period. Various social organizations also are spending an equal amount for the purpose. By the middle of 1930 elementary education had been already imparted to 18 out of the 18 million illiterate adults.

So far with regard to elementary education. What is being done for the sake of the higher education of the masses? Before the Revolution the sons of the higher classes constituted 95 per cent of the student body in the Universities and Colleges. Now, their proportion has fallen to 9 per cent only. This reduction in the proportion of the bourgeoisie and aristocratic elements in the student population has been brought about by the abolition of the principle of regulating admission on the basis of the capacity to pay the fees demanded. Admission into Universities and Colleges is regulated by an altogether new principle. Those only get admission who can get selected or elected by some social service organization or some workers' or peasants' organization. So far, with regard to admission, the ad-

mitted students must be enabled to pursue their studies in the Universities and Colleges with profit. Owing to the dearth of secondary schools, the workers and peasants have not the opportunity to get sufficient preparatory training for the purpose. To provide them with the necessary preliminary intellectual equipment, special auxiliary institutions called the Workers' Faculties have been started.

The next question is about funds. Do the students get their education without paying any fee at all? Grinko is not quite clear on the point. But he points that the State has been helping the students with subsidies. Besides, there is another source of financial help to the students. By, what is called, a system of contract, the students are sent up for training by some organization such as a factory, a bank or a mill, and there is a contract between the students and that organization to the effect that the organization concerned would help the students sent up with regular monthly stipends on the understanding that the students so trained would work in that organization for a definite period after the completion of their training.

Capitalistic conceptions or private property ideas die hard. In order that economic reconstruction on socialist lines may proceed smoothly and quickly it is necessary that there should be a large number of teachers and preachers all through the land, to win over the masses to look at all things from the socialist standpoint, or in other words, to organize a socialist consciousness among the people, and also to hurry forward the fittest among the masses to rise to positions of concord and initiative in every sphere of economic endeavour. Hence, a special class of organizers called 'social organizers' is thought to be necessary. And, com-

munist universities like those at Leningrad, Kherkov, Moscow, etc., the Institute of Red Professors, the Communist Academy of Social Sciences, etc., have set themselves the task of preparing such social organizers. Besides, the Industrial Academy, the numerous courses for the preparation of executives for all sections of the economic front, the conferences which assemble to discuss pressing economic problems etc.,—all of these institutions also aim at imparting training in socialist ideology, incidentally and in addition to the purposes which they are intended to serve.

The expansion of culture that is aimed at in the U.S.S.R. would appear vividly from the progress aimed at in the production of books, newspapers, journals, etc., during the five-year period. An idea of that may be gathered from the following figures¹² :—

	1927-28	1932-33
	million printed signatures	billion printed signatures
Books	1'8	2'6
	million signatures	billion signatures
Journals	540	960
	billions	billions
The total copies of all Newspapers in Soviet Union	1'7	3'5

Even that progress is said to be but 'a mere beginning of that much greater development of the press and other publications, which are literally as necessary in the Soviet Union as air.'¹³ It is to be noted also that "among the books to be published, popular books, devoted to technical and engineering sciences, and text-books will increase at a more rapid rate than others."¹⁴

¹² Each signature=16 printed pages of a book.

¹³ Grinko's *The Five-Year Plan*, p. 275.

¹⁴ *Ibid.*, p. 275.

Motion pictures also will be made to play their part, both in spreading education and in preaching socialism. In 1927-28 there were 8,500 motion picture houses in the U.S.S.R. By 1932-33, their number will be raised to 35,000. sixty per cent of the films already being shown are said to have been prepared in Soviet Studios.

Various social organizations also are actively working 'to put an end, once for all, to the heritage of backwardness,¹⁵ ignorance and culturelessness of the Russian people. Of such bodies may be mentioned—"Down with Illiteracy" Associations, "Popular Mechanics" Associations, the "All-Union Council for Physical Culture," etc. The trade unions, the co-operative societies, the organizations of the Young Communists, etc., are also working for the same end.

In this connection we would like to draw the attention of our readers to the new educational principle that is being given practical effect to in the U.S.S.R. Children in schools are sought to be educated through actual useful work such as 'working, cleaning and keeping in order the places where they live, taking care of domestic animals, gardening, preparing and serving their food, etc.,'¹⁶ and also 'actual work in various shops.' College or University Students also have to participate in productive activities along with the theoretical training they get in the academic institutions they attend. Thus, one-sided theoretical training or too much of 'bookishness' is sought to be avoided and the entire system of education is sought to be raised upon the foundation of labour. Another important departure made by the U.S.S.R. in the realm of education is, that the students are allowed to participate in the adminis-

tration of the educational institutions as also in the preparation of their curricula.

It would appear from the survey made that the Five-Year Plan does not mean an economic programme alone. The Russians appear to have vividly realized the intimate inter-connection between education and economic progress. Besides, they appear to be keenly sensitive about their educational and cultural inferiority. Hence, they appear to be trying hard to overtake, and then surpass, the capitalist countries, not only economically, but culturally as well.

AN ESTIMATE OF SOVIET ECONOMIC SYSTEM AND POLICY

Has Russia succeeded in carrying out the Five-Year Plan till now? Grinko claims that, excepting in the field of agriculture in the private sector, in all other fields, the programme fixed for the first of the five-years has been carried out and even surpassed and that the cry now obtains in Russia of carrying out the first Five-Year Plan in four years. Foreign observers like Prof. Calvin B. Hoover and Dr. Paul Haensel admit that a great capitalist expansion is actually taking place in Russia. Says Paul Haensel—"Soviet Russia has made a great and astonishing progress in her industrialization policy."¹⁷ In 1921, the Secretary of Commerce of the U.S.A. Govt. remarked that Russia would have no considerable commodities to export and consequently no great ability to obtain imports.¹⁸ But to-day, instead of being regarded as an economic vacuum, she is 'supposed to be an economic high-pressure tank ready to shoot endless streams of goods in all

¹⁷ *Report of the Forty-Third Annual Meeting of the American Economic Association*, p. 52.

¹⁸ *The Annals of the American Academy of Political and Social Science* for July 1921, p. 70.

¹⁵ *Ibid.*, p. 277.

¹⁶ *Ibid.*, p. 270.

directions.¹⁹ This fundamental change in outside opinion also shows that the Five-Year Plan is being carried out with success, though, having regard to the inaccuracies one comes across in Soviet Statistics, one may be easily led to suspect the measure of the success trumpeted forth by Russian authorities.

What are likely to be the possible effects of the successful pursuit of the policy underlying the Five-Year Plan?

The obvious and the most important consequence would, of course be, as Professor Benoy Kumar Sarkar points out, that Russia would cease to be an economically backward country and would pass through that first stage of industrialism through which England, the U.S.A., Germany, France, etc., have already passed and through which countries like Italy and Japan, and especially India, China and the Balkan States of Europe are at present passing. It may be that the rate of progress in Russia would be far quicker than that in the other countries which are also passing through, what may be called, the First Industrial Revolution. It is also true that Russian industrialism is being raised not on a capitalistic, but on a socialistic basis. But the fundamental similarity still remains. Communistic Russia, Fascist Italy and defendent India are treading the same path of industrialization. And, the successful pursuit of the Five-Year Plan would mean nothing more nor less than that Russia would leave countries like Italy and India far behind in the contemporary race for industrialization.²⁰

¹⁹ *Ibid.*

²⁰ Interview with Prof. Sarkar on "Modern Italy" published in the *Suvarna Banik Samachar* (a Bengali Monthly) for Aghrayana 1388 B.S., p. 8; Interview with Prof. Sarkar on "World Crisis and Economic India" published in the *Liberty* for the 9th Nov. 1931; Prof. Sarkar's speech on

What is likely to be the effect on the standard of living of the Russian masses? Prof. Calvin Hoover, who appears to be a very close student of the subject, opines that the industrialization and socialization now being carried through in the U.S.S.R., if successful, would fail to produce goods of as high a quality as those produced under the capitalist system, that the standard of living in Russia would probably 'never reach the level of comparative luxury such as that attained by the bourgeoisie in capitalist countries,'²¹ but that Russia would succeed in providing the masses of the people with a standard of living which is very much higher than they have known hitherto in or outside Russia.

But, in that, he scents a danger to the capitalist countries. "Simple food, communal housing, proletarian club houses, plain clothing, motor transport, short hours of labour, vacations at state recreation houses, may be taken to represent the final goal of communist efforts in terms of standard of living.

If the masses of the people in the capitalist countries find that the people in Russia have a higher standard of living, in that case, Prof. Hoover fears that their loyalty to the capitalist system may be shaken. He, therefore, suggests that the only means to preserve their loyalty under those circumstances would be to raise their standard of living in the capitalist countries.

It has been urged by some that Russia is a 'grave menace' to the capitalist countries in another sense: being under no handicap of having to consider costs of production in the sense

"The Industrialism of Young Bengal and its role in World Economy" at the opening of the recent Industrial Exhibition at Berhampore, published in the *Prabuddha Bharata* last February.

²¹ *The Economic Journal* (London) for Sept. 1930, p. 484.

in which private producers are, she may undersell the other exporting commodities in the markets of the world and thereby upset the present international exchange system and work untold ruin upon the capitalist producers.

But, as Mr. George Soule observes, in the course of an article on "An American Policy towards Russia," if Russia at all supplies the world with the commodities it needs, at a lower cost than any other country, the world stands to gain thereby rather than to lose. "We should have," he says, "all the food we wanted to eat, all the clothing we wanted to wear, all the houses to live in, all the cars to ride about in, without having to pay anything for them in the form of exports. We should be sustained in idleness, at a luxurious scale of living, as the pensioners of the Soviet system."²²

But, what is more to be feared, the tendency far from being in that direction, is in the exactly opposite direction. Russia has vast natural resources, and if her present programme of heavy industries is carried through and further completed in subsequent five-year programmes, she may actually develop a self-contained economy as far as it is possible to attain it,—the very aim she is driving at. The argument applied in the case of capitalist countries that the greater the industrialization the greater the volume of purchases abroad, and hence that Russia's aim at a self-contained economic system may turn out to be the pursuit of an ever-receding goal, does not apply to the case of Russia. For, in Russia, the foreign trade is not carried on for the profit of individual merchants or import-export-houses, but is wholly controlled

by the State, and that State has deliberately set before itself the aim of making Russia as self-contained in respect of material goods and services as possible. That aim also is being vigorously pursued. Whatever of Russian exports we see in the world's markets are agricultural in character, which are sent out with a view to getting the equipment necessary for establishing a self-contained economic system in Russia. Hence, the development of an economic system in Russia, the dependence of which upon the outside world is of the minimum character, is possible. The result of the development of such a system would be that the world outside would fail to get the benefit of Russia's vast natural resources. "One of the greatest treasuries of natural riches in the world may be locked up for the Russian people only."²³ That is not a pleasant prospect to contemplate.

The complaint has been raised that the present economic programme has been forced upon the Russian people by the handful of communist autocrats at the head of the Russian Government. It is also complained that it has been possible to carry through the present programme till now because the Russian people are treated with an iron discipline and are handled like parts of a gigantic machine. For instance, Prof. Hoover urges that individual liberty as such has ceased to exist in contemporary Russia. He observes—"Never in history have the mind and the spirit of man been so robbed of freedom and dignity. It is not merely that academic freedom, freedom of speech, freedom of the Press, and freedom of thought are forbidden. The Party is not content with mere abstention from unauthorised action. Men must publicly deny

²² *The Annals of the American Academy of Political and Social Science* for July 1931, p. 79.

²³ *Ibid.*, p. 81.

their real thoughts and feelings."²⁴ And he further brings in the charge that the 'white-collared' workers (*i.e.*, the stenographers, clerks, book-keepers, etc.), are discriminated against in many ways and that the members of the former bourgeoisie and of the 'deprived' classes are even now, in spite of their present downfallen condition, pursued with 'a relentless persecution.'²⁵

But, as against the fact of the loss of liberty and the persecution of the erst-while persecutors alleged to be prevailing there, must be set one important gain : the profit-seeking motive does no longer operate in Russian economy except to a negligible extent; the struggle for money and for economic security throughout life, which absorbs at least 75 p.c. of the energy of the vast majority of the people in the capitalist countries, has almost ceased to exist in Russia; and the keen struggle for livelihood and for worldly advance prevailing so prominently in the

capitalist countries, appears to be almost a thing of the past in Russia. "The creation of a system of life which has displaced the money standard of measurement for even the moral and subjective values which exist in bourgeois countries civilization, must be registered as a distinct contribution to human welfare."²⁶ To the extent here indicated, therefore, Russia has scored a distinct advance and has shown an altogether new path for the betterment of human character.

With all its good points, the Russian system is not a perfect one. The capitalist system is also not without its redeeming features. But the Russian system has staged an experiment unprecedented in the history of the world, and the well-wishers of humanity can only hope and pray, that these two economic systems would gradually and peacefully lead on to the evolution of such a one the world over, as would absorb the virtues and reject the defects of both.

(Concluded)

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

नैव प्रार्थयते लाभं नालाभेनानुशोचति ।

धीरस्य शीतलं चित्तममृतेनैव पूरितम् ॥ ८१ ॥

(सः He) लाभं gain न not प्रार्थयते longs for एव surely अलाभेन at non-attainment न not अनुशोचति grieves धीरस्य of the wise one शीतलं cool चित्तं mind अमृतेन with nectar एव verily पूरितम् filled.

81. The wise one neither longs for gain nor grieves at non-attainment. His cool mind is verily filled with nectar.¹

[¹ Nectar—of Immortal Bliss.]

²⁴ *The Economic Journal* (London) for Sept. 1930, p. 436.

²⁵ *Ibid.*, p. 437.

²⁶ *Ibid.*, p. 440.

न शान्तं स्तौति निष्कामो न दुष्टमपि निन्दति ।

समदुःखसुखस्तृप्तः किञ्चित् कृत्यं न पश्यति ॥ ८२ ॥

निष्कामः One who is free from desire शान्तं one who is gentle न not स्तौति praises दुष्टं one who is wicked अपि even न not निन्दति blames तृप्तः contented समदुःखसुखः same in happiness and misery (सः he) कृत्यं that ought to be done किञ्चित् anything न not पश्यति sees.

82. The desireless one praises not the gentle nor blames even the wicked. Contented and same in happiness and misery, he finds nothing to be done.

धीरो न द्वेष्टि संसारमात्मानं न दिदृक्षति ।

हर्षामर्षविनिर्मुक्तो न मृतो न च जीवति ॥ ८३ ॥

धीरः The wise one संसारं the round of birth and rebirth न not द्वेष्टि hates आत्मानं the Self न not दिदृक्षति wishes to perceive हर्षामर्षविनिर्मुक्तः free from joy and sorrow (सः he) न not मृतः is dead न not जीवति lives च and.

83. The wise one neither¹ abhors birth and rebirth nor wishes to perceive the Self. Free from joy and sorrow, he is neither² dead nor alive.

[¹ Neither etc.—The necessity of liberation is consequent upon the idea of metempsychosis. Being the Self already, the man of Self-knowledge has neither metempsychosis nor liberation. He, therefore, does not shrink from or desire either.

² Neither etc.—Life and death imply change. The Self being changeless and eternal, the man of Self-knowledge has neither.]

निःस्रेहः पुत्रदारादौ निष्कामो विषयेषु च ।

निश्चिन्तः स्वशरीरेऽपि निराशः शोभते बुधः ॥ ८४ ॥

पुत्रदारादौ In son, wife and others निःस्रेहः free from attachment विषयेषु in the sense-objects निष्कामः free from desire स्वशरीरे for his own body अपि even निश्चिन्तः free from care निराशः free from expectation बुधः the wise one शोभते lives in glory.

84. Glorious is the life of the wise one who is free from expectation, free from attachment for children, wife and others, free from desire for the objects of the senses, and free from care even of his own body.

तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः ।

स्वच्छन्दं चरतो देशान्यत्रास्तमितशायिनः ॥ ८५ ॥

यथापतितवर्तिनः Who lives on whatever falls to his lot देशान् countries स्वच्छन्दं at pleasure चरतः wandering यत्रास्तमितशायिनः resting wherever the sun sets धीरस्य of the wise one सर्वत्र everywhere तुष्टिः contentment (भवति is).

85. Contentment ever dwells in the heart of the wise one who lives on whatever comes to him and wanders about at pleasure, resting wherever the sun sets.

NOTES AND COMMENTS

IN THIS NUMBER

The verse that we publish is from an ardent American devotee, who wants to remain anonymous . . . Madame Montessori in the present article raises a great psychological question, namely—that of reforming the reformers. So far as the adult can improve himself, he will be able to exert his influence upon the child. As a matter of fact, we can never mould the child directly; it grows in its own way, we can only help the growth. It is our egotistic sense that leads us to think that we are the ‘creators of the child’s soul,’ and thus we become rather obstacles to the growth of the child. . . . Prof. Umesh Chandra Bhattacharya belongs to the department of Philosophy, Presidency College, Calcutta. He points out a fundamental law of national life in *Function and Life*. . . . Swami Nirveda-nanda is a monk of the Ramakrishna Order. His article on *Hinduism on World Peace* is thought-provoking. He has shown what a great part Hinduism is destined to play in bringing about world peace which is so badly needed to-day. . . . *Sri Ramakrishna’s Nativity at Belur* shows how the birthday celebration of Sri Ramakrishna is gradually becoming a national festivity,—an index of the influence of his life and message on the nation. . . . Mr. E. H. Brewster who comes from Italy, is himself an artist, and an author too. His *LIFE OF GOTAMA THE BUDDHA* has become popular with many. *The Way of Art* was read by him in a meeting at the monastery at Belur. . . . Sister Devamata is a member of the Ananda Ashrama, California, U.S.A.

Her *Memories of India and Indians* will be continued.

ANGELS OF PEACE

Miss Woolley who was designated by President Hoover as one of the American delegates to the last General Disarmament Conference meeting in Geneva is a stalwart champion of World Peace and “typifies the organized women working for international accord.” In one of her very interesting conversations published in *The New York Times Magazine*, she said: “During the year, I meet literally hundreds of hundreds of American women, of all types and conditions, and I can truthfully say that the woman who is not in favor of some new and more pacific basis for international relationship is an exception. Of course you may say that the women who are not in favor keep away from me. But I don’t think that is the case. I am a member of the Daughters of the American Revolution, you know, though some of the chapters at one time blacklisted me for my peace activities. I believe the majority of women must stop. Here, as many times before, *women may rush successfully in where masculine angels fear to tread*. Just see what Mrs. Carrie Chapman Catt has accomplished already with her Conference on the Cause and Cure of War, formed amid all the apathy and opposition of the post-war period. Already it constitutes a cross-section of women from all parts of the country—Jewish women, women of the Protestant mission boards, the Christian Associations, the League of Women Voters, the Association of University

Women and a half dozen other national organizations. In a few years it has done wonders in giving them an economic and political background in place of the merely sentimental approach. And its nationally reported meetings have made people everywhere think."

Miss Woolley voices forth the sentiments of the Motherhood of the world which is represented in her sex. The noble traditions and culture in American women are well known. We hope and trust that American women will lead the vanguard of international workers belonging to their sex. World Peace or any kind of international amity may fail dismally in the present or even in the far future, but the efforts of people working heart and soul for that cannot but leave a happy influence on the minds of people at large.

BEETHOVEN'S LOVE FOR INDIAN CULTURE

The great German musician Beethoven was a passionate lover of the Upanishads and the Bhagavad-Gita. Not only that; he used to feel great interest in India's traditions, her wisdom and architecture. This is proved from various sources by Mr. Kalipada Mukerji in an article published in *The Orient*. We know that Beethoven was an inspired musician of the West. But Mr. Mukerji would say that the great musical genius came in contact with the thoughts of the Indian seers who looked upon sound as their God (Sabda. Brahma); and as a result of which he "found himself and his religion in the Upanishads and the Bhagavad-Gita."

Truth is the same everywhere. It can be manifested in proper places irrespective of any human conventions. A man,

be he of the East or of the West, can be illumined or inspired, and can attain to equal heights of realization as the Indian seers did, provided he fulfils the necessary conditions. It may be that Beethoven received much inspiration from the sublime thoughts of the Upanishads and the Gita. But it must be noted that it required a heart no less magnificent than that of Beethoven to raise himself to that summit of realization.

UNTOUCHED BY CHRISTIANITY!

The Catholic Leader writes that Afghanistan is probably the only country in the world where the establishment of Christian Missions has not been permitted. This independent state in Central Asia has a population of about 10,000,000 and is the stronghold of Mahomedanism, the only religion which has been almost entirely untouched by Christianity.

There is no record of a Catholic priest visiting Afghanistan in recent times. Only two priests had gone to Afghanistan as military chaplains to the British forces during the second Afghan War (1878—1880).

But no priest seems to have gone there in his private capacity till now. Recently a Catholic priest of Chicago, after 18 months' ceaseless endeavours, obtained a passport from the Afghan embassy in Rome not so much as a Catholic priest but as an author and publisher of a number of books on travel, philosophy, etc. He arrived in Kabul on July 28, 1930, and left on October 12 owing to a severe attack of illness. After his recovery he fruitlessly endeavoured to return to Kabul but was not allowed to do so in spite of repeated petitions and his undertaking not to carry on any proselytizing of the Moslem population.

LINKS BETWEEN THEOLOGY AND SCIENCE

Theology and science do not run parallel but in a single line. What theology worships without reasoning, science tries to investigate. Why does then science exclude theology from its domain? "For a very good reason," replies Sir Oliver Lodge, in *The Hibbert Journal*, "it would be shirking the issue, it would be jumping all the intermediate steps. Everything is done by God; but it is our privilege to find out how; to understand the mode of working." He admits that there is room for both in their own places. Confusion arises when one tries to mix them. But if it is possible for us to "contemplate the whole in a spirit of unification," we shall approach the Divine. To Sir Oliver Lodge, the conflict between theology or religion on the one hand and science on the other is utterly unfounded and based on false data.

The learned scientist believes that the unseen universe is a great reality and that is the region to which we really belong, and to which we shall one day return. "A church in every village testifies to belief in the existence of a spiritual world. We are still groping after God if haply we may find Him. Let us not be perturbed by the mechanistic teaching of science, but accept it for what it is, a true and laborious attempt to interpret the meaning of the things around us; a finding of pebbles on the beach, as Newton said, while the whole ocean of truth extends unexplored before us." The simple, sincere and straightforward confessions of the great scientist are really appealing. We look forward to the day when scientists and theologians will stand on the same vantage-ground of truth.

RESPONSIBILITY OF VEDANTA STUDENTS

Do the students of Vedanta realize that they have a great responsibility on their shoulders? None can deny that humanity is just now passing through a period of great storm and stress, when every ideal is being remodelled, old ideas are being challenged and accustomed ways of doing things are being questioned. Economically, politically, culturally, spiritually, in every respect, the human mind and affairs are undergoing great changes. We are finding that every aspect of life has to be conceived in terms of the entire humanity. Take the economic problem itself. It is being increasingly realized that if the people of the world are to escape trade depression and unemployment, the economic system of each nation has to be adjusted in reference to the needs of the other nations. In fact, there has to be one interrelated economic system throughout the world. Similarly of culture. Every national culture has to be modified in relation to the cultures existing among the other nations of the world. We can no longer remain self-contained and self-sufficient. Every nation has to learn from and teach the other nations, and there is no doubt that the intermingling of cultures that is going on so rapidly at the present time, will eventually lead to a universal culture in which the whole of mankind will participate. Religion too is aiming at that universality. The future is surely going to reveal a universal religion of which the different creeds will be parts. This universality is going to be the keynote of the future mankind. And men's honest efforts at the present time should be to actualize this much-desired future as early as possible. For, on this depends the peace and prosperity and the spiritual welfare of mankind.

But prejudice dies hard. We are too timid. We are loath to give up our mental narrownesses. When the rising sun is calling us into the open to bathe in its golden rays, we are still moping in the dark corners of our hovels. This is the tragedy. We are afraid of the new things that are happening and are going to happen. But, of course, we *have* to change and remodel ourselves after the future ideals. And herein lies the great responsibility of the Vedanta students.

Vedanta stands above all for universality, oneness, synthesis, harmony, infinite affirmation. Vedanta is a philosophy and religion of infinite hope. It promises infinite glory to men. It invites men to march forward from one achievement to another, till the very highest is attained. It stands for the unity of mankind. All true students of Vedanta have to feel and realize this fact. They have, above all, to be all-inclusive and harmonious. By their life, they have to prove to the timid world the beauty of the new ideals towards which humanity

is reaching. They have to lay the foundation of the new being. They have to demonstrate to others that these new ideals are infinitely more helpful than the older credal and sectarian ideals. Do they feel that they are the forerunners of the new age? Those who feel so, will surely prove a valuable asset to humanity. None may know of them, they may be looked upon as ordinary; yet the high potency of their thought and life will bring about revolutionary changes in the mental plane of humanity and will eventually set forces in motion which will greatly alter also the outer life.

The challenge of Vedanta is tremendous. The weak may shrink from it, but those who have any strength in them will take it up and rise to the required heights. It is of these that Jesus said that they were the salt of the earth. Let the best (and *everyone* has got the best in him or her) in us come out, let the Divine in us shine forth! Let the light in us be a beacon to the blundering world!—*Monthly Bulletin of Vedanta Society, San Francisco, U.S.A.*

REVIEWS AND NOTICES

REALM OF LIGHT. By Prof. Nicholas Roerich. Published by Roerich Museum Press, New York. XVI+333 pp. Price \$3.00.

An unusual book. Just on the eve of the appearance of this book we were sitting in a close circle, complaining against fate which had sent to humanity during the last year so many upheavals and insolvable problems. And as if in response to our questions sent into space, there came this book, came this call for Culture. And not only a call, but an imperative affirmation of Culture. And based on this affirmation I want to send to Prof. Roerich my heartiest appreciative

gratitude. For, with his *Realm of Light* he has affirmed before us that for what our hearts were aching and longing. For the multitudes everyday life has turned into a helpless darkness. Continuously one hears the terrible expression "only to live out, and to-morrow—what may there be in store for us amongst such unbearable difficulties?" And here suddenly knocks the messenger (Prof. Roerich likes so much this symbol of the Messenger) and brings us indeed an encouraging message. And not an abstract one, but a message affirmed in life. Even for Prof. Roerich himself it is not easy to build his numerous mansions of Culture. Of

course, he also experiences hours of tremendous tension, which can be overcome only by an extreme firmness of consciousness. One can overcome them only in the knowledge, whither and in whose name one strives.

In the *Realm of Light*, by which Prof. Roerich means the human heart, is contained a complete codex of life. It is not an abstract exposition, but is life itself, with all its foundations and consequences. Here we find an address to the youth about the power of thought; there the affirmation of World Banner of Culture, which was unfurled so gloriously by Prof. Roerich. In the fiery article *Realm of Light* he recalls to life in an unrepeatable form the "good deeds" of old venerable monks and what is especially remarkable is that they have been pictured so close to our contemporary understanding. They have not only been revived, but they have been applied to life. The power of reviving is very characteristic of the life of Prof. Roerich.

In the same book we find a long series of inaugurative addresses to the numerous Societies dedicated to Roerich. These addresses sound absolutely unusual—great is Roerich's active and beneficial dictionary. In many countries large numbers of people have been inspired and uplifted. Every well-wishing sincere striving of each group has been underlined. There are homages to Sri Ramakrishna and Swami Vivekananda; there is the Chapel of St. Sergius, here an address to the Buddhist, here the Spinoza Center, and the Societies of St. Francis of Assisi and Origen, there is the Women's Unity and a wide swing from the South-African Society to Finland, from Japan to France. The book brings to all true seekers of Culture the precious reminder, how Roerich whom the very circumstances have made the Leader of Culture, creates untiringly a widest understanding. It is this wide understanding which gives the wide flow of followers of all nations. The book proves that the author is no sectarian, nor hypocrite or blind fanatic, but his teaching is the wisdom of life. All what is for the good, all what is constructive, receives from Prof. Roerich greetings and encouragement. And his own creative activities prove, that also in our days constructiveness and a radiant outlook into the future are possible.

One wants to thank Prof. Roerich for this book in the name of the youth, in the name of all who labour and think of Culture. We need beacons, of which we can be certain

that they stand in the right place. And here we have not only a beacon, but a whole realm! This Realm of Heart of the Universe gives us courage and valour, which are so needed for the future.

J. D.

PANCHATANTRA AND HITOPADESA. Translated into English with an Introduction by A. S. P. Ayyar, M.A. (Oxon.), I.C.S. Published by D. B. Taraporevala Sons & Co., "Kitab Mahal," Hornby Road, Bombay. Cloth Bound. 219 pp. Price Rs. 5.

The volume contains forty-eight selections from the best stories of *Panchatantra* and *Hitopadesa* and they have been translated so that the English-knowing public may have some idea of the beauty of stories in India from those samples. Only the first-rate stories are given in the book, because the originals are too voluminous for any ordinary person to read them all. The author has written a splendid introduction, in which he considers briefly the leading ideas of ancient India about kings, priests, women, wealth, caste, war, judges, learning, patriotism, foreign travel and so forth. The selected stories show a masterly delineation of worldly wisdom, polity, human nature and noblest virtues of man. The originality of the ancient sage, Vishnusarma has been very happily blended with the skill of Mr. Ayyar as a translator. The book is nicely printed and has an excellent get-up.

THE TWELVE PRINCIPAL UPANISHADS, VOL. II. By Dr. E. Röer with a preface by Prof. Manilal N. Trivedi. *The Theosophical Publishing House, Adyar, Madras.* 452 pp. Price Board Rs. 6, Cloth Rs. 7/8.

This volume contains the Brihadáranyaka-Upanishad with text in Devanágari and translation with notes in English from the commentaries of Sankarácárya and the Gloss of Anandagiri. We congratulate its author on his unique success in making one of the most difficult of the Upanishads very much intelligible to the English-reading public. The translation is lucid and the notes are valuable. The book is to be all the more welcomed, as English translation of Sankara's commentaries on this important Upanishad is not available in the market. Considering the paper, printing and get-up of the book, its price is not high.

NEWS AND REPORTS

FUNDS AT THE RAMAKRISHNA MISSION HEADQUARTERS

It goes without saying that no philanthropic institution can, in fact, successfully cope with the demands of its activities unless there are sufficient funds behind it. The Secretary, Ramakrishna Mission, Belur Math, has issued an account of the different funds at the Headquarters during the year 1928-1930. There are four of them, namely, General Fund, the Provident Relief Fund, the Poor Fund, and the Mass Education Fund. From the General Fund are met the expenses for the general management of various centres of the Mission. The Provident Fund is meant for immediate relief measures during the visitations of famine, flood, epidemics, etc. The Poor Fund distributes pecuniary aid to the distressed people. The Mass Education Fund finances a number of primary schools for the spread of general knowledge in different parts of India. But the report shows that the position of these funds during the years 1928 to 1930 was far from satisfactory. For instance, the receipts of the General Fund during the period together with previous balance amounted to Rs. 24,774-6-7, and the disbursements to Rs. 24,643-15-4, leaving a balance of Rs. 130-7-3 at the end of 1930. The total receipts of the Provident Relief Fund including previous balance were Rs. 87,835-8-11, and the total disbursements Rs. 19,092-12-6, leaving a balance of Rs. 18,742-12-5, of which Rs. 13,000 is meant for relief in the Madras Presidency. The receipts of the Poor Fund including previous balance were Rs. 10,483-15-11, and the expenditure Rs. 9,750-5-0, leaving a balance of Rs. 733-10-11 only. And the total receipts of the Mass Education Fund were Rs. 5,196-7-7, and the total expenditure Rs. 4,736-3-9, leaving a balance of

Rs. 460-8-10 only at the end of the year 1930.

Considering the heavy demands made on the above funds and the purpose they serve, we hope the generous public will consider ways and means as to how they can be replenished as soon as possible.

RANGOON LADIES CELEBRATE THE HOLY MOTHER'S BIRTHDAY

The Ramakrishna Mission Society, Rangoon, observed the birth-day anniversary of the Holy Mother by holding a public meeting for the ladies only on Sunday, the 17th January, 1932, when over five hundred ladies representing all the Indian communities in Rangoon gathered in the local Arya Samaj Hall to pay their homage to the memory of one in whom the ideal of Indian womanhood has found its best expression. Srimati Sushila Das, wife of Mr. Justice J. R. Das, presided. The proceedings opened with a Bengali song after which the president briefly narrated the life of the Holy Mother and the noble ideal of womanhood she lived up to. Mrs. Pritilata Basak, B.A. in a thoughtful paper in Bengali touched on the various aspects of her life. Mrs. Binapani Choudhury, B.A. read an interesting paper in English elaborating the message of the Holy Mother. Mrs. Padmavati Thakur, B.A., speaking in Hindi paid a glowing tribute to the lofty ideals of her life and Mrs. Manigouri Desai did the same in Gujrati. Sister Nagammal expounded the message of the Holy Mother in Tamil and Miss Parimal Bose, the last speaker, in a short paper in Bengali brought out the salient features of the Holy Mother's life. There was a *gabra* dance and music by the little girls of Sarada Sadan Girls' School, which greatly entertained the audience. The function lasted for over three hours and was highly enjoyed.