

Prabuddha Bharata

OR AWAKENED INDIA

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JULY, 1933



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

Editorial Office

ADVAITA ASHRAMA

MAYAVATI, ALMORA, HIMALAYAS

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CONTENTS

	PAGE
Swami Vivekananda on the Masses of India	313
War to End War—by the Editor	320
Sakyamuni and Ramakrishna—by Mrs. C. A. F. Rhys Davids, M.A., D.Litt.	326
The Twilight of Foreign Missions—by Nathaniel Peffer	329
The Atman in its Twofold Aspect—II—by Swami Madhavananda	333
Devi Ahalya Bai Holkar—by R. G. Burway, B.A., LL.B.	340
Social Assurance in France and Germany with Bearings on India—by Prof Benoy Kumar Sarkar	345
Abraham Lincoln—by Dr. Sudhindra Bose	351
Aparokshanubhuti—by Swami Vimuktananda	354
Notes and Comments	357
Reviews and Notices	360
News and Reports	363

THE ARYAN PATH

CONTENTS FOR JULY,

SLEEPING AND WAKING—By Max Plowman.
ASCETICISM AND MODERN CIVILIZATION—By H.
M. Tomlinson.
THE WISE ONE—By B. M.
LIVING MESSENGERS CALLED WORDS—
THE LIMITATIONS OF LANGUAGE—By G. B.
Harrison.
ON THE MISUSE AND ABUSE OF WORDS—
By George Godwin.
SOUND IN SANSKRIT LITERATURE—By Prof.
A. B. Gajendragadkar.
TEMPTATION—By Claude Houghton.
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LIFE—By E. Merrill Root.
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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SWAMI VIVEKANANDA ON THE MASSES OF INDIA

(Continued from the last issue)

(HOW TO IMPROVE THEIR CONDITION)

Preach the idea of elevating the masses by means of a Central College, and bringing education as well as religion to the door of the poor by means of missionaries trained in this college. Oh, we are awfully poor, and our masses are very ignorant about secular things. Our masses are very good because poverty here is not a crime. Our masses are not violent. Many times I was near being mobbed in America and England, only on account of my dress. But I never heard of such a thing in India as a man being mobbed because of peculiar dress. In every other respect, our masses are much more civilized than the European masses.

We have to give them secular education. We have to follow the plan laid down by our ancestors, that is, to bring all the ideals slowly down among

the masses. Raise them slowly up, raise them to equality. Impart even secular knowledge through religion.

It will, of course, have gradually to be worked out. But if there are enough self-sacrificing young fellows, who, I hope, may work with me, it can be done to-morrow. It all depends upon the zeal and the self-sacrifice brought to the task.

(With regard to the question whether the present condition of the masses is due to their past Karma) Karma is the eternal assertion of human freedom. If we can bring ourselves down by our Karma, surely it is in our power to raise ourselves by it. The masses, besides, have not brought themselves down altogether by their own Karma, so that we should give them better environments to work in.

Your duty at present is to go from one part of the country to another, from village to village, and make the

people understand that mere sitting about idly won't do any more. Make them understand their real condition and say, "Oh ye brothers, all arise! Awake! How much longer would you remain asleep!" Go and advise them how to improve their own condition, and make them comprehend the sublime truths of the Shastras, by presenting them in a lucid and popular way. Also instruct them, in simple words, about the necessities of life, and in trade, commerce, agriculture, etc. If you cannot do this, then fie upon your education and culture, and fie upon your studying the Vedas and Vedanta!

Whatever is left over after defraying the expenses of the Calcutta meeting, remit for famine relief, or help with it the countless poor that live in the slums of Calcutta;—let Memorial Halls and things of that kind go to the dogs.

Curtail the expenses of worship to a rupee or two per mensem. The children of the Lord are dying of starvation. . . . Worship with water and *tulasi* leaves alone, and let the allowance for His Bhoga (food offerings) be spent in offering food to the Living God who dwells in the persons of the poor,—then will His grace descend on everything.

Try to get up a fund, buy some magic-lanterns, maps, globes, etc., and some chemicals. Get every evening a crowd of the poor and low, even the pariahs, and lecture to them about religion first, and then teach them through the magic-lantern and other things, astronomy, geography, etc., in the dialect of the people. Train up a band of fiery young men. Put your fire in them and gradually increase the organization letting it widen and widen its circle. Do the best you can, do not wait to cross the river when the water has all run down. Printing magazines, papers, etc., are good, no doubt, but

actual work, my boys, even if infinitesimal, is better than eternal scribbling and talking. Call a meeting at B's, get a little money and buy those things I have just now stated, hire a hut and go to work. Magazines are *secondary*, but this is *primary*. You must have a hold on the masses. Do not be afraid of a small beginning, great things come afterwards. Be courageous. Do not try to lead your brethren, but serve them. The brutal mania for leading has sunk many a great ship in the waters of life. Take care specially of that, *i.e.* be unselfish even unto death and work.

First some young men full of the spirit of renunciation are needed, those who will be ready to sacrifice their lives for others, instead of devoting themselves to their own happiness. With this object in view I shall establish a Math to train young Sannyasins, who will go from door to door and make the people realize their pitiable condition by means of facts and reasoning, and instruct them in the ways and means for their welfare, and at the same time will explain to them as clearly as possible, in very simple and easy language, the higher truths of religion. The mass of people in our country is like the sleeping Leviathan. The education imparted by the present University system reaches to one or two per cent of the masses only. And even those who get that, do not succeed in their endeavours of doing any good to their country. But it is not their fault, poor fellows! As soon as they come out of their college, they find themselves the fathers of several children! Somehow or other they manage to secure the position of a clerk, or at the most, a Deputy Magistrate. This is the finale of education! With the burden of a family on their backs, they find no time to do anything great or

think anything high. They do not find means enough to fulfil their personal wants and interests,—so what can be expected of them in the way of doing anything for others?

My brother, in view of all this, specially, of the poverty and ignorance, I got no sleep. At Cape Comorin sitting in Mather Kumari's temple, sitting on the last bit of Indian rock,—I hit upon a plan: We are so many Sannyasins wandering about, and teaching the people metaphysics,—it is all madness. Did not our Gurudeva use to say, 'An empty stomach is no good for religion?' That these poor people are leading the life of brutes, is simply due to ignorance. We have for all ages been sucking their blood and trampling them under foot.

* . . . Suppose some disinterested Sannyasins, bent on doing good to others, go from village to village, disseminating education, and seeking in various ways to better the condition of all down to the Chandâla, through oral teaching, and by means of maps, cameras, globes and such other accessories,—can't that bring forth good in time? All these plans I cannot write out in this short letter. The long and short of it is—if the mountain does not come to Mahomet, Mahomet must go to the mountain. The poor are too poor to come to schools and pâthsâlâs, and they will gain nothing by reading poetry and all that sort of thing. We as a nation have lost our individuality and that is the cause of all mischief in India. We have to give back to the nation its lost individuality and *raise the masses*. The Hindu, the Mahomedan, the Christian, all have trampled them under foot. Again the force to *raise* them must come from inside, that is, from the orthodox Hindus. In every country the evils exist not with,

but against, Religion. Religion therefore is not to blame, but men.

To effect this, the first thing we need is men, and the next is funds. Through the grace of our Guru, I was sure to get from ten to fifteen men in every town. I next travelled in search of funds, but do you think the people of India were to spend money! . . . Therefore I have come to America, to earn money myself and then return to my country and devote the rest of my days to the realization of this one aim of my life.

It seems they are frittering away their energies in one little village and that to only doling out rice. . . . All the wealth of the world cannot help one little Indian village, if the people are not taught to help themselves. Our work should be mainly *educational*, both moral and intellectual. I have not learnt anything about it—only so many *beggars are helped*! Ask B—to open centres in different districts so as to cover the largest space with our small means.

And then so far it seems to have been ineffectual, for they have not succeeded in rousing the people of the place to start societies to educate the people, so that they may learn to be self-reliant, frugal and not given to marrying, and thus save themselves from future famine.

The easiest way is to take a hut—make it into a temple of Guru Maharaj. Let the poor come there to be helped, also to worship. Let there be Kathâ (Puranic recitals) morning and evening there—through that you may teach all you want to teach the people. By degrees the people will be interested, they will keep up the temple themselves, maybe the hut-temple will evolve into a great institution in a few years. Let those that go to relief-work first select a central spot in each dis-

strict and start such a hut-temple, from which all our little work is to proceed.

There is but one Soul throughout the universe, all is but One Existence. . . . I tell you that it is the one great life-giving idea which the mute masses of India want for their uplifting.

This oneness is the rationale of all ethics and all spirituality. Europe wants it to-day just as much as our down-trodden masses do. . . .

Aye, Brâhmans, if the Brâhman has more aptitude for learning on the ground of heredity than the pariah, spend no more money on the Brâhman's education, but spend all on the pariah. Give to the weak, for there all the gift is needed. If the Brâhman is born clever, he can educate himself without help. If the others are not born clever, let them have all the teachings and the teachers they want. This is justice and reason as I understand it. Our poor people, these down-trodden masses of India, therefore, require to hear and know what they really are. Aye, let every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind everyone, there is that Infinite Soul, assuring the infinite possibility and the infinite capacity of all to become great and good. Let us proclaim to every soul—Arise, awake and stop not till the goal is reached.

Trust not to the so-called rich, they are more dead than alive. The hope lies in you—in the meek, the lowly, but the faithful. Have faith in the Lord; no policy, it is nothing. Feel for the miserable and look up for help—it *shall* come. I have travelled twelve years with this load in my heart and this idea in my head. I have gone from door to door of the so-called rich and great. With a bleeding heart I have

crossed half the world to this strange land, seeking for help. The Lord is great. I know He will help me. I may perish of cold or hunger in this land, but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed. Go now this minute to the temple of Pârtha Sârathi, and before Him who was friend to the poor and lowly cowherds of Gokula, who never shrank to embrace the pariah Guhaka, who accepted the invitation of a prostitute in preference to that of the nobles and saved her in His incarnation as Buddha—yea, down on your faces before Him, and make a great sacrifice, the sacrifice of a whole life for them, for whom He comes from time to time, whom He loves above all, the poor, the lowly, the oppressed. Vow then to devote your whole lives to the cause of the redemption of these three hundred millions, going down and down every day.

It is not the work of a day, and the path is full of the most deadly thorns. But Pârtha Sârathi is ready to be our Sârathi, we know that, and in His name and with eternal faith in Him, set fire to the mountain of misery that has been heaped upon India for ages—and it shall be burned down. Come then, look it in the face, brethren, it is a grand task and we are so low. But we are the sons of Light and children of God. Glory unto the Lord, we will succeed. Hundreds will fall in the struggle—hundreds will be ready to take it up. I may die here unsuccessful, another will take up the task. You know the disease, you know the remedy, only have faith. Do not look up to the so-called rich and great; do not care for the heartless intellectual writers, and their cold-blooded newspaper articles. Faith—sympathy, fiery faith and fiery sympathy! Life is nothing, death is nothing,—hunger nothing, cold nothing.

Glory unto the Lord—march on, the Lord is our General. Do not look back to see who falls—forward—onward! Thus and thus we shall go on, brethren. One falls, and another takes up the work.

HOW TO AVERT A CONFLICT BETWEEN THE UPPER AND THE LOWER CLASSES

The peasant, the shoemaker, the sweeper, and such other lower classes of India have much greater capacity for work and self-reliance than you. They have been silently working through long ages, and producing the entire wealth of the land, without a word of complaint. Very soon they will get above you in position. Gradually capital is drifting into their hands and they are not so much troubled with wants as you are. You have so long oppressed these forbearing masses; now is the time for their retribution. And you will become extinct in your vain search for employment, making it the be-all and end-all of your life.

Never mind if they (the masses) have not read a few books like you,—if they have not acquired your tailor-made civilization. What do these matter? But they are the backbone of the nation in all countries. If these lower classes stop work, where will you get your food and clothing from? If the sweepers of Calcutta stop work for a day, it creates a panic; and if they strike for three days, the whole town will be depopulated by the outbreak of epidemics. If the labourers stop work, your supply of food and clothes also stops. And you regard them as low-class people and vaunt about your own culture!

Engrossed in the struggle for existence they had not the opportunity for the awakening of knowledge. They have worked so long uniformly like

machines guided by human intelligence, and the clever educated section have taken the substantial part of the fruits of their labour. In every country this has been the case. But times have changed. The lower classes are gradually awakening to this fact and making a united front against this, determined to exact their legitimate dues. The masses of Europe and America have been the first to awaken and have already begun the fight. Signs of this awakening have shown themselves in India too, as is evident from the number of strikes among the lower classes nowadays. The upper classes will no longer be able to repress the lower, try they ever so much. The well-being of the higher classes now lies in helping the lower to get their legitimate rights.

Therefore I say, set yourselves to the task of spreading education among the masses. Tell them and make them understand, “You are our brothers—a part and parcel of our bodies, and we love you and never hate you.” If they receive this sympathy from you, their enthusiasm for work will be increased a hundredfold. Kindle their knowledge with the help of modern science. Teach them history, geography, science, literature, and along with these the profound truths of religion. In exchange for that teaching, the poverty of the teachers will disappear. By mutual exchange both parties will become friendly to each other.

Even with the awakening of knowledge, the potter will remain a potter—the fisherman a fisherman—the peasant a peasant. Why should they leave their hereditary calling? “Don’t give up the work to which you are born, even if it be attended with defects.” If they are taught in this way, why should they give up their respective callings? Rather they will apply their

knowledge to the better performance of the work to which they have been born. A number of geniuses are sure to arise from among them in course of time. You (the higher classes) will take these into your own fold. The Brahmans had acknowledged valiant king Viswamitra as a Brahmana, and think how grateful the whole Kshatriya race became to the Brahmans for this act! By such sympathy and co-operation even birds and beasts become one's own—not to speak of men!

But without that there is no well-being for you upper classes. You will be destroyed by internecine quarrels and fights—which you have been doing so long. When the masses will wake up, they will come to understand your oppression on them and by a puff of their mouth you will be entirely blown off! It is they who have introduced civilization amongst you; and it is they who will pull it down. Think how at the hands of the Gauls the mighty ancient Roman civilization crumbled into dust! Therefore I say, try to rouse these lower classes from slumber by imparting learning and culture to them. When they will awaken—and awaken one day they must—they also will not forget your good services to them and will remain grateful to you.

ON THEM DEPENDS THE REGENERATION OF INDIA

I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India, we must work for them.

I heard in Japan that it was the belief of the girls of that country that their dolls would be animated if they were loved with the heart. The Japanese girl never breaks her doll. O you of great fortune, I too believe that India will awake again if any one could love with the whole heart the people of the country—bereft of the grace of affluence, of blasted fortune, their discretion totally lost, down-trodden, ever-starved, quarrelsome and envious. Then only will India awake, when hundreds of large-hearted men and women giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost, for the well-being of the millions of their countrymen who are gradually sinking lower and lower in the vortex of destitution and ignorance. I have experienced even in my insignificant life, that good motives, sincerity and infinite love can conquer the world. One single soul possessed of these virtues can destroy the dark designs of millions of hypocrites and brutes.

However much you may parade your descent from Aryan ancestors and sing the glories of ancient India day and night, and however much you may be strutting in the pride of your birth, you, the upper classes of India,—do you think you are alive? You are but mummies ten thousand years old! It is among those whom your ancestors despised as “walking carrions,” that the little of vitality there is still in India is to be found; and it is you who are the real “walking corpses.” Your houses, your furniture look like museum specimens, so lifeless and antiquated they are; and even an eye-witness of your manners and customs, your movements and modes of life, is inclined to think he is listening to a grandmother's tale! When, even after making a personal acquaintance with you, one

returns home, one seems to think one had been to visit the paintings in an Art-Gallery! In this world of Maya, you are the real illusions, the mystery, the real mirage in the desert, you, the upper classes of India! You represent the past tense, with all its varieties of form jumbled into one. That one still seems to see you at the present time, is nothing but a nightmare brought on by indigestion. You are the void, the unsubstantial nonentities of the future. Denizens of the Dream-land, why are you loitering any longer? Fleshless and bloodless skeletons of the dead body of Past India that you are,—why do you not quickly reduce yourselves into dust and disappear in the air? Aye, in your bony fingers are some priceless rings of jewel treasured up by your ancestors, and within the embrace of your stinking corpses are preserved a good many ancient treasure-chests. So long you have not had the opportunity to hand them over. Now under the British rule, in these days of free education and enlightenment, pass them on to your heirs, aye, do it as quickly as you can. You merge yourselves in the void and disappear, and let New India arise in your place. Let her arise—out of the peasants' cottage, grasping the plough, out of the huts of the fisherman, the cobbler and the sweeper. Let her spring from the grocer's shop, from beside the oven of the fritter-seller. Let her emanate from the factory, from marts and from markets. Let her emerge from the graves and forests, from hills and

mountains. These common people have suffered oppression for thousands of years—suffered it without murmur, and as a result have got wonderful fortitude. They have suffered eternal misery, which has given them unflinching vitality. Living on a handful of oatmeal they can convulse the world; give them only half a piece of bread, and the whole world will not be big enough to contain their energy; they are endowed with the inexhaustible vitality of Raktavija.* And, besides, they have got the wonderful strength that comes of a pure and moral life, which is not to be found anywhere else in the world. Such peacefulness, such contentment, such love, such power of silent and incessant work, and such manifestation of lion's strength in times of action—where else will you find these! Skeletons of the Past, there, before you, are your successors, the India that is to be. Throw these treasure-chests of yours and those jewelled rings among them—as soon as you can; and you—vanish into air, and be seen no more,—only keep your ears open: No sooner will you disappear than you will hear the inaugural shout of Renaissance India—ringing with the voice of a million thunders and reverberating throughout the universe—“Wah Guru Ki Fateh”—victory to the Guru! (*Compiled from the COMPLETE WORKS OF SWAMI VIVEKANANDA.*)

(Concluded)

*A powerful demon mentioned in the Durga Saptasati, every drop of whose blood produced another demon like him.

WAR TO END WAR

BY THE EDITOR

I

The last Great War cost about thirty million human lives and also about eight thousand million pounds in money. It so much dislocated trade, commerce and everything, that the world has not as yet got over the shock. The international trade of the world is half of what it was some years back, and hardly there is a Government in the world which does not find it difficult to balance its deficit budget. There is scarcely a family in those European countries which took part in the war, which did not lose one or more members.

And who suffers most in a war? Not those who lead the war and are responsible for it, but those who do not know the real origin and trend of events of the war—ordinary people who are forced to join war, wear weapons and kill persons, identically like themselves, simply because the latter belong to different nationalities. Even those who remain at their homes, suffer no less. Peaceful citizens are bombed from the air, village after village is reduced to ashes, and no man feels safe. Famine and pestilence break out and even those who have got the necessary money cannot have their physical wants satisfied.

The last War unmistakably pointed out how brutal might be the collective actions of fighting nations and how dreadful might be the effects of a war on the civil population of belligerent countries in particular and on the world-civilization in general. No wonder, it has created a panic in the minds of at least many, if not all. And though it is in the lips of all that another war is

impending, everybody looks forward to that coming event with great horror and awe.

A poet sang many years back—

“There’s a good day coming, boys,
a good day coming;
War, in all men’s eyes, shall be a
monster of iniquity;
Nations shall not quarrel then, to
prove which is the stonger,
Nor slaughter men for glory’s sake :
wait a little longer.”

Nowadays to many eyes, if not to all, war has become “a monster of iniquity,” though the day is far off when nations will cease to fight and glorify large-scale slaughter of human lives.

There has been much talk of war to end war, but practically no tangible result has been achieved. Even before the last Great War, there were some people who were against any war, but strange to say, when the War broke out actually, even those who were supposed to be pacifists joined that. No doubt there were some who held aloof from the War and suffered penalty and persecution too on that account, but their number was not great and their voice was too feeble. How very few can resist the influence of the times, when passions are roused for war, is described pointedly by Lloyd George from his own experience. According to him, in England there were areas where pacifist feelings were specially strong. In those parts, where Radicalism and Socialism were supreme,—the two parties that were regarded at that time as being more or less pacifist parties—when war was declared, the recruiting was higher than in others.

Now, how is that, when passions are aroused, even pacifists are swept off their heel and are led to the battlefield just like drum-driven cattle?

The fact is, every government tries to so train the people from their very boyhood that they will easily join a war, when asked by it. In the very schools, children are subtly taught to love their own people and hate others. In the name of patriotism school boys are indirectly trained to hate other countries. They grow up with a feeling that their own country is better than any other in the whole world, and that the interest of their country is in direct conflict with that of others, so that they look upon other countries with suspicion and distrust. They are taught to love their own country, but they get training at the same time to deny the children of God in other lands. For otherwise how can they be so easily persuaded to kill them like wild animals at the time of war? There has been so much abuse of the word patriotism that an English writer has said, "The time is fast approaching when to call a man patriot will be the deepest insult you can offer him."

II

It is no doubt praiseworthy to have love for one's people and country—for charity begins at home and one who cannot love his own people, who are near, will hardly have brotherly feelings for those who are distant and belong to a different country. But when the love for one's own country means a proportionate feeling of hatred and contempt for other countries, it becomes a dangerous thing and a great menace to the peace of the world.

Patriotism nowadays is said to mean "advocating plunder in the interests of the privileged classes of the particular State system into which we have

happened to be born." It was therefore that Tolstoy said, "Patriotism as a feeling is bad and harmful, and as a doctrine is stupid." It does not allow people to feel "that they are not the sons of some fatherland or other, nor of Governments, but are sons of God, and can therefore neither be slaves nor enemies to one another."

And who reaps the fruit of this feeling of patriotism?—Not the masses, but only a certain number of persons who have got influence with the Government. However much one may talk of democracy, only a select few persons sway the Government, in every country, and instances are rare when these persons subordinate their own interest to that of the country. It happens sometimes that a person, though he may not have personal interest of gross nature, simply led by a love for name and fame leads his people against those of another nation, which he calls and makes his followers believe to be enemies, and becomes the cause of huge bloodshed. Even if he becomes successful, how rarely does the condition of the masses improve as a result of such conquests?

In every war it will be found that the general mass of people were against war or were intoxicated with war feelings by some artificial and not very honest means. There has been much speculation as to on whom lies the guilt of the last Great War. According to Lloyd George, "What made War very largely in 1914 was not that the statesmen of the world wanted it. I know only one who wanted it. . . .

"To my knowledge there is only one man who had his mind on War, and in spite of that all the rulers of the earth declared war. Why? Armies began to march. Millions. It was just like stopping an avalanche after it had started downhill."

All historians may not take every word of this statement to be absolutely true. But this is certain, all wars are the outcome of the ambition or machination of one or at best a handful of persons. It is because of his or their war mentality that the general population suffers, fighting countries undergo dreadful miseries and the peace of the world is disturbed.

And no country—even not the victorious one—gets any real advantage from the war in proportion to the cost in money and human lives it involves. As a matter of fact both countries become worse off. We hear of people ruining themselves through litigation. The parties themselves know that the result of litigation is dreadful; but still they cannot give up the desire and control the feeling to see the opponent humbled down in the eye of the law. It is only a sentiment, but this sentiment causes havoc unless brought under control. Similarly when national feelings are aroused—by an interested individual or party—against another nation, people go mad, are hardly inclined to stop, unless incapacitated by circumstances to continue.

III

The world has not at all learnt any lesson from the last Great War. For, otherwise the world situation would not presage another war, deadlier than the one we experienced some years back. War clouds are hovering over the sky. At any moment they may burst upon the world and tear humanity to pieces. Rumbling sounds of the coming storm are already being heard. The only redeeming feature—though not so very significant—is that the saner section of men in every nationality are thinking as to how peace can be ensured in the world. Some of them are trying to

approach the problem from the practical standpoint, though some seem to be merely idealistic.

The famous scientist, Prof. Einstein, himself the victim of militarism in his country, some time back wrote in the press on the need of organizing a World Peace Committee, consisting of the twenty-five greatest minds, which will become the most potent moral and idealistic force in the world.

But supposing such a Committee be organized, will it be able to exert an influence, sufficient and strong enough to cope with the militaristic spirit of the modern world?

Mr. C. E. M. Joad takes a more practical view. Delivering a lecture to the Congress of the English National Union of Students, held at Cambridge, he said that war can be averted, only if individuals refuse to fight. He said, "If it be asked what course you would take in the event of your country being invaded, the answer is, 'Simply disobey all orders.' "

He suggested that a general strike should be declared, all goods held up at ports, and that every one should calmly refuse to obey all orders, civil servants and tax-payers alike. War, in these circumstances would be impossible.

According to him, "In the last War the number of conscientious objectors was negligible. In the next they will be so enormous that they will have to be shot to prevent them becoming a public danger. They may even be too numerous to be shot."

After the Civil Disobedience Movement started in India by Mahatma Gandhi, the word "Civil Resistance" has no doubt received a great importance in many quarters all over the world. But "Civil Resistance Movement" can be organized on a world-wide scale, only when there is a very, very large

number of persons in every nation and in every country of the world, who have transcended the narrow limits of parochial patriotism and who consider themselves more as belonging to humanity than to any particular nationality. And they should be ready to undergo the sacrifice which is necessary to translate such a feeling into actions. So experienced politicians pay no heed to such idealistic utterances.

Speaking in the same meeting Mr. Lloyd George showed how the preaching of pacifism comes of no avail when the passions of the nation are stirred up into activity. He advised therefore to find out a better organized and more deep-rooted method of averting the causes that lead to war. And he suggested that the first thing to do was to reduce armaments and the second was to strengthen the machinery of peace. But he himself regretted that the machinery of war was getting stronger year by year and the machinery of peace was getting weaker and losing influence and prestige. In his own words, "After each and all of the solemn pacts signed by the civilized nations of the world, outlawing war as a means of settling disputes, armaments have increased in virtually every country that signed the pacts."

Still there are some who fondly hope that there will come a time when nations by mutual pacts will disarm themselves and reduce their military establishments and equipments.

Peace cannot be established by pacts, and human nature will not change itself simply to obey the moral obligation of a signed contract. So long as Governments do not trust each other, and the better conscience of different nations is not awakened, no agreement is possible and "every conference," in the words of Tolstoy, "is either a stupidity, or a pastime, or a fraud, or an imperti-

nence or all of these together." With reference to the disarmament proposal made by the Russian Government in the Hague Conference, he poignantly said, "But strange, unexpected, and indecent as such a proposal was—especially at the very time when orders were being given to increase its army—the words publicly uttered in the hearing of the people were such, that for the sake of appearances the Governments of the other Powers could not decline the comical and evidently insincere consultation; and also the delegates met—knowing in advance that nothing would come of it—and for several weeks (during which they drew good salaries) though they were laughing in their sleeves, they all conscientiously pretended to be much occupied in arranging peace among the nations." Is that true also of the present attempt by different nations to establish peace in the world through conferences and meetings?

Mr. H. G. Wells discusses the problem of world peace more fundamentally. To stop the destructive stupidities of war he advocates some common political control of the whole world. He talks of an "Open Conspiracy" against the sixty or seventy-odd Governments in the world and suggests the establishment of a "World Commonweal." This World Commonweal will not be a substitute of the existing states nor will it imitate the methods of present Governments. It will be a new sort of direction with a new psychology. There will be no king or president to lead the army in the war, for there will be no chance of war, and the World Government "will be conducted by statement, criticism, and publication that will be capable of efficient translation." This will release the world not only from the threat of war and from the waste of international economic conflicts, but will give greater happiness and power to humanity.

This World Commonweal will be brought out "rather by the fading out of these state governments through the inhibition and paralysis of their destructive militant and competitive activities than by a direct conflict to overthrow them."

However bright may be the picture of this World Commonweal, as described by Mr. Wells, will he get a sufficient following for this "Open Conspiracy"? It is to be seen. Till now there is no indication for that.

IV

The fact is that the war mentality of different nations is the outward manifestation of the animal instinct in man. Unless that instinct can be rooted out, sublimated or changed, war in any form must remain in the world. As long as human nature remains as it is, by any stratagem war cannot be banished from the world. The very persons who will formulate schemes to bring about peace in the world will keep some loophole, so that the interest of the nation they respectively belong to will be served better than that of any other country. And if that cannot be done, they will break down the scheme to serve national selfishness. This is human nature, and exceptions to this are very, very few. These plans to remove the possibilities of war seem to be like the plan of putting wild animals into a cage, so that they may cause no harm. But the wild animals submit to the superior intelligence of man, whereas in the case of different nations, there is no such power to which they will be forced to submit. If there is one particular nation which is by far the most powerful, and in a position to keep other nations in control, it itself will try to overlord them.

In private life it is seen that when some dispute is settled by arbitration,

there is a powerful personality in the arbitration board, whose word is obeyed by all. And sometimes the arbitration board has got the power to force its decision upon the offending party and this gives strength to the judgment. Disputes among nations can hardly be settled that way, until moral sense amongst at least the more powerful nations are highly developed. As it is, there may be individuals in every nation who are highly ethical in their life, but as far as the collective morality is concerned, the general idea is that there is even no need for that. So we find that the crime which is considered heinous in private life is glorified when done on a nation-wide scale. This tendency should be changed, before one can hope to see the end of all wars.

According to the Theory of Evolution man has been evolved from the lower species of animal kingdom, by following the law of the survival of the fittest. This idea of the survival of the fittest as well as that of the struggle for existence still persist in human minds; at least the modern science has fostered their continuity. But as long as man believes in these theories, he will fight like a wild animal and try his strength with his neighbours. And different nations also will do likewise. But, for the peace of the world, the law of human life should be not the survival of the fittest, but the sacrifice of the strongest for the sake of the weakest, consecration and not competition should be the guidance of human conduct. Those in whom has been found the greatest example of self-sacrifice are worshipped by the world as veritable gods on earth. Christ sacrificed himself on the Cross for the redemption of humanity and he is believed to be the Son of God. Similar is the case with Buddha. They should be the ideal of human life and not the animals who

fight with one another for the continuance of their existence. The general outlook of life should be changed.

Nowadays war is looked upon with horror. Why? Because it means untold sufferings to the world: trade suffers, money is wasted and poverty is increased and so many valuable lives are lost. War should be dreaded not simply because it causes material discomfort to the world, but specially because it indicates the spiritual bankruptcy of humanity. In the war man kills man. That means that he denies the God in his neighbour. Why does a man feel for another man? Because the same Self exists in all. Huge bloodshed in a war means the gross denial of the existence of that Self.

V

Nowadays some sensitive persons instinctively feel the horror of war, though they have not realized the Self. The consciousness of the existence of the same Self in all, will be more definite, clear and widespread, if there are found in the world, persons who have got a direct perception of the Self. That means religion should be given greater importance to. Many of the religions of the world are in a dying condition, or at best have retained only the form though the spirit is away. They will serve no good purpose. Religions should be resuscitated. The world wants not creeds, but real religion—not high-sounding philosophy, but life. If the number of persons who have got a direct vision of the Self increase, they will change the whole outlook of the world.

Swami Vivekananda once said that the world was in need of twenty men and women who would want nothing but God. Yes, twenty persons who have directly experienced Truth will be a tremendous force against the materia-

listic tendency of the world, which is the root cause of all troubles. There may not come a time, or the day is very, very far off, when each and every man will find his animal instinct gone. But if God in some awakes, that will keep the brute in others under control.

In India the Brahman was the adviser of the Kshatriya kings. That means that the spiritual power kept the military force under control. The world wants the revival of spirituality to fight against the militarism of the present age. For millions of years to come there will remain a necessity for Government and military power to protect the virtuous and keep the wicked in check; for the brute in all men will not die so soon. But what is necessary is that Governments do not fall a prey to imperialism and militarism.

To expect a state when there will be no Government or there will be simply one controlling power throughout the whole world is simply utopian. If there is to be one controlling power as a substitute for the existing Governments, let that be spirituality. Is it not easier to develop spirituality on a wide scale than to evolve one Government to rule over all Governments? For God in every individual is ever-existent, one needs only the proper stimulus to awaken Him. The world peace will not be ensured by giving simply moral pressure upon different nations. It will come only by the influence of those persons who are Men of God. That is a very fundamental proposition.

Those who are sorely concerned at the forebodings of the coming war, should think not of pacts, conferences or committees, but consider how they themselves can come face to face with Truth. In that case only their words will have tremendous weight and influence and they will be able to turn the scale of the civilization of the world.

SAKYAMUNI AND RAMAKRISHNA

By MRS. C. A. F. RHYS DAVIDS, M.A., D.LITT.

We are very willers of a More, whether it be a more in the things of the world about us, or in the things of the spirit. We are most truly our true self when we desire the spiritual More. With these desires religion is concerned. But religions are not usually valued and measured in these terms. We are bidden to see in them a teaching concerning, it may be, Deity, or concerning sin and evil, or about immortality, or worship, or devotion, or morals. Less clear is the bidding to see in a great religion a new value, a new measure of the very Man. They who bid us see this or that have, it may be, the many things in mind that have grown up with and over the first mandate. These things come to be held in worth as the first mandate. This is no longer discerned as a revelation to the Man of a new, a hitherto undeveloped More in himself; a More that he has been holding, at the time and place of the revelation, in a less worthy way about himself.

Yet it was the More of the good (*husu-eu*) deed, word and thought in the Man that Zarathustra lifted to a higher power when he so conceived Deity. It was the More-in-worth in man's very being that the Founder of Upanishadic teaching made patent. No less was there a More in the man revealed in the teaching both of the Sakyamuni and of Sri Ramakrishna. Both teachers taught a way by which the Man, in experiencing a More could advance toward a realizing of the Most, the Highest.

What was this 'way' in Sakya? It was a view of the very Man as not only That (*Tat tvam asi*), but also and essen-

tially as a becoming That Who he only was potentially. How to become That actually was a Way which, as believing, as knowing by mind, he could not fully attain. The full reality of becoming lay in the very living, in Life itself. Not by any short-cut of miraculous living, but in the long, long trail of many opportunities, laid hold of, turned to good account.

We have perhaps too little idea how far from vital to the religious life was good conduct when Gotama Sakyamuni was on earth. The moral injunctions in the Upanishads may be put into a few lines. Nowhere is the moral life clearly shown as even a corollary of identity with the Divine. Much less is it taught as a necessary process towards that identity. The dearness (*priya*), the preciousness, the value of the 'other man,' because of his oneness with the Divine, is indeed taught. Yet nowhere is this great Mantra made a very basis of man's relations with fellow-man. And nowhere do we find in this literature the intenser ethics of that televolution of amity, pity, benevolent joy and poise, which in the Buddhist Suttas betray a Brahman origin, and which were taken over and annexed by Gotama's missionary fraternity. In these Suttas the religious significance of conduct is everywhere insisted upon. "Make yourselves in your daily actions more like your ideal of Him you aspire to join; so only may you hope for communion with those hereafter who are more like That than are we of earth." So runs for instance the Tevijja-Suttanta. "Since so dear is the Self to lover of the Self, let this lover see to it

that he harms not the fellow-lover." So runs the comment ascribed to the Sakyamuni on the utterance of Yâjñavalkya, as given in two of the Suttas. Here then was a new word concerning a More latent in man's very nature, undeveloped at the time, but declared to every man by this great teacher. Faith, knowledge, without 'works,' is dead. The living what he believes, what in a way he 'knows'—here was a More taught to men.

This we forget, we who have lived since those two and a half millennia ago under another word in a More—the More that the man is brother to man. This too we overlook: how vital and close for the Sakyamuni was that unseen other world of "those who are more like, or shall I say, less unlike, That than we of earth." How living and frequent is the intercourse between them and him, with some of his first men shown to have been! How does not the next step in man's life stand out in clear relief when we compare it with the vague hesitations which pervade the earlier literature! What a More is there not here, yet how has it been misunderstood and neglected! The very simile in which he compared the man seeing himself in other worlds as a reflection, a result, of his life here—the simile of the mirror—was in the records distorted out of all pertinence with the context. India has disregarded that More. We are in the same case.

Ramakrishna saw in the modes of realization known as Sâdhanâ a More in and for the Man. In that quest he sought to bridge the great gap in the Actual between the That and the Thou of the Upanishadic teaching; he sought communion with this or that aspect of the Most, the Highest, the Best. Nay, he even sought an imagined union, both in waking body and in trance. We with our Semitic tradition are more

observers of a reticent awe in this matter than is the Indian. Compared with us he is as an impulsive child, rushing in, as we say, where angels fear to tread. No man, not even a Ramakrishna, can even conceive the Highest as yet, and Ramakrishna now knows that well enough. But we can dwell on the Highest as if knowable under this and that aspect, conceiving each in the utmost worth we are yet capable of: the Mother, the Child, the Friend, the Beloved. It is a high and noble work of will, and by it the man expands in a lovely More, such as Ramakrishna's circle saw and were stirred to imitate. It was a way of showing a More in the very man unlike what we read in the Pali records was shown by Gotama. There are, it is true, here and there allusions to profound absorption in *samâdhi*, but, whether rightly or not, they are not made prominent and central, as such episodes in Ramakrishna's life are made to appear by his biographers. Ramakrishna found his 'More' by addressing himself to the sole, direct quest of the Most. Gotama sought his 'More' by addressing himself directly, though not solely, to a quest of the More: the more in worth, the more in growth as such. He began his mission by exhorting men to seek after the Self—Indians will know what was meant by that, as Europeans do not—in the very words of Upanishadic teaching. And that Self he found mainly under the concept of Dharma, that inner Guide whom he avowedly worshipped. But in habitual practice he sought converse with the world as *sa-devo*; that is, with the more worthy men or 'spirits' of such of the 'world,' the universe, as was by most men unseen, unheard. From these he is recorded as admitting that he came to know what he had not known. By these he was enabled to impart a More

in knowledge of the hereafter to inquirers. And this he did to increase, we read, to enhance their joy in growth, that is, in becoming a More, and to stir them up to attain the More, the 'thusness' (*tathatāya*) of those unseen ones. But that any man could here and now, himself included, attain as 'Worthy' (*arahān*) to consummation as a Most of any kind, hence to wane out into an ineffable Void :—this is for me a teaching superimposed on his teaching by Aftermen. For him, for his disciples, for earth, yea, for "svarga" and for "tatuttarim" there was ever yet the More to come, the More as symbolized in his great figure of the Way, made graphic in early talks by the on-rolling Wheel, by the dharma-driven chariot. The end, the *paramārtha* was, even in Asokan reverberations of his teaching—if I read these aright—to be won as "salvation by becoming" : *bhava-sudhi*. The monastic editors show him as if dwelling wearily on the long *samsāra* of "You and me" in the past. They, as world-forsakers, overlook his forward view of hope, of patience (*khantī*), of seizing the moment, the opportunity, time after time in the long way of Becoming in a More toward a Most.

So different was he then in the way he shared with Ramakrishna, the essential way, of showing a More in and for man. So like were these great brothers in insisting on the More there is in and for man in his warding the fellow-man. At the one extreme we have the sublimely worded mandate said to have been given by Gotama to his missionaries : the mandate to teach Dharma and the God-life to Devas and to men. It may well be, this was only uttered in the early life of the community when well enough established and numerous enough to undertake local tours, and

that it was then only that they made themselves into an Order of Sramanas. At the other extreme we read the last Report of the Ramakrishna Mission, with its mandate of a twofold More to be shown in its warding the fellow-man, both as man and as having a body and mind-ways, and the following records of the carrying out of the work.

What a bond have we not here of these two teachers of the More ! What a renaissance is there not here of the former's influence in the latter's—a renaissance of a More in the Man ! Renaissance, I repeat, at least for India ; for between these extremes lie the many centuries of that cult, both in India and in countries called Buddhist, of the Man in the Less : the Sramana, the Sannyasi bent on warding the Self in himself only, forsaking the world to be occupied with his own deliverance and with that of nobody else, save by reflected "merit."

In these two Helpers on the other hand, we have the Man seeking a More in the 'God-life' in, with, by, the seeing his More in a caring for the fellow-man. Emphatically did both seek to make-become¹ that More in their own self-growth. Else, as Ramakrishna would say, the man has nothing to give. He must give not of his poverty, but of his fulness, his Bhuyas, his Bhuvas. Thus did each of these give, each in his own way. Various is the great Way of the More, for various are the wayfarers. And happy are the Wayfarers who come through these two to realize each his own More.

¹Bhaveti. This form of *bhu*, with its noun *bhavana* as indispensable words in a Gospel of becoming, of will where was no good word for will, may be called a Sakyan contribution (at least in emphasis and habitual use) to Indian literature.

THE TWILIGHT OF FOREIGN MISSIONS

BY NATHANIEL PEFFER

I

For years now there has been a break with the authentic missionary tradition. It began when education became more widespread in the United States and a larger portion of the population, even in rural areas, began to go to college. Then an infiltration of a new type came in to mission work, young men and women who had gone to college, who had studied a little of history and philosophy, who had themselves been touched with something of the religious questioning current in the colleges even before the World War. The faith of hell fire and brimstone was already diluted. The anthropomorphic God of vengeance no longer had compulsions for them. Their ideas of sin were vacillating; here and there one smoked, or would have had he dared. They conceived of the Kingdom of Heaven in terms of social consciousness. It was the time of social settlements and the burgeoning of numberless movements for social betterment—the time before the War and post-war disenchantment. They were, in short, the seed of the modernist movement.

Such young men and women went out into the field, their theology flavored with social service; some of them social workers tintured with religion. They did not come to distribute tracts and sing hymns and perform endless rounds of prayer. They started hospitals and schools and peasants to cross-fertilize seeds and made sociological studies of villages and new factory districts. And they were sent into isolated areas in the interior, there to

live in a compound with a handful of other white men and women, surrounded by a brown or yellow sea. They found themselves immured in a setting repellent to many of them—to the more vigorous and imaginative personalities unendurably so. They found the old-fashioned missionary and old-fashioned mission work.

The young men and women of the new type had little in common with either. They could not call a Japanese or Chinese or Korean heathen if they knew him to be a patrician or scholar. They could not share the contempt for the native culture, since they were not wholly ignorant of it. And they saw the insensitiveness to native feelings; for the old-fashioned missionary in the majority gave the native charity, and even devotion, but never left him self-respect. There was not only indifference to trace traditions and customs and ancestral forms, but active hostility. Every effort was made to tear the convert from his racial roots and out of his cultural soil. There were schools, and history was taught; but American history—George Washington and the cherry tree, and the Declaration of Independence. No Chinese child was taught anything of Chinese history or Chinese literature. He was taught the Prologue to the “*Canterbury Tales*” and Spenser’s “*Faerie Queene*.” Everywhere in the East the denationalization which is now reflected in political and social breakdown is in part chargeable to what missionaries considered education. This is scarcely surprising. The majority of missionaries in the old days and, I suppose, half of them to

this day, can be described as utterly ignorant, born and bred in the backwoods, and from there sent directly to their mission posts after they had heard "the call." And once at their posts, they harangued at street corners in the jargon of revival meetings. They uttered prayers in terms not very different from the native spirit worship and taught their converts the words as barren formulas. Their flocks listened to sermons they could not understand, repeated a patter meaningless to themselves, and sang Protestant hymn in tunes as much a cacophony to them as Oriental music is to us and in translations which can be described either as illiterate doggerel or as the equivalent of the Te Deum in the Milt Gross dialect.

To all this the missionaries of the new type were antipathetic. Many or most of them conformed, some outwardly but with inward protest, some from inertia. Those who rebelled too openly were driven out. Others resigned in hopelessness. Others became neurotic, as many a doctor in the East can testify. There was a breach, though an unacknowledged one, and the disunity among the workers in the vineyard had repercussions which were felt at home. In the meantime, however, the boards at home, especially in the larger dominations, had become more highly organized. As was natural, the executive posts fell to better educated and more worldly-wise men whose sympathies instinctively inclined to the new generation in the field. They were of the same background. They had given religious hostages, but their interest, too, was in hospitals and schools and social agencies. And they could win the unregenerate, from whom came the sinews of war, by telling them these provided more opportunities to win converts. And thus it developed that agricultural

work and schools and medical services were added as "a kind of bait to entice people into being preached to."

In the meantime, however, there developed also the open schism at home between fundamentalists and modernists, and the issue was drawn over missions. And many were read out, bell, book, and candle, after formal trials for heresy, including some I knew well in China, men of the highest ability. In the meantime also the spirit of nationalism spread throughout the East. The missionaries felt the first thrust of nationalism. They were attacked by intellectuals on philosophical grounds, by others on racial and political grounds. In China they were at one time literally driven to shelter in the foreign concessions, and their schools are now under Chinese supervision.

And thus the whole issue of missions was focused, bringing forth laymen's commissions. Thus the missionary is brought to look into himself, to find self-justification but to promise reform.

II

It is too late. Missions, like so much else, are a casualty of the times. The Christian missionary movement was part of the larger expensive movement of the West in the nineteenth century. Expansion was made possible by the power derived from the newly fashioned machine; but sustained success in every part of the world, as manifested by actual conquest, bred a conviction of Divinely ordained superiority. Seen in historical perspective, the conviction was a delusion, but it could not be successfully challenged—rather because of the power behind it than because of its own validity—and, therefore, produced the most egregious absurdities. Right and truth were with us alone, and God was our right hand. Politically, we

went out to conquer; economically, to exploit; in religion, to convert—all three being phases of the same phenomenon. But whichever it was, and however profitable or satisfying to ourselves, it was our duty and a benefaction to others. We had discovered progress to be the law of history, and we alone had the key to progress; "civilization" came to be defined as the sum total of our collective and individual habits. Ours then was the "mission" to make others over in our own mold, whether as statesmen about to execute a territorial coup, financiers about to acquire great deposits of natural wealth in another land, or missionaries to save lost souls.

So long as the conviction imposed itself on its victims as well as on its authors, it was at least a point of stability in the world. And so it served until some time after the turn of the century. Now, obviously, it is hollow. We no longer accept it ourselves; still less do other peoples. Politically, the nations we subdued are in mutiny. Economically, they are determined to exploit their riches for themselves. In religion, too, they assert their equality. If they accept our beliefs it will be on their own examination and not on our assertion. The conviction must, in other words, stand on its own merit, objectively measured against the truths that others have held. All this is to say that an age has passed. The demigods bestride the earth no more. They never really were demigods. They only knew how to produce goods more quickly by machinery and how to fabricate powerful weapons of warfare. Others have learned. The Japanese are notoriously apt pupils.

Missions were part of that age. They were founded on the conviction of

superiority and the possession of exclusive truth. They cannot exist without it. And this conviction is no longer maintained even by those who exercised leadership in the mission world. They do not renounce mission, it is true; they only renounce everything that has characterized missions, and propose to transform them out of all recognition. They propose to abandon aggressive methods and efforts to undermine native institutions. They propose to send missionaries to serve as religious ambassadors, forbidden "to attack the non-Christian system of religion" but adjured instead to "give largely without any preaching," to co-operate with non-Christian agencies for social improvement. They propose, in short, to make of missions an agency for religious and cultural interchange. How these proposals will be implemented and by whom supported is not clear. It is emphasized that a new outlook, new methods, and a new personnel are required, but nothing is said of the constituency which this new personnel with its new methods will represent.

Will this be the present constituency? Then first its members—that is, the American religious bodies—must be proselytized for conversion to a new attitude to life as revolutionary to them as the message of Christianity is to any Oriental. The new missionary must first be sent to them, and he will find as stubborn a resistance as in China or India. Otherwise they are being dealt with under false pretenses. To appeal to other religious zeal and to take their financial substance on the understanding that they are helping to reclaim the lost to the only true religion, and then to give that effort the free translation of social service and philosophical interchange is to mislead them and take advantage of their innocence.

III

Is there a case for foreign missions? Antecedent to that question is the question whether the mission to American religious communities has any chance of success. If it is successful, the victory for foreign missions may well be a Pyrrhic one. For the appeal of the new conception is attenuated and rarefied and intellectualistic. It fires no zeal in the masses. It is not calculated to enkindle the emotions. It is highly civilized; it has dignity and beauty; but its appeal is to a minority. It lacks the old-time robust faith, which may be indispensable to mission work. Interest in foreign mission is more likely to dwindle, then, and with it support for missions. If, on the other hand, the American religious bodies are not won to the new idea, then surely the mission movement already carries its death within itself. Already it is becoming difficult to recruit eligible missionaries from the colleges, as the laymen's report says. It will become increasingly difficult. Those of higher qualifications who are not forced out will drop out. They will be too completely out of sympathy with the tone of the work. Furthermore, the nations of the East will no longer submit to foreign missionaries come in the old spirit. They are curbing them already.

It is more likely, then, that missions are passing and that the evaluations and

prospectuses for their reconstruction are but their requiem. And their passing, I think, is ~~not~~ an unmixed evil. They were part of an ugly age, a pushful, self-assertive, perversu age; and in themselves there was something narrow, bigoted, graceless, and uncivilized. Their defects were inseparable from their essence. They may die, and the spread of Christianity and Occidental culture be no more impeded for that. What is enduring in the Christian message will move in the normal currency of ideas, now more freely than ever before with the barriers of distance reduced. Men and women who believe that the Christian way of life has something to contribute to all men will still go where their instincts prompt them, there to exemplify it by their conduct and bearing. Those with special talents, prompted to exercise them in certain countries, whether China or Turkey, India or Mexico, will be free to go. There will always be agencies to send them if they lack facilities themselves. They may even be more effective if unhampered by the impedimenta of organizations for special pleading. The meeting of culture with culture, religion with religion, needs no mission intermediary in the twentieth century. It is inescapable in the natural course. And it may be healthier if in the natural course. Missions may die, and little that is permanently valuable to men be lost with them.

"Brotherhood already exists; only, there are numbers of persons who fail to see this, and only upset it by crying for new brotherhoods."

—SWAMI VIVEKANANDA

THE ATMAN IN ITS TWOFOLD ASPECT—II

(From Shankara's Commentary on the *Bṛihadāraṇyaka Upaniṣad* II. i. 20.)

BY SWAMI MADHAVANANDA

Teachers of Vedānta narrate the following parable : A certain prince was discarded by his parents as soon as he was born, and brought up in a fowler's home. Not knowing his princely descent, he thought himself to be a fowler and pursued the fowler's duties, not those of a king, as he would if he knew himself to be such. When, however, a very kind man, who knew the prince's fitness for attaining a kingdom, told him who he was—that he was not a fowler, but the son of such and such a king, and had by some chance come to live in a fowler's home—he, thus informed, gave up the notion and the duties of a fowler and, knowing that he was a king, took to the ways of his ancestors. Similarly this individual self, which is of the same category as the Supreme Self being separated from It like a spark of fire etc., has penetrated this wilderness of the body, organs, etc., and, although really transcendent, takes on the attributes of the latter which are relative, and thinks that it is this aggregate of the body and organs, that it is lean or stout, happy or miserable—for it does not know that it is the Supreme Self. But when the teacher enlightens it that it is not the body etc., but the transcendent Supreme Brahman, then it gives up the pursuit of the three kinds of desire and is convinced that it is Brahman. When it is told that it has been separated from the Supreme Brahman like a spark, it is firmly convinced that it is Brahman, as the prince was of his royal birth. We know that a spark is one with fire be-

fore it is separated. Therefore the examples of gold, iron and sparks of fire are only meant to strengthen one's idea of the oneness of the individual self and Brahman, and not to establish the multiplicity caused by the origin etc. of the universe. For the Self has been ascertained to be homogeneous and unbroken consciousness, like a lump of salt, and there is the statement, 'It should be realized in one form only.' If the Shruti wanted to teach that Brahman has diverse attributes such as the origin of the universe, like a painted canvas, a tree, or an ocean, for instance, it would not conclude with statements describing It to be homogeneous like a lump of salt, without interior or exterior, nor would it say, 'It should be realized in one form only.' There is also the censure, 'He (goes from death to death) who sees difference, as it were, in It,' etc. Therefore the mention in all Vedānta texts of the origin, continuity and dissolution of the universe is only to strengthen our idea of Brahman being a homogeneous unity, and not to make us believe in the origin etc. as an actuality.

Nor is it reasonable to suppose that a part of the indivisible, transcendent, Supreme Self becomes the relative, individual self, for the Supreme Self is intrinsically without parts. If one part of the indivisible Supreme Self is supposed to be the relative, individual self, it is tantamount to taking the former to be the latter. If, on the other hand, the individual self be one part of the Supreme Self owing to some adven-

titious limiting adjunct of it, like the ether enclosed in a jar, a bowl, etc., then thinking people would not consider that it is a part of the Supreme Self, deserving to be treated as something distinct.

Objection: We sometimes see that thinking as well as ignorant people entertain fanciful notions about things.

Reply: Not so, for ignorant people have false notions, whereas thinking people have notions that relate only to an apparent basis for conventional intercourse. For instance, even thinking people sometimes say that the sky is dark or red, where the darkness or redness of the sky has just the above apparent reality. But because of that the sky can never actually become dark or red. Therefore in ascertaining the true nature of Brahman, men of wisdom should not think of It in terms of whole and part—unit and fraction—or cause and effect. For the essential meaning of all the Upanishads is to remove all finite conceptions about Brahman. Therefore we must give up all such conceptions and know Brahman to be undifferentiated like the sky. This is borne out by hundreds of Shruti texts such as, 'All-pervading like the sky and eternal,' and 'It is not affected by human misery, being beyond it.' We must not imagine the self to be different from Brahman, like a portion of fire, which is ever hot, being cold, or like a portion of the effulgent sun being dark, for as already said, the essential meaning of all the Upanishads is to remove all finite conceptions about Brahman. Therefore all relative conditions in the transcendent self are only possible through the limiting adjuncts of name and form. Compare the Shruti Mantras, 'He transformed Himself in accordance with each form,' and 'The Wise One, who after projecting all forms names them, and goes on uttering those names,' etc. The

relative condition of the self is not inherent in it. It is not true, but erroneous, like the notion that a crystal is red or of any other colour owing to its association with limiting adjuncts such as a red cotton pad. Shruti and Smriti texts such as, 'It thinks, as it were, and shakes, as it were,' 'It neither increases nor decreases through work,' 'It is not affected by evil work,' 'Living the same in all beings,' '(Wise men are even-minded) to a dog as well as a Chandala,' etc., as also reasoning establish only the transcendence of the Supreme Self. Hence, if we admit It to be indivisible, it will be particularly impossible for us to maintain that the individual self is either a part, a modification, or inherent power of the Supreme Self, or something different from It. And we have already said that the Shruti and Smriti passages referring to the relation of whole and part, etc., are for the purpose of establishing their oneness, not difference, for only thus will there be continuity as regards the import of those passages.

If all the Upanishads teach that there is only the Supreme Self, why, it may be asked, is something contradictory to it, viz., the individual self, put forward? Some say that it is for removing the objections against the authority of the ritualistic portion of the Vedas. For the passages dealing with rites depend on a multiplicity of actions, their factors and their results, including the sacrificers, who enjoy those results, and the priests, who officiate in them. Now, if there were no separate individual self, the transcendent Supreme Self would be one. How under such circumstances would those passages induce people to rites producing good results, or dissuade them from those that have bad results? Who again would be the bound soul for whose liberation the Upanishads would be taken up? Further, according to the view which holds that there is only the

Supreme Self, how can instruction about It be imparted? And how can that instruction bear fruit? For instruction is given in order to remove the bondage of a bound soul; hence in the absence of the latter the Upanishads will have nobody to address themselves to. Such being the case, the same objections and replies that apply to the advocates of the ritualistic portion of the Vedas, apply also to the advocates of the Upanishads. For, as owing to the absence of difference the ritualistic portion, being without support, falls through as an authority, so do the Upanishads. Then why not accept the authority of only the ritualistic portion, which can be interpreted literally? But the Upanishads may be rejected, since in accepting them as authority one has to alter their obvious import.¹ The ritualistic portion, being authority once, cannot again cease to be authority. It cannot be that a lamp will sometimes reveal objects and sometimes not. There is also contradiction with other means of knowledge such as perception. The Upanishads that establish the existence of Brahman alone, not only contradict their obvious import and the authority of the ritualistic portion of the Vedas, but they also run counter to such means of knowledge as perception, which definitely establish differences in the world. Therefore the Upanishads cannot be taken as authority. Or they must have some other meaning. But they can never mean that only Brahman exists.

Advaitin's reply: That cannot be, for we have already answered those points. A means of knowledge is or is not a means according as it leads or does not lead to valid knowledge. Otherwise even a post, for instance, would be considered a means of knowledge in perceiving sound etc.

¹Since many passages clearly have a dualistic import.

Objection: What follows from this?

Reply: If the Upanishads lead to a valid knowledge of the unity of Brahman, how can they cease to be a means of knowledge?

Objection: Of course they do not lead to valid knowledge, as when somebody says that fire produces cold.

Reply: Well then, we ask you, do not your words refuting the authority of the Upanishads accomplish their object, like fire revealing things, or do they not? If you say they do, then your words of refutation are means of valid knowledge, and fire does reveal things. If your words of refutation are valid, then the Upanishads too are valid. So please tell us the way out.

Objection: That my words mean the refutation of the authority of the Upanishads, and that fire reveals things, are palpable facts, and hence constitute valid knowledge.

Reply: What then is your grudge against the Upanishads, which are seen directly to convey a valid knowledge of the unity of Brahman, for the refutation is illogical? And we have already said that a palpable result, viz., cessation of grief and delusion, is indirectly brought about by the knowledge of this unity. Therefore, the objections having been answered, there is no doubt of the Upanishads being authority.

You have said that the Upanishads are no authority, since they contradict their obvious import. This is wrong, because there is no such contradiction in their meaning. In the first place the Upanishads never give us the idea that Brahman both is and is not one only without a second, as from the sentence that fire is both hot and cold we get two contradictory meanings. We have said this taking it for granted that a passage can have different meanings. But it is not an accepted canon of the system that tests passages (Mimâmsâ) that the

same passage may have different meanings. If it has, one will be the proper meaning, and the other will be contradictory to it. But it is not an accepted rule with those who test passages that the same sentence has different meanings—one appropriate, and the other contradictory, to it. Passages have unity only when they have the same meaning. In the second place, there are no passages in the Upanishads that contradict the unity of Brahman. As to the conventional² expression, 'Fire is cold as well as hot,' it is not a single sentence, because part of it merely restates what is known through another means of knowledge (perception). The portion, 'Fire is cold,' is one sentence, but the clause, 'Fire is hot,' merely reminds us of what is known through another means of knowledge; it does not give us that meaning at first hand. Therefore it is not to be united with the clause, 'Fire is cold,' because its function is exhausted by its merely reminding us of what is experienced through another source of knowledge. As to the presumption that this sentence conveys contradictory meanings, it is but an error due to the words 'hot' and 'cold' being used as coordinate with the word 'fire.' But neither in Vedic nor in conventional usage does the same passage have more than one meaning.

You have said that passages of the Upanishads clash with the authority of the ritualistic portion of the Vedas. This is not correct, because they have a different meaning. The Upanishads establish the unity of Brahman; they do not negate instructions regarding the means to the attainment of some desired object, or prevent persons from undertaking it, for, as already said, a passage cannot have more than one meaning. Nor do the ritualistic pass-

ages fail to lead to valid knowledge regarding their own meaning. If a passage produces valid knowledge regarding its own special meaning, how can it clash with other passages?

Objection: If Brahman be the only reality, ritualistic passages are left without any object to apply to, and hence they cannot certainly lead to valid knowledge.

Reply: Not so, for that valid knowledge is palpable. We see it arising out of sentences such as, 'One who desires heaven must perform the new and full moon sacrifices,' and 'Do not kill a Brâhmana.' The assumption that this cannot take place if the Upanishads teach the unity of Brahman, is only an inference. And an inference cannot stand against perception. Therefore your statement that valid knowledge itself cannot arise, is absolutely wrong.

Moreover actions, their factors and their results are things we naturally believe in: they are the creation of ignorance. When through their help a man who desires to gain something good or to avoid something evil proceeds to adopt a means of which he has only a vague, not definite, idea, the Shruti simply tells him about that; it says nothing either for or against the truth of the diversity of actions, their factors and their results, which people have already taken for granted. For the Shruti only prescribes means for the attainment of desired ends and the avoidance of untoward results. To be explicit: As the Shruti that deals with rites having material ends takes the desires as they are—although they are the result of erroneous notions—and prescribes means for attaining them, and it does not cease to do this on the ground that desires are an evil, being the result of erroneous notions, similarly the Shruti dealing with the regular rites such

² Having relation to human experience, as opposed to Vedic.

as the Agnihotra takes the diversity of actions and their factors as they are—although they proceed from error—and enjoins rites such as the Agnihotra, seeing some utility in them, whether it be the attainment of some particular desired end or the avoidance of some particular untoward result. It does not refrain from enjoining them simply because the utility relates to something that is unreal, being within the domain of ignorance; as is the case with rites having material ends. Nor would ignorant people cease to engage themselves in those rites, for we see them doing it, as in the case of people who are swayed by desires.

Objection: But it is only those that have knowledge who are competent to perform rites.

Reply: No, for we have already said that the knowledge of the unity of Brahman militates against one's competency to perform rites. This should also be taken as an answer to the charge that if Brahman be the only reality, there will be no scope left for instruction, and hence it can neither be received nor produce any result. The diversity of people's desires, attachments and so forth is another reason. People have innumerable desires and various defects such as attachment. Therefore they are lured by the attachment etc. to external objects, and the scriptures are powerless to hold them back; nor can they persuade those that are naturally averse to external objects to go after them. But the scriptures do this much that they point out what leads to good and what to evil, thereby indicating the particular relations that subsist between the ends and means; just as a lamp, for instance, helps to reveal forms in the dark. But the scriptures neither hinder nor direct a person by force, as if he were a slave. We see how people disobey even the scriptures because of

an excess of attachment etc. Therefore, according to the varying tendencies of people, the scriptures variously teach the particular relations subsisting between the ends and means. In this matter people themselves adopt particular means according to their tastes, and the scriptures simply remain neutral, like the sun, for instance, or a lamp. Similarly somebody may think the highest goal to be not worth striving after. One chooses one's goal according to one's knowledge, and wants to adopt corresponding means. This is borne out also by the eulogistic passages of the Shruti such as, 'Three classes of Prajâpati's sons lived a life of continence with their father, Prajâpati,' etc. Therefore the Vedânta texts that teach the unity of Brahman are not antagonistic to the ritualistic scriptures. Nor are the latter thereby deprived of their scope. Neither do the ritualistic scriptures, which uphold differences such as the factors of an action, take away the authority of the Upanishads as regards the unity of Brahman. For the means of knowledge are powerful in their respective spheres, like the ear etc.

Nevertheless certain self-styled wise men (the logicians), following their own whims, think that the different means of knowledge are mutually contradictory and also level against us the objection that if Brahman be the only reality, such Upanishadic texts contradict perception. For instance, objects such as sound, which are perceived by the ear and so forth, are observed to be different from one another. So those who hold that Brahman is the only reality contradict direct perception. Similarly the relative selves that perceive sound etc. through the ear and so forth, and acquire merit or demerit through their work, are inferred to be different in different bodies. So those

who hold that Brahman is the only reality also contradict inference. They also cite contradiction with the Shruti. For instance, in passages such as, 'One who desires villages must sacrifice,' 'One who desires animals must sacrifice,' 'One who desires heaven must sacrifice,' the objects desired such as villages, animals and heaven are known to be different from the men who apply the means of obtaining them.

Our reply is that they are the scum of the Brâhmana and other castes, who, with their minds poisoned by vicious reasoning, hold views about the meaning of the Vedas that are divorced from tradition, and are therefore to be pitied. How? To those who say that sound etc., perceived through the ear and so forth, contradict the unity of Brahman, we put this question: Does the variety of sound and the rest contradict the oneness of the ether? If it does not, then there is no contradiction in our position with perception. They said: The selves that perceive sound etc., through the ear and so forth, and acquire merit or demerit through their work, are inferred to be different in different bodies; so the unity of Brahman also contradicts inference. But we ask them, 'By whom are they so inferred?' If they say, 'By us all who are experts in inference,' we would ask them, 'But who really are you that call yourselves so?' What would be their reply then? Perhaps they would say, 'When dexterity in inference has been severally denied of the body, the organs, the mind and the self, we experts in inference should be the self joined to its accessories, the body, organs and mind, for actions depend on many factors.' Our reply is: 'If such be your dexterous inference, then you become multiple. For you yourselves have admitted that actions depend on many factors. Now infer-

ence also is an action, which, as you have also admitted, is done by the self joined to its accessories, the body, organs and mind. Thus while saying that you are experts in inference, you virtually admit that each of you is multiple—the self joined to the accessories, the body, organs and mind.' O the dexterity in inference shown by these bulls of logicians who lack only a tail and horns! How can a fool who does not know his own self know its unity or difference? What will he infer about it? And on what grounds? For the self has no characteristic that might be used to infer natural differences between one self and another. Those characteristics having name and form which the opponents will put forward to infer differences in the self, belong only to name and form, and are but limiting adjuncts of the self, just as a jar, a bowl, an air-hole, or the pores in earth are of the ether. When the logician finds distinguishing characteristics in the ether, then only will he find such characteristics in the self. For not even hundreds of logicians, who admit differences in the self owing to limiting adjuncts, can show any characteristic of it that would lead one to infer differences between one self and another. And as for natural differences, they are out of the question, for the self is not an object of inference. Because whatever the opponent regards as an attribute of the self is admitted as consisting of name and form, and the self is admitted to be different from these. Witness the Shruti passage, 'Akâsha (the self-effulgent One) is verily the cause of name and form. That within which they are is Brahman,' and also, 'Let me manifest name and form.' Name and form have origin and dissolution, but Brahman is different from them. Therefore how can the unity of Brahman contradict inference, of which it is

never an object? This also refutes the charge that it contradicts the Shruti.

It has been objected that if Brahman be the only reality, there will be nobody to receive instruction and profit by it; so instruction about unity will be useless. This is wrong. For (if you contend on the ground that) actions are the result of many factors, (we have already refuted this point, hence) at whom is the objection levelled? (Surely not at us.) (If, however, your ground is that) when the transcendent Brahman is realized as the only existence, there is neither instruction, nor instructor, nor result of receiving the instruction, and therefore the Upanishads are useless—it is a position we readily admit. But if you urge that (even before Brahman is realized) instruction is useless, since it depends on many factors, we reply, no, for it will contradict the assumption³ of all believers in the self (including yourself). Therefore this unity of Brahman is a secure fortress impregnable to logicians, those first-rate heretics and liars, and

That instruction is necessary before realization.

inaccessible to persons of shallow understanding, and those who are devoid of the grace of the scriptures and the teacher. This is known from such Shruti and Smriti texts as the following, 'Who but me can know that Deity who has both joy and the absence of it?' 'Even the gods in ancient times were puzzled over this,' and 'This understanding is not to be attained through argument,' as also from those that describe the truth as attainable through special favour and grace, and also from Mantras that depict Brahman as possessed of contradictory attributes, such as, 'It moves, and does not move, It is far, and near,' etc. The Gita too says, 'All beings are in Me,' etc. Therefore there is no other entity called the relative self but the Supreme Brahman. Hence it is well said in hundreds of Shruti passages, 'This was indeed Brahman in the beginning. It knew only Itself as, "I am Brahman," ' 'There is no other witness but This, no other hearer but This,' etc. Therefore the highest secret name of 'the Truth of truth' belongs only to the Supreme Brahman.

"No books, no scriptures, no science can ever imagine the glory of the Self, that appears as man, the most glorious God that ever was, the only God that ever existed, exists, or ever will exist. I am to worship, therefore none but myself."

—SWAMI VIVEKANANDA

DEVI AHALYA BAI HOLKAR

BY R. G. BURWAY, B.A., LL.B.

अहल्या द्रौपदी कुन्ती तारा मंदोदरी तथा ।

पंचकन्याः अरिन्नित्यं महापातकनाशनम् ॥

Ahalya, Draupadi, Kunti, Tara and Mandodari have found a place in the daily morning prayers of the Hindus, as the above couplet well points out, on account of their highly religious life, typically representative of uncommon virtue. These are all pre-historic figures. But in modern times if a student of History were to search for such lives the sacred memory of Shreemant Ramabai, wife of Peshwa Madhav Rao I, and of Ahalya Bai Holkar stands foremost before his eyes, —lives as much devoted to Paramartha as to the good of humanity at large.

Ahalya Bai first saw the light of day in the year 1725. Her father, Mankoji Sindhia, a scion of a respectable Dhangar family, was a Patel of Chonde village in Ahmadnagar district of the Bombay Presidency. Little that is thoroughly trustworthy is known of the past history of Mankoji Sindhia's family which enjoys its importance solely by the birth of this saintly lady in that family. At the age of eight she was married to Khande Rao Holkar, the only son of Malhar Rao Holkar and Goutama Bai in 1733. Gautama Bai deserves to be remembered as a very spirited Hindu lady whose life and conduct undoubtedly influenced the career of her illustrious daughter-in-law during her minority when the formation of character is in progress and habits are formed which continue till the end of one's life. The leading trait in the character of almost all the respectable Hindu families of the eighteenth century was a strong religious tendency, a pious

disposition. In the case of ladies of respectable families, of course this trait was more marked and ardent. Ahalya Bai had imbibed in early life those religious impressions which, in her later life, she found ample scope to develop to a pre-eminent degree; and much of the credit of the successful, pious and peaceful career of Ahalya Bai was due undoubtedly to the early influence of her mother-in-law Gautama Bai and her good company. Gautama Bai was a great devotee of God Shree Shankar and was given to the path of Paramartha through the advice of saint Brahmendra Swami, the Guru of the great Peshwa Baji Rao I, whose Sardars like Malhar Rao Holkar, Ranoji Rao Sindhia, Pawar and others received the Swami's religious instructions and advice in political matters. Ahalya Bai owed her administrative training to her father-in-law, Malhar Rao Holkar, the founder of the State of Indore. A due estimate of the family environments and religious influences is, therefore, the most essential part of the life and career of the pious Ahalya Bai whose name stands for ever, not only as the guiding light of Hindu ladies but also as an administratrix on the lines of ancient ideals.

Ahalya Bai's husband Khande Rao was a youth full of promise, but in 1754 A.D. he was killed by a cannon ball at the siege of Kumbher, about eight miles from Deeg. The tragic and premature death of her husband gave a great blow to Ahalya Bai and she wished to become a *Sutee* (i.e., to immolate herself with the corpse of her husband). But she was dissuaded by Malhar Rao

Holkar and Gautama Bai, who by this time had already begun to regard her as their son. There is reason to believe that later on, the pious Rama Bai, the wife of Peshwa Madhav Rao I, also approved of Ahalya Bai's action of desisting from becoming a Sutee. The death of her husband, however, paved the way for Ahalya Bai to carry on her life of Paramartha with unstinted devotion to God Shree Shankar, and she was then most eminently fitted for that life, as saint Ramdas has well observed: "He who is afflicted by the woes of Samsar and scorched by the multifarious worries of this existence, alone becomes truly fitted for Paramartha (the higher life)."

On 20th May, 1766, Malhar Rao died at Alumpur, leaving sixteen crores of rupees and an extensive territory, yielding an annual income of about 74 lakhs. As he left no son, the Peshwa recognized as his successor his grandson Malerao, but Malerao died within a year of his succession, being affected by insanity. The question of the Holkar succession was re-opened and through the kind support of Peshwa Madhav Rao I and his wife Rama Bai, the Jagheer was bestowed on Ahalya Bai as Malerao's mother. Ahalya Bai entered on her responsible task of administration by selecting Tukoji Holkar as Commander-in-Chief of the army to perform those functions which she as a female could not discharge. Tukoji Holkar had enjoyed the confidence of Malhar Rao Holkar and was highly esteemed by him as a soldier. For nearly thirty years he served Ahalya Bai with devotion and won several battles. This double rule, though inconsistent with principle apparently, continued satisfactorily for thirty years to the benefit of the State as well as all parties concerned, because Ahalya Bai was an amiable woman, full of

sympathy and generosity, and above all of stern virtue. While Tukoji Holkar led the Holkar's army to victory abroad, Ahalya Bai devoted her life to the care of her subjects. Strictly abstemious and careful, she reduced the Court's expenses to a minimum and was thus able at once to equip liberally her troops and to reduce the assessments paid by her peasants.

It is beyond the scope of this article to describe in detail the military and other events of Ahalya Bai's regime. We wish to present to our readers her daily life, her personal qualities, which have made her name an almost household word in the whole of India, and the way she administered the vast territory in strict conformity with piety and virtue, imbued with the greatest indulgence for the weakness and faults of others.

The daily life of Ahalya Bai was simply admirable. She rose one hour before day-break to say morning prayers and perform the customary ceremonies, the sacred sight of the cow and Tulsi tree being among the customary duties. She then heard the sacred volumes (Shastras, Puranas, etc.), read for a fixed period, distributed alms and gave food in person to a number of Brahmins. Her own breakfast was then brought, which was always of vegetable diet, as she had forsworn animal food. After breakfast, she again went to prayers and then took a short repose. After rising and dressing herself, she went about two o'clock to her Durbar or Court, where she usually remained till six in the evening, and when two or three hours had been devoted to religious exercises and a frugal repast, business again commenced at nine o'clock at night and continued until eleven, at which hour she retired to rest. This course of life marked by prayers, abstinence and labour, knew

little variation, except what was occasioned by fasts and festivals and the occurrence of public emergencies. Our readers will thus find how well regulated was Ahalya Bai's daily life and how all her actions were sanctified by a strict sense of duty in all its forms. In fact, she made her worldly life a stepping stone to *Paramartha*.

Ahalya Bai was, in fact, always given to indulge in thoughts of the next world. Her whole life on this earth was made up of a series of afflictions, combined with an unflinching spirit devoted to duty, to disinterested action. The predominant trait in her character was to attend to her religious duties first and worldly affairs afterwards. And this course of life she pursued with clock-work regularity and strictness. Every State work was to be done with zeal and enthusiasm in such a way that it should not come in the way of her duties dedicated to the Divine. Her private life was chaste; her public life was spotless. Every act was done under the guidance and fear of the Law of God; and it was so admirably sandwiched with considerations of piety and virtue and the life beyond the grave, that her whole life might be supposed to be a continued penance, a noble sacrifice, in which the thought of self or selfishness was entirely ignored.

Ahalya Bai, as an administrator and statesman, deserves much praise for sagacity and experience, of which there are several instances and anecdotes. She always personally transacted the official business in an open Durbar every day. She never cared for the detestable *Purdâh* which in the Hindu Shastras has no *locus standi* and no sanction or authority. Such was the moral grandeur of Ahalya Bai's pious and devout life that the people and the Chiefs of her time had full confidence

in her. She treated her officers in an eminently generous and just way. There was no room, during Ahalya Bai's career, for favouritism, capricious appointments of unfit persons to important posts and whimsical selection of flatterers to high offices. She is well known for her strong dislike for flattery. There is an anecdote in this connection in Malcolm's *Central India*, which shows how Ahalya Bai consigned a poem praising her to the waters of the sacred Narmada at Maheshwar after hearing it fully and with patience. Low-minded favourites and flatterers there were none. Mrs. Joanna Baillie eulogizes Ahalya Bai's merits in the following terms:—

Herself sagacious, firm and just,
She put in others generous trust,
And when their merit well was proved,
Her ministers she ne'er removed.

There was thus security of service in Ahalya Bai's regime and her officers were afraid of none so long as they performed their duties honestly and faithfully.

Some of the principles which guided Ahalya Bai in the administration of the State, are found in her letters, a few extracts of which we give below for the information of our readers:—

1. *None should hate anybody. All should act in union and protect the State by performing their respective duties.*

2. *In the good of the Shreemant (i.e. the Peshwa) is the good of us all.*

3. *Go first for your master's cause; come after performing your master's service and then see us.*

The above sayings of Ahalya Bai very well show that she believed in the unity of action and unity of thought in the governance of a State. She was a great asset of the Maratha Empire and she completely merged her interests in those

of the advancement of the Maratha Empire by guarding the cause of her master, the Peshwa. We have already stated above that she disliked flattery. She had no favourites and favouritism was unknown during her regime. She expected every officer to do his duty first and then see her. The main feature, however, of the administration of this God-fearing lady was toleration combined with mercy and due regard for the frailties of the human constitution. "Do unto others as you would be done by," was also the guiding principle of this high-minded lady, but she was at the same time, when opportunity required it, as strict and unwavering in inflicting adequate punishment on malefactors as she was generous in appreciating good work and forgiving faults. Malcolm has well told how the Rayat was leniently treated, the criminal tribes persuaded to betake to agricultural pursuits and the oppression of greedy and corrupt officers checked and punished, though it was impossible to eradicate the evil in those times, when even the moral code of the twentieth century is unable to do it. Conciliation was also her guiding principle; and coercion or force was generally the last remedy she resorted to, as is certainly quite evident from her conduct when Raghoba Dada and her greedy Dewan and Chandrachood troubled her peace of mind and wanted to interfere in the management of her Saranjam. In short, Ahalya Bai's great happiness in life was to promote the prosperity of all around her. Mr. Mackay, therefore, well observes, "She rejoiced when she saw bankers, merchants, farmers, and cultivators rise to affluence and so far from regarding their circumstances as a ground for exaction, they claimed it a new claim upon her favour and protection."

Ahalya Bai's interest in the Sowkars

of her territory was equally ardent. She never hampered trade by wilful restrictions or taxes. The Sowkars always received generous treatment from Ahalya Bai who never looked with a greedy eye on the wealth of her subjects at large. She raised Indore from a mere village to a wealthy city and Indore owes its present commercial importance entirely to Ahalya Bai and to the indefatigable exertions of her worthy descendant, Maharaja Tukoji Rao Holkar II, 'the maker of modern Indore,' as said by a writer.

But with all her exertions for the betterment of her subjects, Ahalya Bai was always disinterested. It was consequently but right that the success of Ahalya Bai in the internal administration of her dominions was altogether wonderful. She tried to hurt none and nature came to her help in inclining none to hurt her. We give the result of her administration in the weighty words of Sir John Malcolm :

"It is sufficient to observe, Ahalya Bai has become by general suffrage, the model of good government in Malwa. Her name is considered such excellent authority that an objection is never made when her practice is pleaded as the precedent."

Ahalya Bai's charity was phenomenal. About sixteen crores of rupees of the great wealth at her disposal were spent in the erection of religious edifices, in gifts for their maintenance and upkeep and in other charitable endowments. Temples at almost every important sacred place and river in India, from Kedarnath in the Himalayas down to Rameshwaram in the extreme south, attest to her munificence and still preserve the pious memory of Ahalya Bai.

But this very charitable disposition, which has made her memory so pious throughout the length and breadth of India, had been recently made a ground

SOCIAL ASSURANCE IN FRANCE AND GERMANY WITH BEARINGS ON INDIA*

BY PROF. BENOY KUMAR SARKAR

I

For nearly a generation the work of the Ramakrishna-Vivekananda movement has been demonstrating to the Indian people what can be accomplished in the diverse fields of social service on the strength of voluntary financial contributions. It is because of this work as well as of recent public interest in labour questions that the mind of India has been somewhat educated up to the technique of social service such as must form an integral part in every large scale campaign against poverty, preventive and curative.

The work of the Ramakrishna Mission is a labour of love. Neither the Sanyasis of the East nor the Sanyasis of the West care for any recognition of their services to mankind. They serve because they must. The annual reports of the Mission are complete in all details and the figures tell their own story. It is a tale of growth and progress from the humble beginnings of some thirty years ago. The work has grown in quantity and variety. To-day some of our most important private hospitals and other relief centres as well as schools are being conducted by this Mission. People's confidence in it is marked by the various kinds of gifts and donations from the different classes of the community. One particular item in the report, for instance, of the centre

at Benares may be singled out. We notice that there are persons who have made over certain sums to the Mission to be administered as a trust. The Mission is their trustee and has undertaken to provide them with an annuity until death. One should consider this item, although not a very prominent one as yet, to be one of the most significant marks of the Mission's influence in the society.

The Ramakrishna Mission issues every year through its diverse centres an appeal for funds to meet the requirements of expansion. From the experience of the past one is confident that the public will undoubtedly respond to it in a generous manner. But it is proper here to emphasize that in all civilized countries to-day the care for the health and efficiency of the people is in the hands of two main classes of agencies. First come the governments in all their rungs, local, provincial and central. The budgets of Great Britain and Germany, for instance, make ample provision on the head of what is generally known as "social expenditure." In Germany this social item comprises nearly 25 per cent of the total Imperial disbursements. In Great Britain nearly two-thirds of all the "local rates" are spent on poor relief, education (including libraries), health (including maternity, child welfare, lunacy, mental deficiency, etc.) as well as housing and town planning.

The second class of agencies consists of the employers of labour, manual and ministerial. The health and efficiency

*Sarkar: *Economic Development* (Madras, 1926) and *Applied Economics*, Vol. I. (Calcutta, 1932) as well as articles in *Welfare* (Calcutta, 1926), *Insurance Herald* (Calcutta, 1932 and 1933), *Insurance World* (Calcutta, 1933) and *Indian Review* (Madras, 1933).

of the working men and clerks or ministerial officers is to-day like their wages and salaries really a first charge on the management of mills, factories, workshops, banks and other employment centres. Employers are compelled by accident, sickness, old age and unemployment insurance legislation to provide for hospitals, clinics and sanatoria. This is one aspect of contemporary development in social service. And this responsibility of the government and employer classes has been growing in spite of the theory of a certain school of eugenicists who cry down hospitals and even schools as nurseries for the perpetuation of the "unfit" and hence as prejudicial to the interests of national "progress."

Our duty in India is clear. It will not be enough for each one of us to do our humble bit in the line of health and welfare work. Nor shall we be deemed to be doing our duty if we just pat on the back of some devoted patriots, philanthropists and social workers and say "Well done! Bravo." No, it is time for us to understand the limits of private, patriotic and philanthropic missionary work. We have to realize that the governments will have to move with the spirit of times in the matter of social welfare. The theory and practice of public administration has been revolutionized in England and on the Continent, in America, Japan and Turkey. The governments in India will have to reorganize their finances as well as to embark upon schemes of well thought-out social legislation in order to do justice to the demands of this new age. As we find ourselves to-day on the eve of new experiments in social legislation and national reconstruction a brief survey of the achievements of France, Germany and other countries is likely to be of substantial value in our socio-economic planning.

II

The social assurance legislation did not come into force in France before 1930. Down to that year items covered by special assurance were taken care of by business enterprises as private social service. The textile industry of Northern France, for instance, in the Roubaix-Tourcoing region, organized a *Consortium de l'Industrie Textile* in order to discharge some of these duties by the employees. In 1920 a bonus of 240 francs* per child born was allotted by the *Consortium*. Sickness allowance at the rate of 6 francs per day after the ninth day was scheduled in 1924. For the doctor's visit an extra allowance of 5 francs was granted. This allowance might rise up to 75, 150, 350, 550, nay, 750 francs in case of difficult surgical treatments. The disbursements of the *Consortium* on *allocations familiales*, i.e., family grants (including birth bonuses) are indicated below :

1926	...	24,821,866 francs
1928	...	30,083,860 ,,
1930	...	30,138,356 ,,

From 1920 to 1930 the birth bonuses alone accounted for 7,101,025 francs and from 1924 to 1930 the sickness allowances alone were 7,815,619 francs.

During the year 1930 applications for help came from 29,140 workmen with families. Additional 15,000 families were touched by health and other visits as well as correspondence. *Allocations familiales* were actually enjoyed by 58,715 families with 99,162 children under 13.

The *Consortium* spent altogether 230,867,443 francs (=nearly Rs. 25,000,000) from 1920 to 1930 on all items of social service. It was relieved of birth and sickness bonuses as soon

*For the purposes of this study the franc is to be taken approximately at the following exchange: Re. 1=8 or 9 francs.

as the Social Assurance Act was enforced in 1930. But *Allocations familiales* on other heads are being paid still.

Another field of private business may be cited in evidence of the social service activities of the French people previous to the enforcement of the Social Assurance Act. The Paris-Orleans Railway Company's services used to comprise (1) medical assistance, (2) school facilities, (3) housing and (4) general welfare. These items cover not only the sickness and maternity benefits of latter-day social assurance but to a certain extent go much beyond the rather comprehensive scheme of "family grants" as allotted by the *Consortium de l'Industrie Textile* discussed above.

In 1925 a holiday camp was organized by the Paris-Orleans Railway Company at Quiberon for employees under 21 as well as for those workers who were students in continuation courses. The Camp facilities were enjoyed by 54 young men. By 1930 the camp was substantially enlarged and the attendance was registered at 650. In 1931, a new feature was introduced in holidaying. Facilities were extended to the children of employees also and some 460 children were enabled to enjoy the vacation at the Company's expense. Besides, special holiday camps for girls were instituted and 785 girls were the beneficiaries.

The Company's general welfare activities comprise among other things the maintenance of recreation centres also. In 1931, assistance was given to 22 athletic clubs, 21 musical, choral and artistic societies, 23 touring clubs, and libraries, with some 6,300 volumes. One will easily remember in this connection the *Dopolavoro* (Afterwork) institutions organized in recent years under State auspices in Fascist Italy.

School facilities constitute an important feature of the Company's assistance. Young men were enabled by

stipends to attend apprenticeship classes and 111 certificates of professional proficiency were issued to the successful. In 1931, a special school for girls was established in the outskirts of Paris. There were 400 pupils on the rolls.

The safety devices and installations of the Company have been constantly on the increase. The improvement in railway technique and organization is reflected in the diminution in the number of accidents from 1928 to 1930.

Naturally the health work is the most important item. Improvement in regard to tuberculosis cases is a statistical feature from 1923 to 1930. During the latter year certain special measures were adopted to extend the facilities or add to the efficiency of the working men suffering from this disease. Artificial pneumothorax was used by the patients who were thereby enabled to resume active life in the workshops and offices. It was not necessary for them to be confined to beds in the hospitals. But all the same the Company took steps to enlarge the surgical hospital at Juvisy and the lying-in-hospital at Athis-Mons. Two new centres for treatment of phthisis were established in 1931 at Quimper in Brittany and at Aurillac in Cantal.

In regard to general health services may be mentioned the work of the health visitors or lady superintendents who are sent out by the Company to administer relief from family to family. In this work they obtained the co-operation of Sisters of St. Vincent de Paul. This home service or family relief is very comprehensive in scope. In the first place, there was free distribution of milk. Consultations for babies at the breast and for women during pregnancy constituted an important, second item. Then there were sewing classes as well as house-keeping courses undertaken by the Company's lady superintendents.

Finally, reading clubs for girls were likewise organized.

Last but not least in importance remain to be mentioned the housing subsidies of all sorts. In 1930, the Company purchased 150 lodgings for employees at a cost of 1,300,000 francs. It likewise built some 112 houses for the same purpose. A second method in this regard consists in the offer of loans to private companies such as specialize in the construction of cheap dwellings. Some 340 employees could thereby become the owners of their own houses. During the last few years the employees of the Company succeeded in establishing 10 real estate loan societies with their own capital. The Company has come forward to help these enterprises with advances or mortgages. The Government also has taken an interest in these building companies which down to 1930 obtained 54,000,000 francs in State subsidy. During that year 518 houses were constructed. Employees who for one reason or other are unable to obtain loans from these real estate societies are in the last resort taken care of by the Company direct. For such purposes the Company set apart 1,800,000 francs in 1930.

Housing is as much a problem in public health as in wages and standard of living. It has therefore been demanding the attention of all Governments through special departments consecrated to the purpose. Here it is only necessary to observe how extensive the range of private social services in France was and continues to be even without the pressure of *etatisme*.

III

Social assurance is as yet unknown in India. But it is to be expected that it will form a plank in the programme of some one or other of the political parties

that are coming in the near future. Naturally, people will try to frame their plans on the experience of the countries in Eur-America that have developed social assurance legislation on a national basis. Attention is being called to the very first beginnings of the system in the world. It is well-known that the credit of the idea as well as of the pioneering work belongs to Germany. Situated as we are in India to-day, it is very likely that we shall be able to grasp the fundamental principles and master the figures in a somewhat practical manner if we spend some thought on the initial stages of the pioneering nations rather than on their later and recent developments. These latter are indeed too vast and complicated in legislation, administrative technique and statistics for nations in the kindergarten stage of capitalistic economy.

State insurance was completely developed in Germany in the decade from 1881 to 1890. Since then it has comprised three great branches: (1) insurance against sickness, (2) insurance against accidents and (3) insurance against permanent disablement.

Owing to the inadequate education of the worker, free insurance could not be carried out in a satisfactory way. Compulsion was therefore necessary. From the practical standpoint also compulsion has been efficacious. It has assured the necessary economic basis for an insurance scheme, namely, a large number of persons to be insured. It has also been financially advantageous, combining as it does both good and bad risks. Last but not least, compulsion has served to reduce the cost of administration by eliminating the expenditure for agents, the commissions for soliciting, the cost for advertising and the physicians' fees. In Germany, it may be pointed out, the expenses of free private insurance came up to about

three times those of State enterprise in accident.

For the sick insurance (Law of 1883) two-thirds were paid by the employees and one-third by the employers. (See *Infra*). Against old age and disablement (Law of 1889) the State bears a part of the burden of insurance together with the other two parties. But employers are exclusively responsible for accident (Law of 1884).

Within two decades of the legislation Germany had 11½ million people on the sick insurance lists. There were over 28,000 sick benefit societies under imperial or local control. 13¼ millions were insured against old age and disablement, and 18½ millions against accident. The accident insurance really covered almost one-third of the entire German people (c. 1904).

A word may be said about the insurance against old age and invalidity, i.e., permanent disablement. Two classes of people are compelled to insure: (1) all working men, assistants and apprentices in every branch of trade above the age of 16, (2) employees in offices, engineers and shop assistants, pilots, also teachers with limited incomes.

By old age was meant the 70th year. At this age every German obtained from the Government an annual pension of 50 gold Marks (Rs. 37) and from the insurance fund a sum not exceeding 239 gold Marks (Rs. 170).

For permanent invalids also the Government's contribution was 50 gold Marks per year. From the insurance fund they obtained a sum not exceeding 450 Marks (Rs. 320).

Accident included death. As the problem of the widow and the orphan was attended to by law one can easily guess what a tremendous sense of security and economic staying power was felt in everyday life by 83 per

cent of the population in pre-War Germany.

In case of the employee's death while at work in a factory the law provided that the employer was to pay the expenses of the funeral. A pension was also assured to the relatives. The widow obtained 20 per cent of the actual earnings of the deceased or the average local wages. Each child until the age of sixteen also obtained pension at the same rate.

The compulsory accident insurance forced the employers in every way to endeavour to prevent accidents. They were compelled also to see to it, out of sheer self-interest, that the disabled should be radically cured in order that he might not be a burden on the pension-fund. They further found it "paying" to establish large sanatoria in healthy places.

Hospitals and institutions for combating tuberculosis and other dangerous diseases were erected by the employers as well as the authorities out of funds of the old age and disablement insurance. Housing conditions improved in industrial areas of the Rhine-Rhur.

From the standpoint of "objects" insured, insurance business falls logically into two main divisions: (1) insurance of goods and (2) insurance or assurance of persons. Goods insurance business is multifarious, the most prominent being the lines of fire, marine boiler, automobile, machineries, plate glass, hail, cattle, etc. Personal insurance is generally known as life business. Personal insurance can be consummated for any and every interest of men and women. The insurance for life is common, but that for sickness, accident, invalidity as well as unemployment is also well-developed in certain countries.

A working man is, like every other member of the community, at liberty to insure himself his life and other in-

terests with any company he chooses. Thus considered, there is no special problem in the insurance for working men. It simply implies the expansion of the insurance market by the inclusion of working men as clients.

But modern statesmanship has found it reasonable not to leave this "personal insurance," so far as working men are concerned, to their own sense of responsibility. And this has introduced altogether novel features into the business world of insurance. The legislation of modern states has rendered the entire community (comprising thereby the employer as well as the State) to a great extent responsible for the working men in regard to their personal insurance. This sort of communitarian, combined or collective insurance is the predominant, if not the exclusive form of insurance for working men. Personal insurance, then, as it is known to-day, is to be divided into two sharply distinguished legal categories: (1) individual or independent insurance, for which the clients are to be found among the comparatively well-to-do classes, and (2) social or statal and legally enforced insurance, for which the annual workers as well as clerks within certain income limits are the only clients.

Social assurance as thus defined comprises: (1) sickness including, as a rule, maternity, (2) accident, (3) invalidity (old age, widows, orphans, etc.) regarding both working men and clerks, and (4) unemployment. These four branches have each a separate history, but none older than half a century. Some of the important landmarks may be indicated below:

(a) SICKNESS:—(1) Germany (1833), (2) Italy (1910, maternity only), (3) Great Britain (1911), (4) Russia (1912), (5) Japan (1922), (6) France (1927), (7) Italy (1927 against tuberculosis only).

(b) ACCIDENT:—(1) Germany (1888), (2) France (1897), (3) France (1898), (4) Italy (1904), (5) Russia (1912).

(c) INVALIDITY:—(1) Germany (1898), (2) Great Britain (1911), (3) Russia (1922), (4) Italy (1923), (5) France (1927).

(d) UNEMPLOYMENT:—(1) Great Britain (1911), (2) Russia (1922), (3) Italy (1923), (4) Germany (1927).

Of the first three branches the pioneer is Germany, as discussed above, and of the fourth, Great Britain.

For sickness assurance the contributions are different in different countries. In Germany and Austria the employees pay two-thirds and the employers one-third; in Czechoslovakia Hungary and Yugoslavia the two parties pay one-half each, whereas in Bulgaria, Esthonia and Latvia the premia are paid by the State as well as the two parties in equal proportion. In Poland the Government contributes 6 per cent. in Great Britain 22 per cent and in Norway 30 per cent. In Great Britain the working men may insure with certain statally "approved" companies (trade unions, "mutuals," etc.), but in Germany they are bound to insure with certain special institutions, which number some 7,600. More than 30 per cent of the total population, *i.e.*, something about 20 million persons are insured against sickness in Germany where in 1926 the benefits paid out as well as other expenses totalled 1,461,339,000 Reichsmarks (*i.e.*, nearly Rs. 1,000,000,000).

In regard to accident the employer in Great Britain can insure the working men with any company he chooses, but in Germany there are some 1425 occupational associations with which insurance must be effected. In 1927 there were 24 millions insured in Germany (population 68 millions) 15.5 millions in Great Britain (population 48 millions). In 1926 Germany spent 521,599,000

Reichsmarks on material compensation, medical treatment, etc., as well as 226,512,000 Reichsmarks on pensions for the wounded and widow and orphans.

In 1926 Germany spent 617,896,000 Reichsmarks on invalidity account. In 1927 there were some 22 million persons on the insurance list in Germany as against 16.5 millions in Great Britain.

According to the latest British law of unemployment insurance (1929-30) State contribution is equal to half of the total paid by employees and employers, *e.g.*, for men between 21 and 65, employees pay 7 pence, employers 8d. and the State 7½d. per week. The benefit rates (weekly) are scheduled below : male (15 years old) : 6s., female (15 years) : 5s., male (20 years) : 14s, female (20 years) : 14s, adults (male) : 17s, adults (female) : 15s.

During the first year of the operation of the Unemployment Insurance Act in Germany, *i.e.*, from October, 1927 to September, 1928, there were 15,904,935 on the insured list. Benefits had to be paid to 969,039 persons to the extent of some 970,000,000 Reichsmarks.

During 1929-30 the Central Government in Great Britain spent the following sums out of national revenues on the different social services schemes mentioned against them :

	£
1. Old Age Pensions ...	35,537,000
2. Widow's Orphans' and Old Age Contributory Pensions ...	4,000,000
3. Housing Expenses ...	12,876,346
4. Health Services ...	4,121,233
5. National Health Insurance Benefits ...	6,241,000
6. Unemployment Insurance Benefits ...	7,004,500
7. Relief of Unemployment ...	1,790,000
Total ...	71,570,079

(= Rs. 936,000,000 approximately).

The total made up nearly 30 per cent of the expenditure on the civil items and something above 20 per cent of the entire public expenditure of the central Government (other than National Debt services).

ABRAHAM LINCOLN

BY DR. SUDHINDRA BOSE

I

February 12 is Abraham Lincoln's birthday anniversary. He was born 124 years ago. He sundered the chains of the slaves, and preserved the American Republic. He is a household hero en-haloed by tradition and an idealizing people. Yet Lincoln's birthday is a holiday in 21 States, while February 22, George Washington's birthday, is

a holiday in every one of the 48 States of this Republic. Why?

There are several reasons why Lincoln's birthday is not observed as a holiday as extensively as Washington's. In the first place Lincoln was a sectional President and naturally was not very popular in the slavery States against which he fought. Then, too, Lincoln picked out a bad time to be born. Washington's birthday was

already widely observed long before Lincoln was born. Besides, right after Christmas and New Year's, some people think it is too much to observe two holidays in February within 10 days of each other. They interfere with business.

In some States, however, Lincoln's birthday is even more extensively observed than Washington's. Last year practically the whole year was given over to observance of the 200th anniversary of Washington's birth, and we did not hear much about Lincoln's birthday or any other birthday. But this year Lincoln got his dues. Perhaps the biggest Lincoln day celebration this year was at Springfield, Illinois, where the Emancipator is buried. Even in these cynical times, the Lincoln day celebration lasted three days at Springfield.

Here is an interesting item. Although Lincoln has been dead for nearly 68 years, the Post Office at Springfield received a letter recently from a Chicago business firm addressed to Abraham Lincoln at that place!

Let no one, however, imagine that the United States has forgotten or is ever likely to forget Abraham Lincoln. He is still, so far as I am informed about him, a great American hero. The map of this country is literally spotted with cities and towns all bearing the name Lincoln. A recent Post Office guide book reveals the fact that there are 24 villages, towns, and cities in the United States named Lincoln. In addition there are such towns as Lincolnton, Lincoln City, Lincolnville, Lincoln Acres, Lincoln Ridge, Lincoln Center, Lincolnville Center, Lincoln-dale, Lincoln Valley. The State of Maine has four towns bearing the name of Lincoln. There are also several institutions of higher learning named Lincoln. Innumerable public parks,

and streets and avenues bear the name of Lincoln; and the most famous of all the national automobile roads stretching across the continent is the Lincoln Highway. How does India honour its great?

II

Born in a one-door, one-window, dirt-floor log cabin, Abraham Lincoln lived in log cabins for 22 years. Forest-born and forest-reared he was a wilderness boy. His parents were very humble and poor folks. His father was a thriftless and shiftless man. His mother was a strange, mysterious soul. When he was 9 years old his mother died. Of her the son said, "All that I am or ever hope to be I owe to her."

Abraham Lincoln went to school—about four months, all told—sometimes walking as many as nine miles each way every day. He liked books; he read them and made them a part of his soul. He read every book he could find within fifty miles of his home. Tradition has it that he walked twenty miles to borrow a book and read it by the glimmer of blazing pine knots. But why was he so hungry to read books? Because, he said, "the things I want to know are in books."

Lincoln had the gift of telling speeches, and liked to use it. He would talk to people anywhere. He delivered speeches to trees, stumps, birds of the field, just practising by himself. One day he walked thirty-four miles to hear a lawyer make a speech. He liked funny stories, and enjoyed telling them. "He could make a cat laugh." It was his practice to cloak his disappointments with jovial conversation and humorous stories. "I laugh," said Voltaire, "that I may not weep."

He built a flat-boat and on it made a trip to New Orleans. There he saw the sale of a slave girl over the auction

block, and is said to have remarked : "If I ever get a chance to hit that thing (slavery), I'll hit it, and hit it hard."

Lincoln was not a Christian. He subscribed to no creed, joined to no church. Yet he was deeply religious. He was a man of destiny. He believed in destiny. His character was an "elemental creation of destiny."

One day Lincoln bought an old wooden barrel, just to oblige a man who wanted to get rid of it. Later he found in this barrel a copy of Blackstone's *Commentaries*. He read the book, became enamoured of law, and thought he would like to be a lawyer. And he did become a lawyer.

He entered politics at the age of twenty-three. As a member of the State Legislature of Illinois, he did not rise above the rank of routine politician. At first he was regarded as a sort of "non-entity in homespun." But he was honest. He kept his promises and stood by his convictions.

Slavery was then a grave question of the day. The States of the South were in favour of retaining and extending it, while those of the North were for extirpating it. A crisis had been reached; a conflict was coming to the country rapidly. Lincoln did not want this to be a land of slavery. He declared that "no man is good enough to govern another man without that other's consent." On the night of his nomination for the Presidency of the United States, Lincoln placed the issue squarely before the nation : "A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free." Lincoln pointed out that slavery was a moral wrong. His opponent, Stephen Douglas, claimed that the morality of the question was no one's business, and that each State should determine its status for itself. Douglas was defeat-

ed, and Lincoln became the President.

In February, 1861, the new President entered the Capital City of Washington under cover of secrecy. It was almost unbelievable, but it was true. Lincoln of the Log Cabin entered the White House. Lincoln, the Boy of the Wilderness, had become the Man of Destiny. Lincoln the Politician had become Lincoln the Statesman. Lincoln the Humble had become Lincoln the Mighty.

III

Then came the Civil War between the North and the South over the slavery issue. Lincoln broke the chains of the slaves and prevented the sundering of the United States into two United Stateses. Lincoln's name to-day hangs in the atmosphere of America. It colours the lives of all its citizens.

There are some vapourish misconceptions concerning Lincoln the Statesman. He was a humanitarian. He hated slavery. He was, however, a patriot first and foremost. He never considered satisfying his altruistic desires at the expense of the nation. There were many Americans who would have done so. He had much trouble with them.

It should be clearly understood that Lincoln accepted war not so much to free the slaves, but to save the nation. He freed the slaves by the Emancipation Proclamation, not to abolish slavery but to preserve the Union of States. "My paramount object in this struggle," he wrote, "is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that.

What I do about slavery and the coloured race, I do because I believe it helps to save this Union." He wanted the slavery to die in order that the Union might live.

A striking bust of Abraham Lincoln was unveiled in the Royal Exchange three years ago by the Lord Mayor of London. He is now honoured and respected as a shining hero by the British Isles. But throughout the Slavery War, British upperclass opinion under the leadership of such men as the late Honourable William Gladstone was bitterly against Mr. Lincoln and supported the slave States. President Lincoln answered the hostile aristocracy of Britain by appeal to the British working-class. It was the strategy of the statesmen, and not the declaration of the humanitarian.

The South had misunderstood President Lincoln, thinking that he would destroy the nation to attack slavery.

Abolitionists in the North tried to force him to extreme measures. Pacifists tried to make him compromise. Traitors tried to destroy confidence in him and to persuade the people of the hopelessness of his purpose. Defeatists, who were timid, urged the abandonment of the costly effort to preserve the Union.

There was only one consideration which prevailed in Lincoln's intention, and that was the inviolability of his country. It was impregnable and could not be modified by pressure at home or from abroad. It was proof against foreign threats and contemptuous treatment. It was proof against dissension and disloyalty at home. It resisted weaklings, traitors, and sentimentalists. Lincoln was a nationalist. His humanitarianism was subordinated to his country's good. He personified the highest attributes of patriotism and statesmanship. That is the most profound significance of Lincoln's life.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

इत्यात्मदेहभेदेन देहात्मत्वं निवारितं ।

इदानीं देहभेदस्य ह्यसत्त्वं स्फुटमुच्यते ॥ ४२ ॥

इति Thus आत्मदेहभेदेन by (the enunciation of) the difference between the Atman and the body देहात्मत्वं the view that the body is the Atman निवारितं denied इदानीं now देहभेदस्य the difference between the body and the Atman हि (expletive) असत्त्वं unreality स्फुटं clearly उच्यते is stated.

42. Thus the view that the body is the Atman has been denounced by the enunciation of the difference between the Atman and the body. Now is clearly stated the unreality of the difference¹ between the two.

¹ The unreality of the difference, etc.—That, the body has no existence independent of the Atman just as the waves do not exist independently of water. In fact, the Atman alone exists, and it is through ignorance that one sees it as appearing in the forms of the body and the like.

चेतन्यस्यैकरूपत्वाद्देहो युक्तो न कर्हिचित् ।

जीवित्वं च मृषा ज्ञेयं रज्जौ सर्पग्रहणेऽथवा ॥ ४३ ॥

चैतन्यस्य Of Consciousness एकरूपत्वात् on account of uniformity न कर्हिचित् at no time भेदः division युक्तः admissible (भवति is); यथा just as रज्जौ in the rope सर्पग्रहः perception of the snake (मृषा false, तथा so) जीवत्वं the individuality of the *Jiva* च also मृषा false ज्ञेयं must be known.

43. No division in Consciousness is admissible at any time, as it is always one and the same.¹ Even the individuality of the *Jiva* must be known as false, like the delusion of snake in a rope.

¹ *It is always one and the same*—The contents of consciousness may vary but consciousness as such remains always uniform and unique, just as the light of the sun remains the same while illuminating various objects.

रज्ज्वज्ञानात् क्षणेनैव यद्वद्रज्जुर्हि सर्पिणी ।

भाति तद्वच्चित्तिः साक्षाद्विश्वाकारेण केवला ॥ ४४ ॥

यद्वत् Just as रज्ज्वज्ञानात् through the ignorance of (the real nature of) the rope क्षणेनैव in an instant रज्जुर्हि the very rope सर्पिणी a (female) snake भाति appears तद्वत् in the same way केवला pure चित्तिः Consciousness साक्षात् without undergoing any change विश्वाकारेण in the form of the phenomenal universe (भाति appears).

44. As through the ignorance of the real nature of the rope the very rope appears in an instant as the snake, so also does pure Consciousness appear in the form of the phenomenal universe without undergoing any change.¹

¹ *Without undergoing any change*—When a rope appears as a snake nobody can say that any change has been wrought upon the rope. So also when pure Consciousness appears as the so-called material universe, it does not undergo any change but always remains in its pristine purity.

उपादानं प्रपञ्चस्य ब्रह्मणोऽन्यन्नविद्यते ।

तस्मात् सर्वप्रपञ्चोऽयं ब्रह्मैवास्ति न चैतरत् ॥ ४५ ॥

ब्रह्मणोऽन्यत् Something other than Brahman प्रपञ्चस्य of the phenomenal universe उपादानं material (cause) न not विद्यते is तस्मात् therefore अयं this सर्वप्रपञ्चः the whole phenomenal universe ब्रह्मैव Brahman also अस्ति is न not इतरत् anything else (अस्ति is).

45. The material cause of this phenomenal universe is nothing else than Brahman. So the whole universe is but Brahman¹ and nothing else.

¹ *The whole universe is but Brahman*—Because the effect is never different from the cause ; a pot is never different from the earth of which it is made. The names and forms that differentiate the effect from the cause are but conventional and are found not to exist when their nature is enquired into.

व्याप्यव्यापकता मिथ्या सर्वमात्मेति शासनात् ।

इति ज्ञाते परे तत्त्वे भेदस्यावसरः कुतः ॥ ४६ ॥

सर्वमात्मा “All this is Atman” इति शासनात् from such declaration (of the *Sruti*) व्याप्यव्यापकता the idea of the pervaded and the pervading मिथ्या false (भवति is) इति this परे तत्त्वे the supreme truth ज्ञाते being realized कुतः where भेदस्यावसरः room for distinction (between knower and known (अस्ति is)).

vading is illusory. This supreme truth being realized where is the room for any distinction between knower and known?

46. From such declaration¹ (of the *Sruti*) as “All this is Atman,” it follows that the idea of the pervaded and the per-

¹ From such declaration—It refers to the passage: “These *Brahmins and Kshatriyas*, all these *Lokas* (regions), gods, Vedas, beings, in short, everything is this Atman.” (Brih. Up. IV. 5. VII.)

श्रुत्या निवारितं नूनं नानात्वं स्वमुखेन हि ।

कथं भासो भवेदन्यः स्थिते चाद्वयकारणे ॥ ४७ ॥

श्रुत्या By the *Sruti* स्वमुखेन हि directly नूनं definitely नानात्वं manifoldness निवारितं is denied स्थिते चाद्वयकारणे non-duality being established as the resting place of all cause कथं how अन्यः another भासः existence भवेत् should be ?

47. The *Sruti* has directly¹ and explicitly denied this manifoldness (in reality), and established non-duality as the resting place of all cause.² How could there be then any possibility for another thing to exist?

¹ The *Sruti* has directly etc.—The *Sruti* passage runs as follows: “After hearing from a competent teacher one should realize with the help of a pure mind that there is no manifoldness in this (Brahman)”. (Brih. Up. IV. 4. ix.).

² Non-duality as the resting place of all cause etc.—The establishment of non-duality as the final reality cuts at the root of all causality. For, a cause always presupposes an effect which it produces and which is evidently different from it in some respect or other. But when there is only one, where is the possibility of a second thing, an effect, coming into existence? The truth is that the non-dual Brahman or Atman never causes anything. It is through ignorance that one sees this world and thinks of Brahman as its cause.

दोषोऽपि विहितः श्रुत्या मृत्योर्मृत्युं स गच्छति ।

इह पश्यति नानात्वं मायया वञ्चितो नरः ॥ ४८ ॥

(यो) नरः The person मायया by *Maya* (illusion) वञ्चितः (सन्) being deprived of इह in this नानात्वं variety पश्यति sees सः he मृत्योः from death मृत्युं to death गच्छति goes (इति thus) श्रुत्या by the *Sruti* दोषः blame अपि as well विहितः is attached.

48. Moreover the *Sruti* has condemned (the belief in variety) in the words, “The person who,” being deprived of (knowledge) by *Maya*, “sees variety in this (Brahman), goes from death to death”¹ (i.e. is born and dies again and again).

¹ Goes from death to death—It refers to such *Sruti* texts as: “He who sees variety in this (i.e. in Brahman), passes from death to death.” (Brih. Up. IV. 4. ix.). That is, unless a person realizes the non-dual Atman which is evidently without birth and death, there is no escape for him from the cycle of births and deaths.

NOTES AND COMMENTS

IN THIS NUMBER

We are glad to understand that our collected quotations from Swami Vivekananda, throwing light on the burning problems of the day, have created a considerable interest in many quarters. We hope that Swami Vivekananda's love for the masses of India will serve as an inspiration at least to some to put his ideas into practice. . . . So much talk has been going on as to how to stop war, but no practical solution has been arrived at as yet. *War to end War* discusses the problem more fundamentally. . . . Mrs. Rhys Davids is widely known for her interest in Buddhism. Lately she has brought out another book on the subject. . . . *The Twilight of Foreign Missions* is adapted from an article in the *Harpers*, published from America. 'Christian Missions in the Orient' by Dr. Sudhindra Bose, published last month, was taken exception to by some Christian friends. But the spirit of these two articles, we are afraid, is the same. And it may be mentioned that Mr. Peffer is intimately acquainted with the affairs in the East. He spent many years in China as editor and correspondent, and has written a lot about conditions prevailing in the East. . . . What is the relation between the individual self and the Supreme Self? Are they one? If so, what is the cause of differentiation?—These are the questions which perplex many and which have been elaborately discussed in *The Atman in its twofold aspect*. . . . *Devi Ahalya Bai Holkar* is a household word in India. Though her interest was mainly in religion, she was the able ruler of a vast territory. Her rule was the model of good govern-

ment. Mr. Burway belongs to the State where Ahalya Bai ruled and has written the present article at our special request. . . . Prof. Benoy Kumar Sarkar is an old contributor to the *Prabuddha Bharata*. He belongs to the staff of the Calcutta University and is the Director of researches, Bengali Institute of Economics. . . . *Abraham Lincoln* was written on the occasion of his last birthday anniversary.

"INDIA NEEDS CHRIST"

In a lecture delivered at Ootacamund this summer under the presidency of His Excellency the Governor of Madras, the Rev. Dr. R. Simpson, Principal of the Lawrence Memorial Royal Military School, very clearly brought out the real position of Christianity in the West. He said: "the West is not Christian yet, although it has officially embraced Christianity. Christianity and Christ are not synonymous terms, and the formal religion of Europe and America is but a pale shadow of the religion of Christ. We have lost the living vital message of Christ to every living race, under the accretions of creeds and dogmas which have accumulated through the ages. We are, I fear, far more worried and anxious about our theological sect than we are about the message of Christ. Just as the Christian world of early days was divided and at bitter enmity upon the particular significance of a Greek word, so the Christians of these later days are equally bitter about the maintenance of some particular doctrine. Christianity has become far too much the particular sphere of the theologian, and whilst academic warfare is waged and Doctors

wrangle, Christ himself and his message to all mankind have been largely forgotten.

"You in India are naturally puzzled by the warring Christian factions—each seeking to propagate its own particular brand of Christianity and all failing to reveal the personality of Christ who cared not one jot for the superficialities of ritual observance. There is a very big discrepancy between example and precept which has not passed unnoticed by the watchful East. . . . It is high time we in the West faced up to the fact frankly that in very many ways our Christianity is little more than a veneer, and we make a poor attempt to carry out the teaching of Christ in our national, civic or political life."

It is indeed bold of the Rev. Simpson to talk so frankly. But then why so much waste of money and energy to spread Christianity in Eastern countries? Dr. Simpson also is not free from the orthodox opinion that India needs Christ. This feeling that Christ is the only road to salvation, that Christ is wanted by this or that land has made all Christian propaganda a matter of ridicule. India does not reject Christ, but she does not *need* Christ. For, the essence of Indian religion is not different from that of Christianity and India has got a religious culture, which is much older than that of Christian countries.

Even in the words of the learned speaker, "You have been brought up as Hindus, inherit an ancient and splendid culture dating from times when the West was in the throes of barbarism. You inherit a religious literature which rises to supremely noble heights and which reveals profound philosophy. Your Vedas reveal much that is superb both in thought and expression. Or what poem is more lovely than the Bhagavad-Gita? . . . The Bhagavad-Gita in places is very akin in its senti-

ments to the teachings of Jesus Christ. In it is found the attempt to accomplish what the Christian Gospel attempted . . . ; I mean the winning of men of every class to a loftier ethical level; to a life of self-sacrifice and self-surrender in the cause of humanity and the common good."

But this is a poor consolation to the Hindus if they do not follow in actual practice what their scriptures say. The Hindus need not smile if modern Christianity when put to test is found wanting. Will Hinduism fare better if put to similar tests? The Hindus also greatly need to put their house in order. But we dread the invasion of Christianity even as a religion in Eastern countries. For, to quote an American writer, regarding Christian activity in China, "There was not only indifference to race traditions and customs and ancestral forms, but active hostility. Every effort was made to tear the convert from his racial roots and out of his cultural soil."

The Rev. Simpson regrets that "the India of to-day is profoundly affected by Western thought and custom. One sees indications of this everywhere—even in so slight a matter as the adoption of Western dress. . . ." If that be so, how far is it the direct and indirect outcome of the Christian Missionary activities in the country?

A WORLD LANGUAGE

With ever increasing facilities for communication, different nations of the world are being more and more closely knit together. And this has given rise to the necessity of having a language which will be understood by all. For the peace of the world it is urgently necessary that different nations should know each other very intimately. This can be possible when there is a single

language which is intelligible to all. For, through that, people living in distant parts of the world will be able to know the thoughts and ideas, hopes and aspirations of one another.

Now, how to have one *lingua franca* for the whole world? This can be done in two ways: by popularizing the language which is at present most widely used or inventing a new one which will be acceptable to all. The difficulty in making one of the extant languages a *lingua franca* is that national prejudices and jealousy will not allow nations to accept the language of one particular nation. So the second proposal should have a greater chance of success.

Now to invent a new language also sufficient care should be taken so that it may become easily popular.

Mr. Curtis W. Ruse suggests in an editorial of *Unity* (America) that a Commission should be created composed of the most authoritative linguists from all nations. He also gives a practical scheme as to how the work should be done.

"When the work of the Commission is completed," he says, "the report should then take the form of an international treaty. This treaty, signed by the duly accredited representatives of the nations, should make the new language the official international language and agree to make it a required study in the schools. Five years for construction, ten years of required study in the schools, and the basis of a world means of communication would be established. With the passing of years, with the growth of world sentiment, with the development of a world literature, the new language would become organic to mankind."

An attempt was made by a Russian physician, Zamenhof to invent a new language for the whole world. But his

attempt to make "Esperanto" acceptable to all nations failed, according Mr. Reese, because a language sprung from the brain of a single person possesses the faults of its parentage.

TOO MUCH CARE!

Many children are spoiled through too much care and attention from their parents or those who assume their guardianship. They are given so much shelter and protection that they can develop no initiative of their own, and when they enter the world they are helpless at every moment and the slightest difficulty causes a great bewilderment in their minds.

There is going on a great struggle for existence in the world and victory is always for the strong. It is therefore greatly necessary that children should develop strength of body and mind so that they may meet the world, when grown up, very easily. To harden the physique and strengthen the mind, it is necessary that children should be, now and then, thrown into difficult situations and circumstances and not always kept under a cotton-wool protection.

Regarding the education of young men, an American writer says in *Harpers Magazine*, "The educated Young American Male is in peril of too much shelter, too little danger and privation, and would be the richer if he had at some time in his life been without money and gone hungry for several days, been lost or shipwrecked, been robbed, been in jail, and spent a few months working as a common labourer. This last I place high on the list. Let every educated man, as a necessary part of his education, be thrown into the muddy stream of American industry and see what it is like to swim alone on daily wages."

If that be true of Young Americans,

how much more true is it of Young Indians, who are proverbially the spoilt children of their grandmother's love?

A DARK CLOUD WITH A SILVER LINING?

Sometimes good comes out of evil in a strange way. During these days of economic depression, the problem of unemployment is very keen all the world over. America also is not an exception to this. In America also one of the gravest problems before the Government is how to give occupations to thousands of persons who have been thrown out of employ. Under such circumstances it is natural for one to expect that disease will increase, the health of the people will suffer, death-rate will rise. But strangely enough, it has been found in America that reverse has been the case.

When some time back, Mr. Hoover, the previous President of the United States, declared to the Congress "That public health is to-day at its highest known levels," many were startled. But the President's statement is supported by persons competent to talk with authority on the subject. The

report of the Public Health Service says that health conditions as a whole have maintained at a very high level for the past two or three years. There is a decline even in the mortality rate for infants. According to another authority there is now "the lowest mortality rate in the United States since the creation of the Federal Bureau of Vital Statistics in 1880."

How to account for this strange phenomenon? In the opinion of a writer in the *Brooklyn Eagle Magazine*, "saner living has undoubtedly lowered the death-rate. People are not eating and drinking so much as they did in more prosperous days.

"During times of unusual prosperity we are evidently prodigal with something more than money. Less care and attention are paid to life itself, and the very elements of prosperity—speed, luxury, and carelessness—contribute to a higher death-rate and a greater prevalence of illness."

Will this be remembered by the suffering people when the days of prosperity return or by those who have not been even now touched by the economic distress?

REVIEWS AND NOTICES

AJANTA (A handbook of Ajanta caves descriptive of the paintings and sculptures therein). By Srimant Balasaheb Pant Pratinidhi, B.A., Ruler of Aundh. Published by D. B. Taraporevala Sons & Co., 190, Hornby Road, Bombay. LL+174 pp. Price Rs. 20.

Paintings at Ajanta belong to the class of the oldest pictures in the world. Some of them date back as far as the 3rd Century B.C., though the latest of them come up to the 5th or 6th Century A.D. They are a monument of ancient Indian civilization and culture and a standing protest against those who are unwilling to recognize the achieve-

ments of the Indians in the past. These paintings clearly mirror the life and society of ancient India and indicate the high level of progress made by the people in the sphere of art. Now, art has its birth and growth in leisure, and its progress cannot be expected unless there is advancement in other fields of life. These paintings done in an age so remote are the marvels of art and the despair of the modern artists. As such, Ajanta is a place of holy pilgrimage to artists as well as to those who are interested in the history of ancient India.

Many of our temples, and works of art, architecture, etc., fell a victim to the iconoclastic fury of the Mahomedans. Ajanta being fortunately situated in an out of the way place escaped devastation from human hands. But as they were unknown and neglected for a long time, they could not be altogether free from the ravages of time. Nevertheless what remnants we have got are sufficient to stagger one by their beauty.

After Buddhism had waned in Maharashtra, for about a thousand years, the world knew nothing about these rare works of the Bhikkhu artists at Ajanta. About 1820 an English official chanced upon the caves, while pursuing a fox. About 20 years later, an Englishman was led to these caves by a cowherd who wanted to show him the home of a tiger. Since then, they have attracted the notice of the public. Beginning with James Fergusson, Major Gill, Mr. Griffiths, many have tried to give publicity to them, and the latest attempt, perhaps, is made by the Chief of Aundh. With an army of artists he went to Ajanta and with infinite labour and pains got the paintings, carvings, etc. copied, which he has now brought out in a book form.

The present book contains 80 plates—half-tone and tri-coloured—of which 50 are of the paintings. In it he has also discussed many other topics in connection with Ajanta, viz. the value of Ajanta paintings, the social condition of India at the time these paintings were drawn, lessons for the modern artists, etc. The Chief Saheb himself being an artist, it is quite natural that he will be able to appreciate works of art. But he has got also the literary gift to make even lay people understand and enjoy them. He gives beautiful interpretations along with the paintings inserted in the book, and while reading them one finds oneself transported, as it were, to the time when the Buddhist monks with rapt attention and radiant face were engaged in decorating the Chaityas and Vihars as a Sadhana for realizing the bliss of Nirvan. Those who cannot afford the time and means to personally visit Ajanta, will have a vivid idea of the artistic excellence of the works at those caves, by going through this volume. The book has become highly valuable, and the Chief Saheb has laid the reading public under a deep debt of gratitude by bringing it out with so much care and attention.

SOCRATES PERSISTS IN INDIA. By F. L. Brayne. *Oxford University Press; Bombay.* xii+140 pp. Price Rs. 1/4.

The peasants of India are still the chief source and creator of India's wealth. The amelioration of their condition would go a great way towards bettering the condition of India as a whole. And the welfare of our millions of peasants depends a great deal on the reconstruction of our villages.

How are our villages to be reconstructed? Mr. Brayne presents some nice ideas on that subject in his book, "Socrates Persists in India." Let us examine what his ideas are.

The difficulties of our villages are not everywhere the same. Hence, their remedies cannot possibly be the same. He therefore thinks that the leaders of each District should gather together and draw up a programme of village reconstruction for the District to which they belong.

Nevertheless, the different parts of rural India are not altogether different. Hence, he makes certain definite suggestions applicable throughout India.

He appears to lay the greatest stress on the improvement of the home. The mother is the centre of the home. The home cannot be improved unless the mother is cultured and educated. Our girls are our future mothers. Hence, the education of our girls should not be neglected. They should be taught reading and writing, as also house-keeping, how to take proper care of children, etc. If the schools for girls are few, they should be sent to boys' schools. If boys and girls can eat and play together, there is no reason why they should not learn together.

The next important thing is that the earnings of the farmers must be raised. For this they must be taught to read and write as also to adopt better methods of cultivation. In particular, they must be taught the benefits of better seeds, better cattle, better implements, consolidation of holdings, fencing, etc. These things they must learn in the village school. In this way, the village school would be the centre of village life and activity.

The village school must also be made the centre for inculcating certain moral qualities in our villagers such as, cleanliness and decency, self-discipline and self-control, the habit of working with others for removing common ills, the habit of manly work, a

greater regard for their duties than for their rights, a greater concern for the welfare, the health and the comforts of our girls and our women, etc.

It may be argued—"Well, it is easy to preach, but it is difficult to teach!" But, it is not difficult to teach, if the teachers actually practise what they preach. If the teachers put their hearts into whatever they do or say, and if they can convince the villagers, through practical demonstration, the utility of what they preach, they are bound to have willing followers. But they must have patience. At the beginning only the intelligent few would follow, the rest would follow 'slowly and slowly.'

How to kill the dullness of village life? This is a tremendous problem. Villagers now find their greatest amusement and recreation in litigation and the lawcourts. This bad tendency must be counteracted, and organized games, broadcast talks and suitable newspapers must be introduced to enliven the dull life of our villagers.

These are, in short, the fundamental ideas in the book under review. We do not believe that even a faithful carrying out of all of them would remove all or even most of the ills from which our farmers are suffering to-day. We even doubt whether the Indian village of to-day can be preserved in its present condition in view of the changes through which India has been passing. Nevertheless, Mr. Brayne's ideas are not without their value and, if carried out, they are bound to do immense good to our rural folk.

Whatever be its imperfections, this little book is an admirable one. From beginning to end it breathes a deep love for India and its men. The ideas are presented in an attractive manner through conversations, and are interspersed with nice little stories. We wish that books like these could be had in our vernaculars and could be placed in the hands of our boys and girls throughout India.

SHIB CHANDRA DUTT

SATYA KAMA. By S. E. Stokes. *Published by S. Ganesan Triplicane, Madras. Pages 416+xii. Price Rs. 4.*

Mr. Stokes is a Philadelphian Quaker and came to India in 1904 as a champion of the social uplift of certain hill tribes. He settled down as a farmer in a Himalayan village fifty miles above Simla and seven years later married a daughter of the land

of his adoption. He has identified himself so much with Indians that he is educating his children, unlike his colleagues, in the Indian institutions such as the Hindu University. He was an active participator in the non-co-operation movement of 1921-22. In the same year he was imprisoned in the Lahore jail and during those six months of enforced retirement this book was written. We had the pleasure of reading his other three books (1. National self-realization 2. Failure of European civilization as a world-culture 3. Essays political and national), but in this book he appears in the rôle of an original thinker. The book was addressed to his wife as an explanation of his attitude to life. The personal form is retained on the advice of Mr. C. F. Andrews.

Satyâ Kâmâ is the philosophy of true desires or his inner thoughts on the meaning of life, in the light of the Upanishads which in his words have played a prominent part to bring him to his present position. "Indian scriptures," he says, "arouse responses and call forth powers for spiritual vision that before were latent." The influence of Hindu philosophy was so potent on his life that, of late, he has embraced Hinduism. Satyâ Kâmâ is very significant, for it "embodies the reaction of a speculative Western mind to the spiritual outlook and atmosphere of the East. In it will be found what happened in the case of one Westerner who nearly twenty-nine years ago set out to live as an Indian and has ever since lived almost exclusively among Indians." Since his acceptance of Hinduism (I should not say 'conversion,' as it has a bad odour about it, he goes by the name of a Hindu name called Satyananda. But nobody thereby should think that his love and respect for Christ is gone. On the other hand it has been deepened and enriched by Hinduism; to him "both Christ and Krishna are personal expressions of the one Reality though we see them as differentiated personal expressions of it."

If the Christian missionaries think of evangelizing India, it is certainly a day dream. For with Mr. Stokes our conviction and confidence is that Hinduism will increasingly react to the challenge of Islam and Christianity and will bring forth from its ancient stores of spiritual and intellectual wealth much that will be of vital significance to the spiritual evolution of mankind. In the life of Sri Ramakrishna we have seen how Christ is taken as an Avatar and every

Christian like Mr. Stokes is sure to accept the Hindu view, only if he is immune from antipathy.

We have received the following brochures by Prof. Benoy Kumar Sarkar!

ITALO-INDIAN INTERCOURSE.

CONTACTS WITH ECONOMIC ITALY.

THE PURSUIT OF SCIENCE AND SCIENTIFIC
RESEARCH IN MODERN BENGAL.
ECONOMIC AND SOCIAL DEVELOPMENTS IN
MODERN INDIA.

THE AGRICULTURAL, INDUSTRIAL AND COM-
MERCIAL BANKS OF AMERICA.

ACCIDENT INSURANCE IN COMPARATIVE
LEGISLATION AND STATISTICS.

NEWS AND REPORTS

RAMAKRISHNA MISSION, SINGAPORE

THE FOURTH ANNUAL REPORT OF THE WORK FOR 1932

With the growing interest taken by the residents of Singapore in the message of Sri Ramakrishna and Swami Vivekananda, the work of the Ramakrishna Mission at Singapore is steadily progressing.

In the year under review, a permanent building for the Mission was completed and occupied. It contains a hall, a shrine room, three school rooms for accommodating sixty-six children, two living rooms, etc. The Mission with its own building, has started a new chapter in its existence, and it can be confidently hoped that the work will progress more rapidly.

During the year, Swami Adyananda, who is in charge of the work, conducted weekly Services on Fridays and lectured occasionally at the Mission premises on Vedanta and other instructive subjects. He also delivered lectures under the auspices of the following organizations:

The Theosophical Society, the Psychological Society, the Epworth League, the Arya Samaj and the International Buddhist Union.

He continued to contribute to the local press, articles on Vedanta Philosophy and Religion. He also went out on a lecturing tour in the Federated Malay States.

The Mission has taken up educational work also. It has started a school, called the Vivekananda School, to impart vernacular education to the Tamil boys and girls. Regular classes are held in the afternoon for children who attend English schools in the morning and others. There are 40 children on the rolls.

We hope that the work started at Singapore will be a nucleus for expansive work in the Far East.

RAMAKRISHNA MISSION SEVA- SHRAMA, MIDNAPORE

REPORT FOR THE YEAR 1932

The Ashrama was started in the year 1914. Its work is of a threefold nature, religious, educational and charitable. It has many departments, such as Out-door and In-door Hospitals, Free Schools, Students' Home, Public Library, Crematorium, Temporary help to the poor and distressed.

In the In-door Hospital there are 9 permanent beds and in the year under review 63 patients were treated; while 21,385 persons received help from the Out-door Dispensary. The Ashrama conducts two free Lower Primary Schools with altogether 72 boys. The income of the year through subscriptions, donations, etc., was Rs. 1,642-4-5, while the expenditure was Rs. 1,628-6-1. The Ashrama work shows steady progress.

Amongst the present needs of the Ashrama, mention may be made of the following: The Out-door Dispensary has no separate building of its own. The necessity of many furniture is keenly felt both in the Out-door and the In-door Hospitals. So funds are absolutely necessary to procure more medicine, surgical instruments and hospital requisites. The schools have no permanent houses and are in want of many furniture. The Library requires expansion.

The Secretary of the Sevashrama appeals for financial help towards the above needs.

THE RAMAKRISHNA MATH CHARITABLE DISPENSARY, MYLAPORE, MADRAS

The Institution was started in 1925, by the Ramakrishna Math at Madras as an extension of its activities in a new direction. That it has fulfilled a great demand is evidenced from the fact that the number of patients is rapidly increasing every year. The total number of patients treated in 1926 was 5,109 ; in 1932 the figure rose to 53,287.

But the Institution has been working under great disadvantages. There is no sufficient accommodation for those who throng for relief, many being compelled through want of space to squat in the open space in the adjoining ground. Yet its popularity is such that patients come even from distances of six or seven miles, although other dispensaries exist in their localities. The Management have been trying their best, all these years, to place at its disposal a spacious building, but have not been successful. Besides this, there is need for funds for the maintenance of the dispensary and workers as also for necessary appliances and outfits.

Receipts of the year, including the opening balance, were Rs. 5,208-13-6, and the expenditure was Rs. 4,001-0-3.

Any contribution towards this work should be sent to the President, Ramakrishna Math, Madras. Donors wishing to perpetuate the memory of their friends or relatives may do so by creating memorial endowments for the maintenance of the Charitable Dispensary. A tablet bearing the names of the persons whose memory is to be

perpetuated will be fixed in a suitable part of the building.

INDIAN INSTITUTE OF THE DEUTSCHE AKADEMIE

The Secretary of the above institution informs us that new scholarships for the academic year 1933/34 have been awarded to six Indian graduate students who are to carry on higher studies in various German universities. Ten students who have been enjoying scholarships will be allowed to continue the mto finish their studies for Doctorate. During the last semester three Indian scholars of India Institute passed their doctor's examination. The Secretary further writes :

"We wish to remind the prospective Indian students business and others who wish to visit our country that Germany has been passing through a National Socialistic Revolution, with the least possible disturbance. Germany seeks as before cultural contacts with other countries especially the people of India. However it should not be forgotten that present-day-Germany does not welcome alien Communists and those who are anxious to meddle with Germany's internal and international politics, in a way which may be detrimental to her national interest. We hope that the work of Indo German cultural co-operation will not only continue undisturbed but be strengthened, and we shall continue to do our best with the hope of co-operation from cultural leaders of India.

Those who wish to secure any definite information regarding educational facilities in Germany should communicate with us directly."

"The difference between weakness and strength is one of degree ; the difference between virtue and vice is one of degree ; the difference between heaven and hell is one of degree ; the difference between life and death is one of degree ; all differences in this world are of degree, and not of kind, because Oneness is the secret of everything. All is One, which manifests Itself, either as thought, or life, or soul, or body, and the difference is only in degree. As such, we have no right to look down with contempt upon those who are not developed exactly in the same degree, as we are. Condemn none ; if you can stretch out a helping hand, do so. If you cannot, fold your hands, bless your brothers and let them go their own way."

—SWAMI VIVEKANANDA