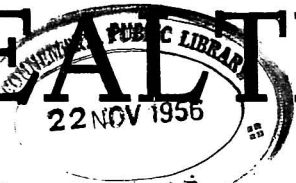


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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare, Madras—Thyagarayanagar.—Editor, W. & W.

EDITORIAL

Memory in the Dying Samskaras

Man born and left to himself is a mass of elements crude and brutal and slightly removed from his fellow citizens of the forest.

His life stands in need of as much care, protection and cultivation as a plant in a garden, crops in a field, and an animal in a cattle farm.

Life has been a great mystery to man.

It has exercised his thoughts and emotions.

Through observations and experiences and through faltering and confidence of ages the ancient people realised that life was an art like any other art in the World, involving conscious efforts to acquire cultivation and refinement.

The fact that life is an art and it requires conscious and planned efforts to acquire cultivation and refinement will never die out.

Though the evolutionary process of life has been analysed, and studied the origin of life, its constituents and their combinations are still puzzling the human mind.

At the source of life man is even today experiencing the mystic touch of the invisible, keeping alive the religious sentiments in man.

Though the religion in some fields of life are loosened the human heart will not part with that sanctity which is imparted by religious sanction.

The seers and the sages of yore, to their light and resources, tried to transform crude animality into refined humanity. The Samskaras laid down by them were just an attempt to fathom and facilitate the flow of the mystery of life.

From birth to death the cycle of life starts where it ends, with a continuous series of incidents moving round a nucleus of desire to live, to enjoy, to think and ultimately to retire.

All the Samskaras and their ceremonies emanate from the centre of life and are concurrent with its circumference.

Samskaras start with marriage ceremonies and end with Funeral ceremonies.

Between births and deaths like life, the Samskaras revolve. In the beginning, the Samskaras were spontaneous, without any dogma or code having precedent as the only authority.

In course of time the ceremonies connected with the Samskaras developed, and were amplified according to the social sentiments and needs.

The precise origin of the Samskaras is lost in the depth of antiquity but they originated in social needs assuming in course of time a religious garb.

When Samskaras covered all fields of life, religion was an all-embracing factor in ancient times and rituals were giving sanctity and stability to all possible incidents

e utilising all the mor
world to which man had

material resources of
ness.

In the beginning of nations life was much
pler than it is at prese. and it was not divided into
compartments. Social institutions, sentiments, beliefs
were all closely interwoven.

The aim of the Samskaras was to create conditions
for the development of an integrated personality of an
individual who can adjust himself with the world around
him who believed to be full of human and superhuman
forces.

When in course of time the complexities of life
increased distinctions in action came to be made.

The Samskaras were sufficiently comprehensive in
the beginning in their scope originally and were of the
primary importance being essential for every individual,
providing a necessary training for a higher type of
culture—intellectual and spiritual.

The Samskaras which blessed the mundane affairs of
life were looked down upon by retiring aspirants after
the transcendental values of life.

Some of the Upanishadic thinkers compared the
sacrifices and Samskaras as with frail boats unfit for
crossing the ocean of mortality.

The materialists, the Buddhists and the Hetrodox
religions attacked rituals in vain.

Churches of different types developed their own
rituals leaving their followers to follow the popular rituals
current in society.

Later on the development of Puranic ideas synchro-
nised with the decline of the vedic religion and the
gravity of religious life shifted from home—the venue of
the Samskaras—to the place of pilgrimage and temples
emphasizing idol worship.

But still Samskaras survived with the change cling-
ing to the man through all changes and vicissitudes.

Samskaras operated in the practical life as a gradua-
ted scheme of human life and its development.

After serving their purpose for a long time, they
declined in course of time due to the internal weak-
nesses and external circumstances which developed in the
society.

The Samskaras became static and stultified and lost
their power of elasticity and adaptation and were not
conforming to the social and religious forces operating
in the society. Many new cults of devotion diverted
the attention of the people from ritualistic exactitude to
devotional practices of worship.

The linguistic difficulties were also responsible for
the decline of the Samskaras, which once constituted a
serious attempt at the reformation of man, now reduced
to mere ceremonies.

Samskaras to day in the majority of cases are a
matter of routine bereft of effective influence.

Religions which assimilated foreign elements in the
fold did not find minute ritualistic details congenial to
them who perform only the marriage and the funeral

Samskaras which they could not escape and they think
that they have little use of the minor ones.

The modern impact of materialism from the West
through their system of education and foreign medium of
instruction has uprooted majority of young people from
their mooring both intellectually and emotionally.

It has made its converts hostile towards the tradi-
tional life of the country, sceptic towards spiritual value
of life and impatient of any religious discipline.

But, a serious section of humanity is visibly today,
against materialism; it may restore the religious and
spiritual values to man in future again.

The real question is not the West versus the East,
but it is the Old versus the New.

Samskaras which cannot transform in the light of
new developments cannot appeal to the new mind.

The awe and reverence with which the religious
rites were performed are diminishing gradually.

But inspite of all these changes in the material
aspects of the world certain central mysteries of life
and some fundamental needs of human existence will
remain.

We have dealt with several Samskaras in the
columns of this Journal and there remains the aspect of
Anthyeshthi-funeral ceremonies—Life after death. We
shall deal with Anthyeshthi and the Evolution of the Soul
after death in later issues of this Journal.

“Man is a bundle of obscure, and to himself
unconscious perceptions, of indefinite feelings and mis-
understood emotions, of ever-forgotten memories and
knowledge that becomes on the surface—ignorance. Yet,
while physical memory in a healthy living man is often
obscure, the fact crowding out another weaker one, at
the moment of the great change that man calls death—
that which we call memory seems to return to us in all
its vigour and freshness.”

What about such a memory in the Dying Sams-
karas ?

NOTES

THE YOGA OF SYNTHESIS

(Swami Sivananda)

The four main spiritual paths for God-Realisation are
Karma Yoga, Bhakthi Yoga, Raja Yoga and Jnana Yoga.
Karma Yoga is suitable for a man of active temperament;
Bhakthi Yoga for a man of devotional temperament; Raja Yoga
for a man of mystic temperament; Jnana Yoga for a man of
rational and philosophical temperament or enquiry.

Mantra Yoga, Laya Yoga or Kundalini Yoga, Lambhika
Yoga, Hata Yoga are other Yogas. Yoga means union with
God. The practice of Yoga leads to communion with the
Lord. Whatever may be the starting point, the end reached is
the same.

Karma Yoga is the way of selfless service. The selfless
worker is called the Karma-Yogin. Bhakti Yoga is the path
of exclusive devotion to the Lord. He who seeks the union
through love or devotion is called the Bhakti-Yogin. Raja
Yoga is the way of self-restraint. He who seeks to have
union with the Lord through mysticism is called the Raja
Yogin. Jnana Yoga is the path of wisdom. He who seeks to
unite himself with the Supreme Self through philosophy and
enquiry is called the Jnana-Yogin.

Man is a strange complex mixture of will, feeling and intellectual thought. He wills to possess the objects of his desires. He has emotion and so he feels. He has reason and so he thinks and ratiocinates. In some, the emotional element may preponderate, while in some others the rational element may dominate. Just as will, feeling and thought are not distinct and separate, so also work, devotion and knowledge are not exclusive of one another.

Some maintain the practice of Karma Yoga alone is the only means to salvation. Some others hold that devotion to the Lord is the only way to God-Realisation. Some believe that the path of wisdom is the sole way to attain the final beatitude. There are still others who hold that all the three paths are equally efficacious to bring about perfection and freedom.

The Yoga of Synthesis is the most suitable and potent form of Sadhana. In the mind there are three defects, viz., Mala or impurity, Vikshep or tossing, Avarana or veil. The impurity should be removed by the practice of Karma Yoga. The tossing should be removed by worship or Upasana. The veil should be torn down by the practice of Jnana Yoga. Only then Self-Realisation is possible. If you want to see your face clearly in a mirror, you must remove the dirt in the mirror, keep it steady and remove the covering also. You can see your face clearly in the bottom of the lake only if the turbidity is removed, if the water that is agitated by the wind is rendered still and if the moss that is lying on the surface is removed. So is the case with Self-Realisation also.

The Yoga of Synthesis alone will bring about integral development. The Yoga of Synthesis alone will develop the head, heart and hand and lead to perfection. To become harmoniously balanced in all directions is the ideal of religion. This can be achieved by the practice of the Yoga of Synthesis.

To behold the One Self in all beings is Jnana, or wisdom; to love the Self is Bhakti or devotion; to serve the Self is Karma, action. When the Jnani-Yogin attains wisdom, he is endowed with devotion and selfless activity. Karma Yoga is for him a spontaneous expression of his spiritual nature, as he sees the One Self in all. When the devotee attains perfection in devotion, he is possessed of wisdom and activity. For him also Karma Yoga is a spontaneous expression of his divine nature, as he beholds the one Lord everywhere. The Karma Yogin attains wisdom and devotion when his actions are wholly selfless. The three paths are in fact one, in which the three different temperaments emphasise one or other of its inseparable constituents. Yoga supplies the method by which the Self can be seen, loved and served.

NATURE OF GOD

(Swami Sivananda)

There is a living, unchanging, eternal consciousness that underlies all names and forms, and that holds all together, that is God. God is the unseen seer, the unheard listener, the unthought thinker, the unknown knower. Unseen, He helps you with faithful hands. Unheard, He hears your speech. Unknown, He knows your thoughts. He is Absolute Power and Infinite Awareness. He is the eternal behind all instabilities, the supporter of all functions and phenomena.

God's will expresses itself everywhere as Law. The laws of gravitation, cohesion, relativity, cause and effect, the laws of electricity, chemistry, physics, all the psychic laws are expressions of God's will. Whatever reality is in existence by which all this universe of appalling immensities subsists is God. Beauty, wisdom, love, goodness, peace and bliss are the attributes of God. He is Light and Truth, the fountain-source for all energy. Meditation on the Omnipotent Lord is a dynamic method for augmenting one's energy, strength and power.

Whether one accepts the existence of God or not, He always exists. He is at once immanent and transcendent,

manifest and unmanifest. He is closer to you than your breath and nearer to you than your hands and feet. Realise we must the supreme fact of the Lord's Omnipresence in sound, colour, form, taste, smell and in every inch of His creation.

God is beyond the reach of the senses, but you can realise Him, know and feel Him, here and now. The taste of an apple can never be made known to one who has not himself tasted it; even so, the nature of God cannot be known without direct intuition or realisation. Knowledge of God is the ultimate cure for all evils and sufferings of life. God is the supreme panacea for all the weaknesses, limitations and unhappiness of man. He is boundless Grace and illimitable ocean of mercy, the rock-basis and goal of all beings. Seek Him. Realise Him. Only then can you be perfect and free.

PHILOSOPHY OF SOUL, MIND AND WORLD

(Sri Swami Sivananda)

The Self-Consciousness, Para-Brahman, manifests itself as Jiva, Ishwara and Universe. Though Jiva, Ishwara and Universe appear different, they are identical with the Supreme Self.

The light of Brahman alone is Jiva and others. Mind alone is the universe. Mind is a manifestation of Maya. This universe is nothing but the mind manifesting as such only through the potency of Brahman. The body with its organs, etc., is no other than mind.

The play of Chit, Consciousness, alone shines as this universe. The universe as universe ever is not.

The universe is unreal. This ego is unreal. The truth is that Brahman alone is the one consciousness, Reality.

This universe is nothing but the creation of the Sankalpa of the mind. This universe is nothing but a diversity of Maya, the illusory power of Brahman.

The universe shines as Atma-Sankalpa. The conception of the reality of the universe will increase with thinking upon non-Atma or sensual objects.

All things, though appearing different, are no other than Brahmic Light.

The mind manifests itself as the external world in the shape of pains or pleasures. The mind subjectively is consciousness, while objectively it is the universe.

The play of the mind arising out of the Chaitanya constitutes this universe.

Maya is of the nature of mind. If one attains Self-realisation, all ideas of the universe will vanish.

Manifold pains will arise in the mind in the absence of Samadhi which leads to Brahmic Bliss.

There will be no bondage if you do not long for the fruits of actions.

Cultivate pure Vasanas and divine virtues such as courage, humility, serenity, purity, dispassion, determination, discrimination, Vichara Sakti.

Ahamkar or egoism binds and non-ahamkar or egolessness brings freedom or release. Renunciation of egoism tends to the attainment of Self-realisation or Atma Jnana.

Renunciation of egoism alone constitutes the renunciation of all.

The actions of the mind are truly termed Karmas. Emancipation results from the disenthralment of the mind. Those who have freed themselves from the fluctuations of the mind can enter into deep meditation and Samadhi (super-conscious state). If the mind is purified of all its impurities, it will become steady and fit for concentration and meditation.

Those who have not cognised the Seer believe this world to be real. Time is but a mode of mind. This world though illusory, is nothing but a manifestation of Chit. Sankalpa or thought manifests itself as Jiva, Ishwara and the Universe.

Concentration on the Seer leads one to attain Self-realisation. Through the performance of Nishkama Karmas, even sensual bliss is transformed into Brahmic Bliss.

Actorship, enjoyership arise through the idea of 'I' or egoism.

Mental abnegation and control of Prana are the two requisites for the control of the mind, which leads to the attainment of everlasting peace.

The results of quiescence of mind etc., which are developed through Yogic Sadhana, can also be attained through Atma Vichara or Atmic enquiry.

Infinite Bliss arises through Nirvikalpa Samadhi consequent upon Atmic enquiry.

Jnana will arise even though a person is engaged in any kind of action. Jnana vision will enable one to realise Atma directly.

Self-realisation arises after many births only and that with great difficulty and effort.

Through the Grace of the Lord, the higher spiritual state can be attained.

The path to Self-realisation will be rendered smooth by the Guru who is able to make his disciple progress through various means, as well as by true renunciation, though many obstacles may intervene.

REAL RENUNCIATION

(By Swami Sivananda)

Abandoning all actions is no renunciation.

Living in Himalayan cave is no renunciation.

Eating fruits and milk only is no renunciation.

To be nude is no renunciation.

Wearing orange robe is no renunciation.

Shaving the head is no renunciation.

Leaving the world is no renunciation.

Renunciation of egoism and mine-ness is real renunciation.

Renunciation of cravings and Vasanas is real renunciation.

Renunciation of all attachments is real renunciation.

Freedom from Kartritwa-bhoktritwa bhavana is real renunciation.

Freedom from bheda-buddhi is real renunciation.

Abandonment of dehadhyasa is real renunciation.

Living in Atma is real renunciation.

Brahmanishta is real renunciation.

Freedom from Prakriti and Tattwas is real renunciation.

WORTHY REPRESENTATIVE OF INDIA'S SPIRITUAL CULTURE—SWAMI SIVANANDA

In one of his addresses at the Cambridge University, in 1882, Prof. Max Muller said: "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life.....I should point to India; and if I were to ask myself from what literature we, who have been nurtured

almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw the *corrective* which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human a life.....again I should point to India."

Through ages gone by, India has been the spiritual mother of the world, and her history is studded with the lives of great sages and seers and reformers—lives that have brought glory to India, lives that have inspired, elevated and transformed millions of masses, lives that have effected remarkable strides in the progress of human thought. There have been periods of disruption, religious dissention, degeneration of moral and social standards, and there have also been repeated advents of great and glorious personalities who were born, as it were, for a specific purpose, to carry out a distinct mission, to further the cause of spiritual resuscitation, moral uplift, and fostering of amity and goodwill among all mankind.

Swami Sivananda, of Rishikesh, who is too well-known to need any elaborate introduction, and whose sixty-ninth birthday was celebrated on the 8th of September, is one such magnificent representative of the spiritual culture of India, whose mission of life has been to enable humanity realize the oneness of existence, the common divine origin of all creations, the worthiness and purposefulness of the human life, and the unworthiness and preniciousness of social discord, communal disruption, political disharmony, racial differentiation, aggrandisement through unbridled wars, hatred among individuals and nations, and, in short, everything that is base and undivine; and it would not be inappropriate at all to say that his saintly influence today has not only a profound bearing on countless individuals in this country, including eminent leaders and administrators, but has penetrated into almost all parts of the world, remarking on which the Governor of Uttar Pradesh, Sri K. M. Munshi, has recently said: "His personality and teachings have been exercising considerable influence in this country and his broad outlook, inspired by the universal teachings of our Masters, has rightly appealed to men and women with modern views in India and abroad."

Swami Sivananda was born in 1887 in the southernmost district of the Deccan peninsula at a village called Pattamadai in a distinguished Brahmin family; he was educated at Ettayapuram, Trichinopoly and Tanjore, and chose for his vocation the medical profession; he earned distinction as a doctor in Malaya where he served from 1913 to 1923; he renounced the world at the height of his success and popularity to solve the origin and substratum of all creation, came back to India and entered the order of Sanyasa at Rishikesh in 1924. Thereafter for more than ten years he spent his life in seclusion, engaged in intense spiritual practices and in the service of sick Mahatmas and pilgrims. In 1936 he founded the Divine Life Society, which has now nearly 300 branches spread over almost all countries of the world; the All-World Religious Federation was founded by him in 1945, and the Yoga-Vedanta Forest University in 1948; he was also the organizer of the World Parliament of Religions which met at Rishikesh in April 1953.

As an eminent author of nearly two hundred works on the various facets of religion, ethics, philosophy, the science of Yoga, medicine, and other allied subjects, Swami Sivananda has won world-wide acclamation. About his publications, Dr. Pattabi Sitaramayya, the Governor of Madhya Pradesh, says: "They are a storehouse of ancient wisdom made available to modern generations." Nearly a dozen periodicals are issued from the headquarters of the Divine Life Society at Rishikesh, which disseminate his message far and wide, interpreting the spiritual genius of the old in the light and the spirit of the new. For giving the most effective spur to the propagation of spiritual knowledge, Swami Sivananda employs the latest technical means such as the movie films, sound projector, and the powerful medium of the press. Quite a good many of his works have been translated into French,

German, Spanish and Russian, while the activities of the Divine Life Society and the performance of Yoga exercises by the Yoga-Vedanta Forest University have recently been televised in Europe and Canada. It was natural, therefore, for General Cariappa, now India's High Commissioner in Australia, to have said: "The joys and glories of the spiritual heritage of our country are being passed on by the great Swamiji to the people of the world with the object of helping mankind.....I see the guidance he gives in this respect reaches almost every nook and corner of the world."

"Truth is one; sages call it variously." The intensity and the comprehensiveness of the revelation of Truth depend on the reality of realization, and the expressive vividness of the saint's intuition. In the grand, effulgent personality of Saint Sivananda are fulfilled both these requirements. He has the vision of the Reality and the gift of Saraswathi to portray it in most expressive, convincing, lucid and laconic diction. Imbued with an innate persuasive power, transparent with the clarity of explicitness, redolent with the fervour of highest devotion, vibrant with the ardour of utmost sincerity, magnetized with the force of realization, Swami Sivananda's philosophy and his teachings to mankind are an intense and vigorous expression of the Cosmic Consciousness and a portrayal of the most effective means to its approach, matured with fathomless wisdom.

Swamiji expresses his conviction about the existence of the all-prevailing Cosmic Force behind all phenomena when he says: "There is an innate urge in everyone to attain immortality, highest knowledge, and eternal bliss. No one denies one's own existence; no one really wishes to die at any time, no one likes to be unhappy. This proves that behind all physical appearances there exists an Eternal Power, which is Existence-Knowledge-Bliss Absolute, which is God."

He sums up his conception of Divine Life by saying: "Divine Life is life in the awareness of God, for the worship of God through the service of humanity....To shed the animal in man, and to sublimate the human in him into the Divine, to express this sublimation in his daily life, is Divine Life." The cream of all moral and spiritual precepts is found in the oft-quoted sayings of Swami Sivananda: "Be truthful, be honest, be sincere, be kind, be compassionate; detach your mind from the worldly objects and attach it to God; be good, do good; adapt, adjust, accommodate; restrain, purify, sublimate; serve love, give, meditate and realize your real divine nature."

Within so short a period, after having gained her political independence, India has won respect and renown as a sincere protagonist of universal peace, good will, mutual understanding appreciation and co-operation, in the chancellories of the world. Though far behind Europe and America in scientific, industrial and technological progress, India is easily the spiritual leader of the world, and it is in this field alone that she can play the most effective and vitally essential role for the good of mankind, for "what availeth all riches, pomp and material glory, if the soul of man is lost?" And, as the Governor of Orissa, Sri Kumaraswami Raja, says, it is but appropriate that "at a time when a much distracted world needs the saving grace of religion, it is our privilege to have the guidance of Swami Sivananda to keep us all on the true path".

THE INDIAN PENAL CODE AND THOSE WHO ARE PLANNING TO CONTINUE THE ILLEGAL ENTRY INTO GOA TERRITORY

(By K. S. Sankariar B.A., B.L. District & Sessions Judge)

It is reported that Goan Portugese subjects now in Bombay who desire to secure freedom from colonial status, and political autonomy are planning to continue what is called "unarmed satyagraha" entry into Goan territory by Indians regardless of our disapproval. It is said that recruiting party may go overseas to get other nationals to come and join the invading army of unarmed satyagrahis and public donations

to meet the expenses, are also to be solicited. Thus our peace abiding and sacred land with the motto STAYAMEVA JAYATHE is to be made the hotbed of intrigue—though open—leading to international complications, and probable war. Are we to sit hypnotised into meek helplessness, unable to prevent such provocation being launched from our territory? It is in essence, a guerilla war—without arms—by Goans against Portugal, using our territory as a sanctuary against pursuit. Some Indian nationals have also joined. It is necessary to clarify the legality of this invasion of Goa.

I. (i) Our Prime Minister has, when condemning the shooting to kill, granted that, Portugese may lawfully treat those who crossed the border as criminals under their law. Thus those who enter as sathyagrahis offend the Portugese law and are criminals.

(ii) Those who organised such volunteers are *conspiring* to commit crimes.

(iii) The previous experience shows that the Portugese beat, shoot and are ready to kill, and maim the trespassers.

(iv) Those who send those victims across the border, are thus aware that they are sending them to face death, and grievous hurt. Those that so go, are also aware and take the risk.

II. On these basic facts, what is the operation of our penal Code?

S. 299:—"Whoever causes death by doing an act (1) with the intention of causing death (2) or with the intention of causing such bodily injury as is likely to cause death, (3) or with knowledge that he is likely by such act to cause death commits the offence of culpable homicide."

When these volunteers are sent across the frontier with the knowledge that the Goan Police are organised to shoot to kill the trespassers, then those who do the act of asking the volunteers to cross the border come under (3) when the volunteer is killed. They sent the volunteers knowing that they may be killed, or beaten grievously.

III. If it is said that the act which caused the death is not the sending but the shooting, then the sending amounts to *abetment*.

S. 107:—"A person abets the doing of a thing who"—thirdly—"intentionally aids by any act or illegal omission, the doing of that thing," Explanation 2. "When either prior to, or at the time of the commission of the act, does anything in order to *facilitate* the commission of the act, and thereby facilitates the commission thereof, is said to aid the doing of the act."

The act of shooting at a volunteer was *facilitated* by the organisers, asking the volunteers to cross the border and risk the death by shooting. The shooting will not happen, unless the volunteer entered Goan Territory. Thus the shooting was facilitated by the instigators egging on the volunteers—with tempting slogans—to cross the frontier and advance against the opposing police.

IV. The fact that killing took place in foreign territory does not exonerate the abettor. S. 108 A:—"A person abets an offence within the meaning of this code who in Bharat India abets the commission of any act without and beyond Bharat India, which would constitute an offence if committed in Bharat India."

"Illustration:—A in Bharat India instigates, B a foreigner in Goa to commit murder in Goa. A is guilty of abetting murder".

We are agreed that the killing of the many Sathyagrahis is murder by foreigners in Goa. While illustration mentions "instigates" which is the "first" kind of abetment, this section will apply also to the two other forms of abetment. (Even the framers of the code thought of Goa as the place for such murder! prophetic?)

V. It is absolutely necessary to take action under the Penal Code S. 107, 111 against the mischief making Goans in Bombay and others, if they do not abstain from further fomenting of this sore provocation resulting in the killing of our people. Are our lives so valueless even after sovereignty?

VI. Strictly viewed, the illegal entry across the frontier into Portuguese territory for supporting the Goan liberation agitation may also be an offence against the Bharat Union under S. 125 or 126, or both of the Indian Penal Code. It may be helpful, if warnings are given by Radio Broadcasts or otherwise, to intending volunteers that they lay themselves open to prosecution and conviction under 125, 126 ranging from transportation for life or seven years imprisonment and fine or fine.

AIMS OF EDUCATION

(Sri Swami Sivananda)

Education is a means of the evolution of the human personality. It is a process of the unfoldment of the latent divine qualities in man.

The purpose of education is to develop in the students the ideals of selfless service, universal brotherhood, mutual understanding and spiritual enlightenment.

The basic aim of scholastic education is to inculcate in the budding minds the fundamental principles of ethics and morality.

Education means moulding of the character of the students, and to infuse in them a high sense of duty, responsibility, self-reliance, self-restraint and correct behaviour.

The young generation of today is the hope of tomorrow. Parents and guardians, teachers and professors, owe to the young generation the very best education at home and at school.

Public schools are not the exclusive centres of the right standard of education. What is taught there can also be taught in a village school, or at home, provided the teachers and guardians take utmost care to infuse in their wards the highest ideals of education through their own practical example.

The teacher and the student, the guardian and the ward, must be bound to one another by a deep sense of understanding. The attitude of the teacher towards the student should be marked by the tendermost love and affection, and that of the student towards the teacher by sincerest respect, regard and obedience.

Even the most carefully devised system of education will prove disappointing if the teachers are ill-equipped. Therefore, adequate measures, which will be conducive to improving the morale of the teachers, are an essential step towards the betterment of the educational system in any country.

In this country, what we need today is competent teachers, and obedient students. The teachers must possess a profound sense of dedication to their task and they must be well-trained, competent, and well-looking—after by the educational authorities.

A worthy teacher will never fail to command obedience and respect from the students.

Besides providing to the students the ideals for the moulding of character and for forming a correct perspective towards life, education must also train them in the practical sciences to enable them to find useful places in society, not only with the requisite capacity to earn their living but also to help in the economic advancement of the country.

The final ideal of education is Self-realization. It is a life-long process. One can achieve this lofty consummation of the process of education through service of humanity, selfless love and compassion towards all, purification of the lower nature, cultivation of virtuous qualities, restraint of the senses, quiescence of the mind, discrimination between the right and the wrong, and meditation on the Immortal Self.

SPEAK LESS: DO MORE

(Sri Swami Sivananda)

In ancient Greece there was a tribe called Spartans. They were a very brave people, very simple in their habits, who never boasted about themselves. The valour of the Spartans was a legend all around their country. When a Spartan said that he would do something, people knew that he would rather die than fail to do that.

The place where they lived was called Laconia. So they were also called Lacons. One of the injunctions of their ruler was: "Be brief, clear and accurate in what you say. Do not be vague, and do not waste unnecessary words in trying to say what you do not know. If you do not know a thing, say so. If you want to do a thing, do not boast about it until you have accomplished it."

The people of Laconia were as obedient to their ruler as they were brave in the battle field. In fact, when asked a question, a Lacon's answer would be so brief and to the point that even to this day when a statement is succinct, it is called "Laconic."

Now to illustrate the point, there is a story. In the northern Greece, King Philip, father of Alexander the Great, ruled over a territory called Macedonia. Philip wanted to conquer the entire Greece. So he raised an army of several legions and invaded many neighbouring states. Then he sent a note to the ruler of Spartans asking him to accept his sovereignty over Laconia. At the same time, he warned that if the Spartans failed to obey, his army would destroy them.

King Philip received the answer in a short while. The letter of the Spartan ruler contained only one word. The word was "If." It meant that the Spartans were not afraid of his army, and that King Philip could carry out his threat only "if" his army was allowed to enter into Laconia by the gallant Lacons.

The moral is precisely what the ruler of Laconia asked his citizens to abide by.

The world is full of vainglorious people. There is no dearth of gossipers. Practical people never indulge in boasting about their work. They speak less and work more. They never promise or swear but do what is expected of them. They do not spread false rumours and fabricate facts. Tale-bearing is unknown to them. Vanity never clouds their reason. They avoid confusion by speaking less and by not listening to gossips. Hence their decisions are forthright and unswerving. The ancient people of Laconia present a fine example for emulation.

MEDICAL HUMOUR

(Sri Swami Sivananda)

Flat Feet

"What is your trouble, Madam?" asked a doctor of the fretful lady.

"I want to know if there is any cure for flat feet," she said.

"Yours?"

"No, my husband's. If there isn't, I will have to divorce him."

"That seems unfair. He can't help his flat feet."

"He can," she said menacingly; "he always has his feet in the wrong flat."

"Oh, I understand. The drug that he needs is Vairagya. Ask him to read 'How to get Vairagya,' 'Vairagya Mala' or 'Practice of Brahmacharya.' Do Japa and Kirtan and pray for him. Let him practise Sirshasan, Sarvangasan and Pranayama, and bathe in cold water; give him only Sattvic food to eat. He will not only be cured of the feet that lead him to the wrong flat, but he will never set foot again on this world of pain and suffering in another birth."

"Thank you. Perhaps in the life you have suggested, both of us will live amicably and peacefully, and strive to go hand in hand to the goal of our life."

The Drink

First the man takes a drink ;
Then the drink takes a drink ;
Then the drink takes the man ;
Therefore, give up alcohol completely.

When Doctors Differ

With one doctor there is prescription.
With two doctors there is consultation.
With three doctors there is cremation.
When doctors differ, the patients suffer.....and die.

Success!

Dr. Robertson, F. R. C. S., New York, did a wonderful operation.

The operation was successful, but the patient died on the table.

Diagnosis

It is pneumonia if the patient dies ;
Bronchitis if he recovers.
It is cholera if the patient dies ;
Diarrhoea if he recovers.
It all depends upon whether the patient lives or dies.
His ignorance the doctor never uncovers.
From the result the disease he discovers.

The Unfailing Remedy

Patient: Sir, what is the remedy for gray-hairs?

Sivananda: Daily shaving.

Patient: Sir, please send me a remedy for pan ophthalmitis.

Sivananda: Send the defective eye to me. I will return the same after treatment.

HEALTH

KALA-AZAR

Kala-azar means "Black Fever". It is a disease which causes progressive emaciation and weakness. The spleen and liver become greatly enlarged. There is a great tendency of leucopenia. This disease when untreated, usually ends in death.

The parasite of kala-azar is found in enormous numbers in the spleen, liver and bone marrow, and much smaller numbers in other organs.

The chief feature of the typical kala-azar patient is his great emaciation contrasting with the protuberance of the abdomen. This is due to the great enlargement of the liver and spleen. Usually there is a prominence of the superficial abdominal veins, and the face often has a peculiar dusky appearance. A large proportion of the cases occur in children, and very often there is more than one victim in the family, whose members are attacked one after another. There is persistent fever, although after a time the patient is often unaware of it. Anaemia is not so constant or pronounced as in malaria, but in longstanding cases it develops together with oedema of the feet; sometimes there is also ascites. The patients rarely die directly of the disease, but usually from secondary bacterial infection, such as sepsis, pneumonia or dysentery, and in children cancrum oris often ends the scene. The lingering nature of the disease and its very high mortality renders it one of the worst of human maladies.

The great enlargement of the spleen is the most striking objective feature. It may be one of the first

symptoms. The edge of the spleen sometimes extends several inches below the costal margin even when the patient has only recently begun to complain of fever. There are, however rare exceptions. The organ as a rule is hard at this stage, and it may even give rise to a visible protuberance, easily seen and felt through the emaciated abdominal wall. The enlargement is great, as shown by the fact that the spleen reaches to the navel or below in over 60 per cent. of cases of over three months' duration; not infrequently it may even reach to the level of the interior superior spine of the ilium. The liver also becomes enlarged after three to six months' fever, and reaches to one to four fingers' breadth below the costal margin in the nipple line. The edge is sharp and there is no pain. The enlargement is usually less than that of the spleen, but the reverse may be the case, and the increase in size is usually greater than is seen in chronic malaria. The organ could be felt below the ribs in 75 per cent of the sporadic cases. It may occasionally be very hard owing to cirrhosis of the type of the intercellular. The increase of fibrous tissue is being found within the lobules around the capillary vessels. The surface is quite smooth in typical cases, and fatal ascites may accompany cirrhosis.

Generally the parasite of kala-azar is found as mentioned above, in enormous numbers in the spleen, liver and bone marrow and also in other organs being present in the peripheral blood. They are liable to be swallowed by biting insects. Sand flies transmit kala-azar which originates from the crowded centre in the one storied houses. Sand-flies in the city houses feed on cattle which are kept on the ground floor whereas people living in the upper stories are seldom bitten by the insects; in the kala-azar areas human blood can be found in the sand-flies, owing to the fact that the people slept on the ground floor.

Malaria and influenza in epidemic form are predisposed in the form of kala-azar, which is essentially a house or site infection, and the spread of which is controlled by isolating the infected.

The recognition of kala-azar in an early stage may be very difficult in striking contrast with the case with which the diagnosis is made in the later ones. The onset of the disease can be studied best in European patients. The temperature is usually of a high remittent type.

The most common tropical disease for which early kala-azar may be mistaken is malaria, for the spleen may become enlarged within a few days of the onset of fever in a case of kala-azar. A four-hourly temperature chart will usually allow malaria to be excluded by the absence of the typical curve of malignant tertian or of single infections with the benign tertian and quartan malarial fevers. In the typhoid-like early kala-azar charts the remittent type of fever is commonly replaced by a low intermittent type after two to four weeks, in contrast with the subnormal temperature of convalescing typhoids.

The fever of kala-azar may continue with varying degrees of severity in untreated cases for many months.

The primary disease is rarely the direct cause of death, which is almost always due to complications such as septic infections, pneumonia phthisis, circularly changes

including low blood pressure and rapid pulse, nasal and oral infection, diarrhoea or dysentery.

Most of the medical practitioners in kala-azar-infected areas are beyond reach of well-equipped laboratories. The main difficulty will be to decide between kala-azar and chronic malaria with enlarged spleen.

Kala-azar occurs in areas which have a high degree of humidity and minimum mean temperature in India and elsewhere the distribution of kala-azar corresponds with that of certain sand-flies in which the parasite can develop.

BLACK WATER FEVER

(J. W. D. M.)

Black water fever is the name given to haemoglobinuræ associated with malarial infection. It is not a special disease, but one of many manifestations of malaria. It has often been overlooked owing to confusion with "billious remittent malaria" in which also the urine is highly coloured. The distribution agrees closely with that of severe malignant tertian malaria which is transmitted during a considerable period of each year. Few cases occur in places where malarial infections are infrequent or in places subject to epidemics at intervals of several years. It cannot originate in non-malarious localities. Many more cases occur during, or shortly after the season of greatest prevalence of malaria than at other times.

The disease varies greatly in severity, some of the mildest cases are likely to be missed. In all types the onset is sudden with rigor and rapid rise of temperature; the fever is usually remittent in type and may last for only a few hours or up to six or more days. Jaundice and haemoglobinuræ make their appearance early in the attack. In this there is slight fever lasting a few hours but the haemoglobinuræ is not pronounced; some times there may be difficulty in distinguishing the attack from one of malaria. The diagnosis of black-water fever is not justified unless there is some degree of haemoglobinuræ but a tendency to the disease should be suspected when there is pronounced albuminuria and jaundice in a patient who has been a resident of black water fever locality.

In Mild Type. The fever and haemoglobinuræ last for one or two days but albuminuræ continues for a day or two longer. The general condition of the patient is not seriously affected.

In Moderately severe Type. There is fever for three or four days with pronounced jaundice and haemoglobinuræ. The symptoms are those described under the heading "Special Symptoms" below.

In Severest Type. The symptoms are usually severe from the onset, but sometimes the attack is relatively mild at first and there are repeated paroxysms with rapid deterioration in the condition of the patient, suppression of urine, extreme anaemia, collapse, heart failure, hyperpyrexia, or combinations of two or more of these symptoms are the chief features of cases of this type.

The Special Symptoms are the same as in malaria, though some doctors, and even patients who have had previous attacks, profess to be able to predict that an

attack is imminent. The fever is usually remittent, but may be intermittent. There may be hyperpyrexia; rigors are almost invariable at the onset.

Gastro-intestinal vomiting is usual; epigastric pain or discomfort often occurs. This may be moderate or intense; it appears early and persists for a few days after the fall of the temperature.

Anaemia. This is of the same type as in malaria but is more severe and may come on so rapidly that two or three million red blood corpuscles per c.m. are destroyed within twenty-four hours. When the attack is over there is usually a rapid regeneration of the red blood cells.

Urine. The colour is pink or bright red at first, soon it becomes dark red, brown or black, owing to the presence of blood pigments and urobilin. There is abundant albumin, more than can be accounted for by destruction of the blood corpuscles; albuminuræ persists for some days after disappearance of the haemoglobinuræ. Granular debris and abundant tube casts are present in most cases. There may be few red blood cells, but the condition is essentially one of haemoglobinuræ not haematuria. There may be either polyuria or anuria.

Spleen. This has already been enlarged in most cases, sometimes it shrinks temporarily at the onset.

Cardio-vascular System. The pulse is weak, rapid and low tension; heart failure due to toxæmia and anaemia is frequent cause of death.

Nervous System. There is a feeling of prostration with anxiety and restlessness. The mental condition is usually clear. During convalescence, complete rest must be insisted on for some days because of the tendency to heart failure. Except that proteins are restricted at first, the diet should be generous and well supplied with vitamin. A course of iron and arsenic is started as soon as the patient begins to take solid food. The blood should be examined daily to get the earliest information of the reappearance of malaria parasites. Prolonged convalescence in a healthy locality will be needed. The patient should be warned of the danger of returning to a malarious country, but if he feels obliged to do so he must have a thorough course of treatment beforehand and be prepared to take strict precautions against further infection. The patient is liable to have a relapse even if he leaves the endemic area.

Prevention. The disease is becoming much less frequent now that malaria control is being carried on more extensively.

Mosquito-proofing of all houses in affected areas is essential. If malaria infection still persists in a locality, every attack must be treated by a systematic course of mapacrine; irregular and haphazard treatment has been responsible for most of the cases of black water fever. Clinical prophylaxis must also be regular and continuous when it is carried out. Anyone who contemplates residence in a locality in which the disease is known to be prevalent must be tested beforehand to ensure that he can tolerate full doses of quinine and mapacrine. Anyone who cannot take these drugs ought to be forbidden to live in an endemic area.

