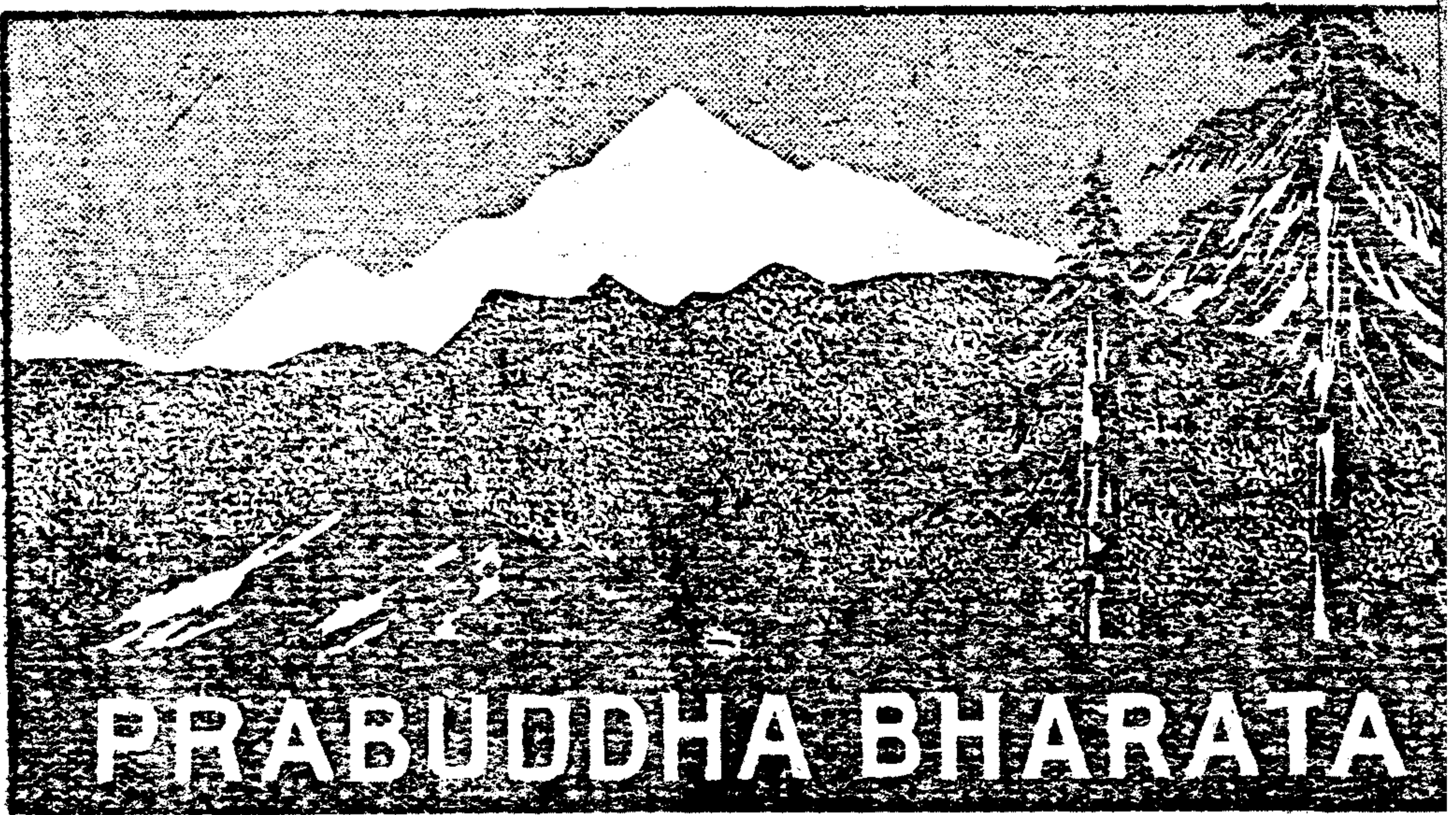


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Awakened India

Vol. XXVIII, No. 320, MARCH, 1923.



वसिष्ठ ज्ञानं प्राप्य पराशिवो बभूव ।

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प्राप्य वरान्निबोधत

Katha Upan. I. iii. 2

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

—SWAMI VIVEKANANDA.

VOL. XXVIII]

MARCH 1923

[No. 320

CONVERSATIONS WITH SWAMI TURIYANANDA.

3rd July, 1920—5 p. m.

It is the usual practice with the Swami to converse with a visitor on the subject which he raises. D— referred to the state of the country and the topic was going on when Mr. R— made his appearance. After saluting the Swami he wished to know what the topic was.

The Swami—He was talking about the political state of the country.

Mr. R—. Why don't you go on with it and finish ?

The Swami—Well, how can that which has no beginning have an end ?

पारुष्यमनृतञ्चैव पैशुन्यञ्चापि सर्वशः ।

असम्बद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥

“Speech is of four kinds ; it is rude, false, captious or useless,”—this is what Manu says. While our authorities say that whatever is conducive to liberation should alone be accepted and everything else should be rejected. “अन्या वाचो विमुञ्चय”—“Give up all other talk.” Useless talk is described as “sterile.”

The topic arose of how to preserve fruits. D—said, “Large figs can be dried and taken in the shape of *halua*.”

The Swami—It was at Mt. Abu that I first saw how vegetables were kept dried for future use. After that I noticed it was a common practice in the hills. Only they soak them in water before cooking.

Some one spoke of preserving fruits in honey.

The Swami—In Calcutta I have seen that Indians poke at trees and extract maple syrup from them which they take. While Europeans eat Indian delicacies, salt as well as sweet. This is what is called exchange.

But now the question is how to adapt ourselves to the present circumstances. Some are of opinion that there is not much chance for amity. The thing is, we must stand on our own feet.

(To D—) Do you read the writings of A—? Their opinion is that religion is to be fitted into worldly concerns. But is it possible? If it is not in the Vedas, they will create new Vedas.

For a real awakening we must wake up ourselves. It won't do to depend too much on others. There is a sad dearth of leaders in the country. In the whole of India there is the solitary figure of

Mahatma Gandhi—alas, too insufficient! People are dying of starvation in our country, while there is a talk of raising a 6 per cent. loan.

It is not fair to compare the Brahmanas with the Westerns. It is the latter who have taught us in various ways that the Brahmanas have tyrannised over all. It is not a fact.

A king should live for the people. He is called *Raja* because he looks to the happiness of his subjects.

Well, we have seen enough. Now our only means of escape is in education and education alone. Ah, in what glowing terms has Swamiji spoken of it! It is clear that we want education on national lines. Education on present lines won't do. The authorities don't like the spread of education—there is no denying the fact. Sir P. C. Roy says: 'There have been too many B. A's. and M. A's in the country; what is the use of higher education any more? Rather impart that education which will fill the stomach, will enable men to get a few morsels of food. Let go this present system of education.'

Alas, to what a miserable state have the people come in their mad pursuit after money! Formerly, two men happened to meet each other in the bathing ghat of the Ganges and came to believe each other heartily, then and there. But now one cannot believe in another even after written contracts. Dr. S— said that many unreliable parties were starting companies. They were selling away shares in private, while the accounts and all were got up all right. These we have learnt from the Westerns. It is a

dreadful state of things. We have not been able to emulate their virtues, but have quickly imbibed their defects. The country is in a deplorable condition. Capable men are not being born. * *

Now the Bolshevie spirit—the right of the proletariat to rule—has raised its head everywhere and bids fair to swallow up the world. Some of course do not welcome it. It is a reactionary movement. But then it too has got its utility, since it seeks to react against certain evil forces. After that everything may set itself right. The movement will probably take a normal course in time.

OCCASIONAL NOTES.

“I am a socialist, not because I think it to be a perfect system, but half a loaf is better than no bread. The other systems have been tried and found wanting. Let this one be tried,—if for nothing else, for the novelty of the thing. A redistribution of pain and pleasure is better than always the same persons having pains and pleasures.” Thus wrote Swami Vivekananda in a mood of utter despair as his compassionate heart bled to see the extreme penury and untold sufferings of the labouring masses as contrasted with the immense opulence and extravagant luxury of the aristocracy and the capitalist in every land, in the East as well as in the West. He was grieved beyond measure to notice during his long travels all over the world how the so-called upper classes have all along the course of human history been relentlessly sucking the lifeblood of the masses and

crushing them under foot until the poor people have nearly forgotten that they too are human beings like the oppressors. He was cut to the quick to observe how "poverty, priestcraft and tyranny" have been degenerating and dehumanising the bulk of the human race. His very soul rebelled against this deplorable state of affairs and he wished from the very depth of his being that the present wrongs and injustice of society might be brought to an end at any cost, and thus to emancipate the masses from the degradation and slavery to which they have been most unjustly subjected for ages.

* * *

Every human society is constituted of the priest, the military, the merchant and the labourer, whether this division is based on occupation, or heredity, or both. The labouring classes form the very foundation of society. They have to bear the whole burden of the upper classes which, with honourable individual exceptions, have not hesitated to exploit and oppress them in some form or other. The absolute rule of the priest and the military is over, never to return. The present is the age of the capitalist, and this, too, is fast passing away. And the sham democracies of modern times, hiding under their cover the autocracies and plutocracies of the past with all their unmitigated evils, are but the forerunner of the true Democracy, the advent of which is being heralded with joy in every land and country. Each age has its glories and curses. But the present age of commercialism is unrivalled in its oppression since all the classes

have joined hands with one another to exploit the labouring masses, and try to keep them in perpetual subjection and slavery. To bring about a new order the unfair privileges of any particular class must be put an end to by all means and at all costs.

*
* * *

Swami Vivekananda was no believer in the type of socialism which is based on material ideals, which in its attempts to destroy all instruments of tyranny strikes at the very roots of religion—the basis on which the doctrine of equality can be securely founded. A warrior-Sannyasin and a true friend and defender of the people that he was, the Swami fought hard to remove the social iniquities of the age with the help of the mighty spiritual weapon at his disposal. “Tremendous power,” said he in a remarkable lecture delivered in London, “is being acquired by the manufacture of machines and other appliances, and privilege is claimed to-day as it never has been claimed in the history of the world. That is why the Vedanta wants to preach against it, to break down this tyrannising over the souls of men.” The doctrine of equality which the Swami lived and preached was essentially spiritual. It had its basis in the realisation of the One in the many as the immortal Gita declares: “He who looks upon the learned Brahmana, upon the cow, the elephant, the dog, or the outcast with the same eye, he indeed is the sage, and the wise man.” “Even in this life he has conquered all bondage of birth and death, whose mind is firmly fixed on this sameness, for the Lord is one and the same to all, and the Lord is pure; therefore those who

have this sameness for all, and are pure, are said to be living in God." This ideal of equality the Swami held up before mankind, and with the mighty strength of his faith in this doctrine he invited all to make the best use of this spiritual means to reform society root and branch, to demolish all iniquities of privileges, and thus to save mankind from the oppression and tyranny of the classes enjoying unjust advantages over others. He said: "Trampling on every privilege, and everything in us that works for privilege, let us work for that knowledge which will bring the feeling of sameness towards all mankind."

*
* *

Unity in diversity is the plan of creation. It may be possible for the sage to transcend the many, and realise his identity with the One in the state of super-consciousness, but in the world of phenomena differentiations can never be obliterated. All that is possible is to realise the Unity underlying the multiplicity in the universe, and apply this knowledge to our everyday life, looking upon every being and everything we have to deal with in a new perspective. Thus alone can we approach more and more the ideal of equality and sameness. Variation is inseparable from life. There must be differences in the capacity and temperament of men. Some are born genius, others born idiot. Some are physically strong, others naturally weak. One is born to lead, another to follow. One is intelligent and has the aptitude to amass immense wealth, while another is dull and has not the capacity to earn even his bare livelihood. All this is but natural. But

this is no reason why the strong and the intelligent should enjoy all physical comforts and happiness at the cost of the weak and the less intelligent, denying them even the elementary rights of mankind, depriving them of the barest necessities of life. When this question of unfair advantages and exclusive privileges arises in human society, ensues the fight between the privileged and the non-privileged. Is it possible to destroy all variations in the external world and suppress all diversities in the realm of mind, and thereby to bring about a soulless uniformity so that the problem of special privileges may not arise at all? "No," says Swami Vivekananda, "The work of ethics has been and will be in the future, not the destruction of variation and the establishment of sameness in the external world, which is impossible, for it would bring death and annihilation,—but to recognise the unity in spite of all these variations, to recognise the God within in spite of everything that frightens us, to recognise that infinite strength as the property of everyone in spite of all apparent weakness, and to recognise the eternal, infinite, essential purity of the soul in spite of everything to the contrary that appears on the surface."

*
* *

Swami Vivekananda was a staunch advocate of equality. But he was not one of those who profess lofty principles while they fail to reflect them in their lives and actions. He was, on the other hand, a fearless idealist who never shrank from the logical consequences of the high idealism he held most dear to his heart. He boldly broke down the

barriers of caste and class that separated him from humanity. He renounced his promising worldly career, embraced poverty, and shared the same miseries and sufferings with the people. It is thus that he realised his oneness with the poor and the down-trodden, and came to possess an infinite love for the ever-trampled labouring classes which "from time immemorial have been working silently, without even getting the remuneration of their labours."

* * *

The crowning glory of the Swami's life was his unbounded love and sympathy for the poor and the miserable—the Daridra Narayanas as he preferred to call them. He represented in full the spirit of true Democracy, and always stood for the dumb millions whom we in our ignorance and vanity look down upon with pity and contempt. With the vision of a true prophet that he was, he saw that the India that is to be will arise "out of the peasant's cottage, grasping the plough, out of the huts of the fisherman, the cobbler and the sweeper." He saw that New India will spring "from the grocer's shop, from besides the oven of the fritter-seller, from the factory, from the marts and from markets." And the greatest legacy that the Swami has left to us is his deep love and unbounded sympathy for these so-called lowly and humble people. "I bequeath to you, young men," he said with a heart overflowing with compassion, "this sympathy, this struggle for the poor, the ignorant, the oppressed. Vow then to devote your whole lives to these millions going down and down everyday.

The poor, the illiterate, the ignorant, the afflicted—let these be your God. Know that service to these alone is the highest religion.” May we try our utmost to make ourselves worthy of the great trust which the Swami imposed on us! May we continue with unabated devotion and enthusiasm the great work which he inaugurated for the regeneration of the masses, and through it the renaissance of our Motherland!



THREE KINDS OF DHARMA.

A certain Pandit in the course of his lecture once described Dharma to be of three kinds. One he termed as ceremonial Dharma, the second he termed as moral Dharma and the third as transcendental Dharma. And he explained that all these three kinds of Dharma are necessary for man's growth towards spirituality and ultimate realisation, according to the stage in which he is.

In ordinary conversation we hear such talks as, that person must be a religious man—for he regularly bathes in the Ganges, wears certain marks on his forehead, eats a particular sort of food, puts on a particular kind of cloth, and has made pilgrimages to Benares, Gaya, Hardwar, Brindaban &c. If, however, we closely watch him, we perhaps find that he does not scruple to tell a falsehood occasionally, may perhaps cheat a widow if occasion arises, in one word, he is not very particular in practising what is called morality. So we hear also of a certain class of people denouncing such kind of religious men and preaching that religion consists in truth, honesty, charity and so forth, and not in the observance of certain external forms. Many of these moral men will not perhaps make obeisance to an image of god or goddess, will not adopt any particular form of diet or dress; even some of them may doubt the very existence of God.

Our Pandit, after describing these two types of religious men, explained that though the ceremonial and moral Dharmas may not always co-exist, still it is true that both of them are necessary for man's spiritual growth, and it is possible to combine them in one and the same person, maybe in varying proportions. So one type need not condemn or comment upon the other's conduct. These two forms of Dharma at last culminate in what he termed as transcendental Dharma, as one finds in Manu—

अयमेव परो धर्मो यद्योगेनात्मदर्शनम् ।

“The transcendental Dharma consists in seeing the Atman with the help of Yoga.”

As on the one hand the advocate of mere morality condemns the believer in ceremonials, so on the other hand we find in certain religious books an actual advocacy of immorality in the name of religion. One line of a stanza occurs to our mind which bears out the above idea—

मन्निमित्ते कृतं पापं तद्धि धर्माय कल्पते ।

The Lord says, “Even a sin committed for My sake is transformed into virtue.”

In those religions which advocate faith and devotion as the principal aids to spirituality, we often find this disregard of morality, though an open advocacy of immorality may not occur.

Now, let us see how we can reconcile these two opposite stand-points, and whether we can be at one with our Pandit's view that both of them are necessary.

Observation tells us that throughout the world in all periods of history, in all religions—even the most iconoclastic—the value of ceremonials as aids to man's spiritual growth has been admitted in a greater or lesser degree. The Mohammedan, who will not tolerate a picture in his mosque, turns towards the west when he prays, because in Mecca there is a stone called Kabala which is considered very sacred in his religion. Sometimes the so-called anti-ceremonial party will upon proper scrutiny be found to believe in its

own particular form of ceremony, while condemning the ceremonials and forms of all other parties. We knew of a religious teacher preaching the worship of the sun which he tried his utmost to prove was not material, while condemning the worship of all Incarnations of God.

In the same fashion, morality in some form or other will be found to be an integral part of all religions, only the word morality must be understood in a broad sense, and different grades of morality must be recognised. It must be admitted that what under certain circumstances and with particular individuals is considered immorality, may be morality in other circumstances and with other individuals. Truth-speaking and non-killing, in their strict literal sense, may not be justifiable under all circumstances, although they are very necessary in many cases. The highly evolved soul also may not require the safeguards of injunctions and prohibitions though they are absolutely necessary for an average man.

Through reason also the efficacy of external forms and ceremonials in certain stages of religious growth can be proved. Man consists of a spiritual as well as a material part, and these two have intimate connection. If the body is diseased or dull the mind is also affected. We see also that certain kinds of food make our body and mind agitated. Again, if we try to think of very abstract conceptions we find that our mind cannot easily grasp them, but always reverts to familiar material conceptions and images. So what harm is there in taking these external aids for higher religious realisation? We do not argue that they are necessary for all without exception, nor do we say that one coat should fit everyone. Neither are we for practising all sorts of ceremonials as a matter of custom, without reasoning—not understanding their real significance. Argue we always must, but neither should we discard anything, however trivial it may seem, without giving it a fair trial.

That morality also is never antagonistic to real religion can be easily proved. If an immoral man sincerely worships

God, he must dwell on higher thoughts and these noble thoughts will gradually drive out his evil propensities which are the real springs of his evil actions, and so he cannot but turn to be a strictly moral man very soon. This truth has been forcibly preached by Bhagavan Sri Krishna in the Gita—

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

“Even if a dreadfully immoral man serves Me with his whole mind, he is surely to be considered a pious man, for verily his resolution is in the right direction.”

The highest religion consists in pure bliss, and how can a man who continues to perform immoral acts rise to that exalted state without discarding his old evil propensities altogether? It is said in a celebrated Hindi verse: Where Rama is, there is no desire; and conversely, where desire reigns, there Rama is not. The two cannot co-exist like the sun and night.” Aye, where there is desire, the Lord cannot be there, and is not desire the root of all immoral acts? The highest realisation is possible only through renunciation and not through enjoyment, and what is renunciation but perfect morality? If some religions do not always insist on strict morality in its external sense, their underlying idea seems to be this—that the sages understood that if a person could be made to taste the bliss arising from a glimpse of the Divine even for a moment, his conscience must be awakened and he must be a changed man in no time. So it is not always necessary to lecture him on what may be termed as ‘school morality,’ and put before him a lengthy catalogue of moral virtues which, as the sages understand, are nothing but different aspects of one and the same thing, viz., the impulse towards the Divine.

If we study the life of Sri Ramakrishna we shall find ample justification for our Pandit’s view of Dharma. Who does not know that he strictly observed the particular ceremonials of all the religions be practised? On the other hand, every reader of his wonderful life knows his strict regard for truth as well as his absolute conquest of lust and greed. In

his life the moral and the ceremonial elements of religion were wonderfully blended and at last culminated in that transcendental insight which has been so beautifully described by Rev. Pratap Chandra Mazumdar :—

“His religion means ecstasy, his worship means transcendental insight, his whole nature burns day and night with the permanent fire and fever of a strange faith and feeling.”

Many are for banishing all ceremonies from religion. To such people Sri Ramakrishna used to say: “In a grain of paddy, its kernel i. e. the rice is what is most important, and you eat the rice, not its husk, still you must pause to consider that if you put a grain of rice underground, you will not get a plant from which you can get rice,—for this you must put the paddy into the ground. So, however unimportant the ceremonials may seem, they are absolutely necessary for many in certain stages of their religious growth, though it must be definitely understood that the highest transcendental insight or Samadhi is the goal which one must always keep in view.” Those also who do not like to put emphasis on morality, as we understand it now, in higher religious growth, must bear in mind that true transcendental insight is the culmination of morality. The highest stage of religion may be non-moral, but it is never immoral, and in all stages of religious development we must practise morality according to our conscience, according to our inner light and should never raise false issues. Many a religious man practises, according to his stage of growth, either the first or the second form of Dharma, but for ultimate realisation every one must combine the two in different proportions, and if one is sufficiently persevering one will at last reach the third or transcendental Dharma which is nothing but the highest Jnanam and the highest Bhakti in one.

SWAMI SUDDHANANDA.



PHILOSOPHY OF WORK.*

BY SWAMI ABHEDANANDA.

CENTURIES before the Christian era when the European nations were living in caves, eating raw animal flesh, tattooing their bodies and wearing animal skin, the Aryan civilisation broke upon the horizon of the Punjab and not upon that of Greece and Rome. The philosophy of the Hindus at that time was not like ancient Greek and modern philosophy but it had a different goal. When Moses was delivering his message, we find Bhagavan Sri Krishna giving in the field of Kurukshetra the greatest philosophy—the philosophy of Karma Yoga. He said that “he who can see inaction in action and action in inaction is the best performer of work.” All the great men of that age tried to explain the philosophy contained in these words but very few could understand the real spirit.

The philosophy of work tells us that all the works performed within our body and mind are propelled by Prakriti—the same as Latin Procreative Energy. Bhagavan Sri Krishna says that no one can be absolutely inactive. By the force of Nature we are working day and night. No one can remain idle. We do not know that Prakriti. If Nature be our propeller, then we are nothing but toys in the hand of Nature. As it is said in the Bhagavad-Gita, “What through delusion thou desirest not to perform, thou shalt do by the impulse of Nature.”

The question comes then : Have we any free-will? Yes, we have a free-will, a conditional free-will. We can move our hand so long as it is not paralysed. We are not beyond time, space and causation (Karma). We are subject to the laws of

* Extracts of a lecture delivered in the Forman Christian College Hall, Lahore, on the 23rd November, 1922, under the auspices of the Intermediate Philosophical Society.

causation. Every Karma possesses reaction. It possesses the law of compensation and the law of retribution. This Karma does not care for the orphan's cries or widow's tears. It brings happiness and unhappiness. It goes on relentlessly. It comes back again. All actions which produce reaction come back to the doer. A straight line produced to infinity is a circle. Every act which we perform must produce the result. How can we become free from bondage? How can we liberate ourselves from the law of Karma? He who sees action in inaction and inaction in action will reach the goal.

We should work therefore and understand that there are a physical body, instruments and a source of consciousness called Atman or Spirit. The Atman is beyond the process of evolution. Mind has its growth, progress and improvement but the Atman is always the same. The philosophy of work is a path that leads to the realisation of the Spirit. Such path is known as Yoga which is the same as the English word 'yoke.' Vedanta means the end of wisdom i. e. where all relative wisdom ends. God when known as we know the table, no longer remains God but becomes an object of our mind and senses. One who knows God is himself God.

The philosophy of work describes that the world is a gigantic stage. Every individual is playing a part here. All are performing their works according to the natural tendency with which they are born. When we are young and are students, we have our duties of study, when we become householders we have duties towards our wife and children. Thus duty is changing according to our modes of life. Fulfilling a duty under pressure is not desirable as it is a bondage, but we should do everything out of love. Through love we can reach a stage where duty can never take us. Thus working through love we can reach the stage of Nishkama Karma of which Lord Krishna says, "To work thou hast the right but not to the fruits thereof."

The European and Latin races of Europe have come from the same Aryan stock. Colour question should not rise among the descendants of the Aryan race and if it rises it

comes through ignorance. Colour changes according to climatic and hereditary conditions. Putting aside all prejudices we should work.

Western people have their ideal which is Bhoga or enjoyment in this world. But our ideal is Yoga. Western countries are following their ideals, but we are far behind those of ours. It is because we are degenerated, we cannot work. Early marriage, mode of living and the food we take are detrimental to our health. The Americans know which kind of food is useful for the brain, and which will develop the nerves and the muscles. It is the lack of good cooking that makes us suffer from indigestion trouble and impairs our capacity for work.

Try to concentrate your energy. Dissipation of energy will weaken your mind. Concentration of energy can be best achieved by the practice of breathing exercises or Prana-yama. Christ healed the sick, Buddha healed also, but the healing power is within us too.

God dwells within us. He can appear in person to him who believes in a personal God, because God is personal, impersonal and beyond both.

If we work in the right spirit we can drive away all difficulties. The philosophy of work tells us that we should be perfect in this life first before we can be perfect after death.

God never punishes the wicked, nor rewards the good. The wicked punish themselves and the virtuous reward themselves by their thoughts and deeds, all being subject to the laws of Karma, which include the law of action and inaction.

The Bible says that God created man after his own image. Our Vedas preach the same truth. If we understand that we are the image or reflection of the infinite Spirit then we are entitled to all the qualities of the Divine Being and can reach perfection in this very life. Such is the teaching of the philosophy of work.

LETTERS OF SWAMI TURIYANANDA.

(*Translated from Bengali.*)

Kankhal.

31st August, 1912.

Dear—

Yours of the 21st inst. to hand duly. I am glad to go through the contents. The whole life is full of troubles. Troubles must remain, but he is the clever man who can steadily bring his work to completion in the midst of these distractions. “या लोकद्वयसाधनी तनुभृतां सा चातुरी चातुरी”—“That is real cleverness which serves to achieve men’s objects of this life and the next.” You have done well to send — to Bangalore. His health will improve and he will see a new place. Perhaps he is more clever now than before. He is a good boy. When the heart is pure everything else comes in of itself. One has not to wait for anything in particular. The root of all trouble is the mind. When the mind is not straightforward it is very difficult to find congenial circumstances. As days pass by, I am more and more clearly comprehending the meaning of Sri Ramakrishna’s statement, “One attains success in every form of spiritual discipline if he can make his thoughts and expressions at one—if he is sincere.” The greatest of Sadhanas is to make this. As soon as the interior gives the lie to the exterior, all sorts of restlessness and trouble come in.

My health is so so. Life is in its ebb now, so where is the chance for its being all right? Some trouble or other is always present. To-day a toothache, to-morrow an eye-complaint, the next day something else—thus it goes on. It creates trouble if one turns one’s attention to them. * *

* * The two questions you have put forward are both very difficult. First is the theory of Srâddha or obsequial rites. You will know much about it if you read the Santi Parva of the Mahabharata. King Yudhisthira has asked

some questions, to which Bhishmadeva has given apposite replies. There is a distinct sphere called the Pitriloka—the sphere of the manes—and the Srâddha etc. are performed in their honour. And those relatives on earth, on whose decease the Shastras enjoin the Srâddha ceremony, consider themselves happy if the denizens of this Pitriloka are made happy,—though they may or may not be conscious of it. For after their death a very intimate and subtle relation is established between them and the inhabitants of the Pitri-loka. The word Srâddha is derived from the word Sraddhâ. And Sraddhâ is faith in the next world. Even after departing from this world they actually continue to live; consequently the attempt to please them on the part of their children etc. is quite natural. Those who inhabit the above-mentioned Pitriloka are eternal, and directly they are pleased to receive the oblations of food and drink etc. offered to them, the souls of parents and grand parents etc. who have died within our knowledge—in whatever sphere they may be according to their Karma—are also pleased owing to that subtle affinity. I think this is the secret of obsequial rites. You will know about it if you read that portion of the Smritis which deals with the theory of Srâddha.

Your second point is the superhuman origin of the Vedas. Superhuman means that they are not the handiwork of man. Nobody has produced them—that is, they are eternal. Now everything will be clear if you understand the meaning of the word Veda. Veda means knowledge. And what is knowledge?—

“आगमोत्थं विवेकोत्थं द्विधा ज्ञानं प्रचक्षते ।

शब्दब्रह्मागममयं परं ब्रह्म विवेकजम् ॥”

—“Knowledge is two-fold: that arising from Scriptures and that revealed by discrimination. Word-Brahman or the Vedas are the knowledge derived from Scriptures and Para-brahman is that revealed by discrimination.”

Well then, if you can admit knowledge to be uncreated by man and eternal, then the Vedas, being knowledge due to Scriptures, should also be admitted as eternal and uncreated

by man. For they are not certainly books—they are a mass of words, certain symbols to represent certain ideas. Take an illustration. Name and the possessor of that name are inseparable. Names can be many, but the possessor of them is one. Similarly the mass of words known as the Vedas is a symbol of the Supreme Brahman and inseparably connected with It. I shall try to clear the point some other time. This much for to-day.

Yours with love,

Turiyananda.

(*Original.*)

The R. K. M. Home of Service,
Luxa, Benares City,
The 15th April, 1920,

My Dear——

Many thanks for your kind letter of the 11th inst. Very glad to learn that you spent your Easter holidays with Maharaj at Bhubaneswar very joyously. Swami Saradananda had written to me about the situation and conditions of the Math there before, and it pleased me to have your endorsement of the same in your letter. How happy I felt to be told that Maharaj was in the best of his moods there and with perfect health! May he continue to enjoy the freedom and felicity of mind which are his own, without being hampered by the uncomfortable interference of the crowds of Bhaktas there! You give all credit to A— for the new Math building at Bhubaneswar and do it rightly, and as he did all he could to make it a success, without any desire for name and fame, he does not feel the worse for the criticism, whether adverse or favourable. He proved himself a Karma-yogin therein. He cares for the blessings of Maharaj which he has got in abundance, and that satisfies him fully. He is doing a little better here under the Kaviraji treatment. He has received your letter and will write in reply to it soon. My health, I am sorry to say, is far from satisfactory just now. But the will of the Mother comes to pass, and I am quite satisfied with Her decree.

You have said that in my last letter I wrote to you that "we are to remain as spectators." Yes, quite right. That is not only for you but for us as well. If we can only remain so, then we can enjoy the fun of this world, otherwise not. But it is so hard to remain as witness in everything we do. We mix ourselves up and feel pain or pleasure for our deeds. May the Mother keep us always very near Her and not allow us to run away to get entangled in the meshes of Maya! I shall thank my stars if through the grace of the Mother I can have the opportunity of remaining as a spectator, in the true sense of the term, the rest of my days. As for you all, you should play the part of heroes as sons of the Mother and true devoted followers of Swamiji, dedicating yourselves as sacrifices for the good of the many, without caring anything for your own benefit or acquisition. For the Mother Herself takes care of those who keep themselves busy for the well-being of Her children that need help and succour in this world. How I wish to see this accomplished before it is long! My best wishes and love to you as ever.

Yours in the Lord,

Turiyananda.

DANGERS AND OPPORTUNITIES BEFORE HINDUISM.

BY SUBRAMANYA SARMA.

NO! neither Jesus is come nor Jehovah; nor will they come; they are now busy in saving their own hearths and homes and have no time to come to our country. Here is the self-same Old Siva seated as before, the bloody Mother Kali worshipped with the self-same paraphernalia, the pastoral Shepherd of Love, Sri Krishna, playing on his flute.....Firm as the Himalayas they are; and no attempts of anyone, Christian and other missionaries, will ever be able to remove

them." Such were the prophetic words of Swami Vivekananda who carried the lofty message of Hindustan to the very heart of the Christian West. He was great, his faith eternal, and his prophecy will not fail. But there are dangers ahead, treacherous rocks and gaping eddies through which the living faith of Arya Dharma is to be steered. For a cry has arisen on the other side of the world to evangelise the whole world in this generation. Europe is now prostrate, a victim to her own consuming greed, intolerance and egoism, and is searching her heart for a deeper ideal. At no other time of her existence did she need the spiritual message, the message of deeper humanity, of universality and love that India can give her, than now. Only the message of the Vedas and the Vedanta can cure her of her selfishness and egoism and soothe her restless soul.

But India herself is fallen and in consequence her own eternal faith is now in danger. A rule of foreign faith and an official ecclesiastical department have pushed the meek religion to the wall, and the missionaries have proclaimed to the world that it is inadequate. What an amount of vilification and calumny have been written in Christian literature about Hinduism! Yet when Swami Vivekananda asked his audience at the 'World's Congress of Religions,' how many had read the sacred books of the Hindus, only three or four hands were put up. And verily in his righteous indignation did he pronounce: "And yet you dare to judge us!"

The attitude of the majority of Christian missionaries is not that of the judge. If it were so, they would learn sooner or later to judge better. We could convince them of their mistakes. But no logic or reasoning is of avail before them. The only criteria of judgment are, in many cases, money and power and these are brought to religions as well. So, naturally, Buddhism and Hinduism are inferior because the people who profess them are not militaristic or imperialistic. Hence there has arisen a cry to "evangelise the whole world in this generation." "Non-Christian religions" they say, "are inadequate to the needs of man" and so they must

preach the gospel to every creature on earth. For there is the command, "Go ye into all the world, and preach the gospel to every creature."

How much is it different from the Hindu ideal! "To the Hindu the whole world of religions is only a travelling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolving a God out of the material man, and the same God is the inspirer of all of them.....It is the same light coming through glasses of different colours..... The Lord has declared to the Hindu in his incarnation as Krishna, 'I am in every religion as the thread through a string of pearls. Wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know thou that I am there.' And what has been the result? I challenge the world to find, throughout the whole system of Sanskrit philosophy, any such expression as that the Hindu alone will be saved and not others." So spoke Swami Vivekananda before the Chicago Parliament of Religions. He was there to give the message of India, the eternal faith of Vedanta. He was above the narrow creeds of proselytising agencies. He advised them as follows:—"The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve its individuality and grow according to its own law of growth." This lofty idea of the Vedic faith can alone save the world from its present ills. It is a pity that this fair earth has been for centuries filled with violence, fanaticism, bigotry, greed and selfishness, and Christendom has been the arch offender.

Swami Vivekananda carried the message of Vedanta, the essence of Hinduism, to the four corners of the world. He was not a proselytising agent. He planted the standard of Vedanta in this Christian land and fought bravely against the orthodox clergymen, who tried to hinder, abuse and vilify him. For with many people religion is a trade, and even as they protect their industries against foreign competition,

they put all barriers against other religions. And even as they dump their goods on other markets for sale, they thrust their religion on others. Hence they have introduced into their religion the competitive, fighting and selfish methods of the world. As a result of this hatred is fostered. Twenty-five years back Swami Vivekananda wrote as follows to a friend of his: "My dear M—, supposing I had said all sorts of fearful things against the 'yanks,' would that be paying off a millionth part of what they say of our mothers and sisters? 'Neptune's waters' would be perfectly useless to wash off the hatred the Christian 'yanks' of both sexes bear to us 'heathens of India,'—and what harm have we done them?" What harm have we done them? None. Yet it is because we did them no harm we are now suffering. We who without distinction of race or colour treated all hospitably, we who were meek and non-greedy, and we who coveted no domain or empire, are now victims to a civilisation of which the watchword is aggression!

Its method at home is one of ceaseless propaganda and relentless vilification of other religions. We give below a few extracts from the missionary literature:—

"I have in mind, first of all the positive immorality of Hinduism.....You will find it cogently expressed in Mr. Meredith Townsend's essay on 'The Core of Hinduism' where he is dealing especially with Vivekananda's representations at the Parliament of Religions.* There and in other essays, Mr. Townsend complains that great curse of India is just what he says is the worst idea of all Asia, namely, that morality has no immutable basis, but is deemed by every man a fluctuating law, and that it is a characteristic of the Hindu mind that it is able to hold, and actually does hold, the most diametrically opposite ideas, as though all such ideas were true; and that the great weakness in Hinduism making it utterly insufficient for the need of men, is the absolute want of that ethical reality which is one of the

* This and the following quotations are from "The non-Christian Religions Inadequate" by R. E. Speer.

essential characteristics of Christianity, the absolute want of any vinculum binding religious faiths to moral life."

The author does not seem to have the essentials of a critic when he confuses the actions of people with the injunctions of their faiths. With all that is boasted for Christianity how much has it helped Christendom to conform to anything like ethics and morality in their political, economic and commercial relations with other peoples, or in their own private and social life? The author presents a woeful ignorance not only of other peoples but also of his own society.

To quote further—"The non-Christian religions are inadequate to man's moral needs because they are all morally chaotic. I mean more than one thing by it. I mean, for one thing, that there never was a consonance between the best ideal and the reality in the non-Christian religions. No great non-Christian religious teacher ever lived up to his own ethical ideals, and that chasm which was real in the beginning is becoming a wider and wider chasm with the years."

Again the same ignorance and bigotry and intolerance! These writers have a peculiar logic of their own. They compare the actuals of the non-Christian lands with the ideals of Christianity. They cover their ignorance with the cloak of condescension. Who can equal Buddha or Jina, Chaitanya or Ramakrishna Paramahansa as religious teachers? Sankara, Ramanuja, Dayananda and a host of others have more than lived up to their teachings. And how much consonance is there between the ideal and the real in Christendom itself? There is an almost impassable gulf. And yet most sweeping and uncharitable criticisms are levelled by Christians against non-Christian faiths and peoples!

In the quotations cited above we have shown how the Christians and of them missionaries, want to make a case for Christianity by proclaiming to the world our moral obloquy and trying to prove the inadequacy of our religions for the intellectual, social and spiritual needs of man. We shall endeavour to answer this in a general way in the words of Swami Vivekananda.

“Our countrymen must remember that in things of the Spirit we are the teachers and not foreigners.

“The East wants every bit of social power through spirituality.....I claim that no destruction of religion is necessary to improve Hindu society, and that this state of society exists not on account of religion, but because that religion has not been applied to society as it should have been. This I am ready to prove from our old books, every word of it.

“Of course we had to stop advancing during the Moham-
medan tyranny, for then, it was not a question of progress
but of life and death. Now that that pressure has gone, we
must move forward, not on the lines of destruction directed
by renegades and missionaries, but along our line,—our own
road..... Each nation has a main current in life; in India
it is religion. Make it strong and the waters on either side
must move along with it.” (Epistles)

(To be concluded).



A MEMORY OF VIVEKANANDA.*

BY MR. REEVES CALKINS.

MY first impression of the Swami was not a happy one. He had come to the World's Fair as India's representative at the Chicago Parliament of Religions, and I, a young preacher fresh from the University, did not greatly admire the magnificent ease with which he waved aside Christian history and announced a new Star in the East. I think it was his lordly manner that disturbed, somewhat, my American

* These valuable reminiscences are reproduced here from the "Indian Social Reformer" of Bombay. Although the writer has taken a partial view of the Swami—a man of manifold realisation—and of his Vedantic propaganda, "A Memory of Vivekananda" gives a true glimpse of certain aspects of the Swami's personality, particularly his passionate love for his Motherland and his wonderful realisation of the One in all, which used to fascinate those who came in intimate contact with his unique life.—Ed., P. B.

sense of democracy. He did not argue that he was a superior person, he admitted it. Afterwards, when I learned that several cities, notably Boston, had formed Vivekananda Clubs, I was prepared to credit the report that, not his ideals, but his eyes, were leading captive silly American women, which was manifestly unfair. Then, for several years, I heard nothing further of him.

I reached India in December, 1900, embarking at Naples on the "Rubattino" of the old Italian Line. It chanced that my seat in the saloon was at the end of one of the center tables—which has considerable to do with my story. Mr. Drake Brockman, I. C. S., of the Central Provinces, occupied the first seat on the right, and another English Civilian whose name has escaped my memory sat opposite him. At Suez there was a shift at table, some of the passengers having left the vessel, and our first meal in the Red Sea saw a strange gentleman, in Indian habit, seated next to Mr. Drake Brockman. He was silent that first meal, taking only a ship's biscuit and soda water, and leaving before the meal was finished. There was some question up and down the board as to the identity of the distinguished stranger, for, as was quite evident, he was no mean personage; whereupon a rough and ready traveller, disdaining delicacy, called to the chief steward to bring him the wine orders. Ostensibly looking for his own wine card, he drew forth a modest soda water slip which was handed round the table. "Vivekananda," in pencil, was what passed across my plate. In a moment I remembered the furore he had created at the Parliament of Religions, and looked forward with some interest to the coming days at sea.

My earlier impression of the Swami was still strong upon me, so I did not immediately seek his acquaintance; a bow at table answered every requirement. But I chanced to overhear one of the passengers speak his name, and add, "We'll draw him!" I suppose my instinct for fair play pulled me toward Vivekananda as his unconscious ally in the intellectual rencounters of the next ten days. Perhaps he discerned my unspoken friendliness, for, almost immediately, he sought me out.

“ You are an American ? ”

“ Yes.”

“ A missionary ? ”

“ Yes.”

“ Why do you teach religion in my country ? ” he demanded.

“ Why do you teach religion in my country ? ” I countered.

The least quiver of an eyelash was enough to throw down our guards. We both burst out laughing, and were friends.

For a day or two, at table, one or other of the passengers proceeded to “ draw ” the Swami—only he refused to be drawn ! His answers were ready and usually sufficient ; but, more than that, they were brilliant. They sparkled with epigram and apt quotation. Presently the lesser wits learned the valor of putting up their swords, all excepting Mr. Drake Brockman ; his keen and analytic mind constantly cut across Vivekananda’s epigrams and held him close to the logic of admitted facts. It worried the Swami a lot ! The rest of the company soon lost interest and permitted our little group at the end of the table to hold uninterrupted forum, breakfast, tiffin, and dinner.

One night I participated in a discovery. Vivekananda had been particularly brilliant. His conversation was like Ganga at high flood. There was really no interrupting him. A question might deflect him for a moment, but presently he was moving again on the main current of his speech. At the close of an unusually eloquent period he bowed slightly to each of us, then arose and quietly left the saloon. The Civilian sitting opposite Mr. Drake Brockman leaned across the table.

“ Have you noticed that when the Indian gentleman is interrupted he begins again where he left off ? ”

“ Yes, we both had noticed it.”

“ He is repeating one of his lectures for our private benefit.”

And so it was. But, even so, it was an amazingly interesting performance, many leagues beyond the ordinary chit-chat on board ship.

Vivekananda was a patriot much more than a philosopher. I think his passion for the Vedantic propaganda was because this seemed to him the surest way of fostering Indian nationhood. I believe in this he was mistaken; * nevertheless, my recognition of his patriotism washed away completely my first unhappy impression of him, and enabled me to know him as I think he would be glad to be remembered by his countrymen—not as a religionist propagating an ancient creed, but as a lover of his own land seeking to promote her good in the society of modern nations.

It was this passion for his country, short-circuited by a misapprehension of the purpose of Christian missions, that brought on an explosion. One evening, over the nuts and coffee, the conversation had turned on India's preparedness for self-government. (By the way, that conversation took place more than twenty-two years ago, when as yet the Chelmsford-Montagu Reform Bill was nebulous and far away; similar conversations may logically continue for one hundred and twenty-two years to come, for no nation ever yet was "prepared" for self-government).

Suddenly Vivekananda blazed.

"Let England teach us the fine art of government," he

* The Swami's Vedantic mission served a twofold purpose as the Sister Nivedita says—"One of world-moving, and another, of nation-making." The function of the Swami's movement as regards India, to quote his own words, was—"to find the common bases of Hinduism and awaken the national consciousness to them." The object of his carrying the spiritual message of India to the West he clearly stated in the following terms:—"To give and take is the law of nature. Any individual or class or nation that does not obey this law, never prospers in life. We must follow the law. That is why I went to America..... They have been for a long time giving you of what wealth they possess, and now is the time for you to share your priceless treasures with them. And you will see how the feelings of hatred will be quickly replaced by those of faith, devotion and reverence towards you, and how they will do good to your country even unasked." That the Swami was right in the choice of his "plan of campaign" is borne out by the fruits of his labour in India and abroad,—Ed., P. B.

burst forth, "for in that art Britain is the leader of the nations;" then, turning to me, "let America teach us agriculture and science and your wonderful knack of doing things, for here we sit at your feet—but"—and Vivekananda's pleasant voice grew harsh with bitterness—"let no nation presume to teach India religion, for here India shall teach the world."

That night we walked over the deck together and talked of the deeper things where there are no Britons, no Americans, no Indians, but only our hungry humankind and of one Son of Man whose sacrificial Blood, somewhere in the shifting sands of Asia, still abides. I think I helped the Swami to understand that no missionary in his senses is seeking to teach "religion" in India, but only to help India know and love that Man.

During the last day or two of the voyage our understanding of each other increased greatly, and, as I believe, our mutual respect. The mysticism of Vivekananda was a fascination and wonder. For it was not affected. When our conversation touched, as it was bound to, on the hidden things of the spirit, his heavy eyelids would droop slowly and he wandered, even in my presence, into some mystic realm where I was not invited. When, on one such occasion, I remarked that a Christian's conscious fellowship with the Supreme Person must be alert and awake, (as all personal fellowships must be), and therefore is essentially and necessarily different from a Hindu's immersion in the all-pervading Brahma, he looked at me with a quick glance of scrutiny but made no reply.

The last night, before the "Rubattino" reached Bombay, we were standing on the forward deck. Vivekananda was smoking a short sweet-briar pipe—the one "English vice," he said, which he was fond of. The wash of the sea and the unknown life which would begin on the morrow invited quietness. For a long time no word was spoken. Then, as though he had made up his mind I would do India no harm, he laid his hand on my shoulder.

"Sir," he said, "they may talk about their Buddhas, their

Krishnas, and their Christs, but we understand, you and I; we are segments of the All-One.”

His hand remained upon my shoulder. It was such a friendly hand, I could not rudely remove it. Then he withdrew it himself and I offered him my own.

“Swami,” I said, “you will have to speak for yourself and not for me. The All-One of which you speak is impersonal, and therefore must remain unknowable, even though we be immersed in it as this ship is immersed in the Indian Ocean; He Whom I know, Whom I love, is *personal* and very very real—and, Swami, in Him all fulness dwells.”

The sweet-briar went swiftly to his lips, and the drooping eyelids as he leaned against the rail gave token that Vivekananda had gone forth on a far quest.

Was it the All-One, or the One in all, the Swami sought that night?

Lucknow, February 1922.



SRI KRISHNA AND UDDHAVA.

(Continued from page 73.)

उद्धव उवाच ।

साधुस्तवोत्तमश्लोक मतः कीदृग्विधः प्रभो ।

भक्तिस्त्वय्युपयुज्येत कीदृशी सद्भिराहता ॥२६॥

Uddhava said :

26. O Thou of surpassing glory, O Lord, what sort of a sage do you prefer most? What kind of devotion approved by sages¹ is most acceptable to Thee?

[¹ Sages—such as Narada and others.]

एतन्मे पुरुषाध्यक्ष लोकाध्यक्ष जगत्प्रभो ।

प्रणतायानुरक्ताय प्रपन्नाय च कथ्यताम् ॥२७॥

27. O Lord of men, O Lord of the spheres, O

Lord of the Universe, say this to Me, for I have¹ prostrated myself to Thee, am devoted to Thee, and have surrendered myself to Thee.

[¹ *I have &c.*—Hence thou shouldst not make it a secret from me.]

त्वं ब्रह्म परमं व्योम पुरुषः प्रकृतेः परः ।

अवतीर्णोऽसि भगवन्स्वेच्छोपात्तपृथग्बुधुः ॥२८॥

28. O Lord, Thou art the Supreme Brahman, infinite like the sky, the Purusha¹ who is beyond the Prakriti; Thou art incarnated (on earth) assuming a separate body of Thy own accord.²

[*The Purusha &c.*—the Spirit that is beyond Nature.

² *Own accord*: Thy birth is not due to Karma as with others.]

श्रीभगवानुवाच ।

कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम् ।

सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥२९॥

The Lord said :

29. Compassionate, with enmity to no creature, forbearing, with truth as his strength, of an unimpeachable mind, same to all, benefactor of all beings,

[Thirty characteristics of a Sadhu are enumerated in Slokas 29—33.]

कामैरहतधीर्दान्तो मृदुः शुचिरकिंचनः ।

अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥३०॥

30. With his intellect unsullied by desires, a master of his organs, mild, pure, without possessions, without outward activity, with measured diet, a master of his mind, steady, having Me as his refuge, and meditative.

अप्रमत्तो गभीरात्मा धृतिमाञ्जितषड्गुणः ।

अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥३१॥

31. Ever alert, of a balanced mind, with fortitude, a master of the sixfold evils,¹ seeking no name, yet giving honour to others, expert, friendly,² merciful,³ and illumined.

[¹ *Sixfold evils*—viz. hunger and thirst, grief and infatuation and decay and death.

² *Friendly*—to those who are happy.

³ *Merciful*—to those that are in misery.]

आज्ञायैवं गुणान्दोषान्मयादिष्टानपि स्वकान् ।

धर्मान्संत्यज्य यः सर्वान्मां भजेत स सत्तमः ॥३२॥

32. He who knowing the merits and demerits (of duty and its opposite) gives up¹ all his formal duties even as sanctioned² by Me, and worships Me, is also the best among sages.

[¹ *Gives up &c.*—transcends the preparatory or formal (*Gauni* or *Vaidhi*) stages to pursue that higher form characterised by spontaneous, selfless love (*Pará* or *Rágánugá Bhakti*).

² *Sanctioned*—in the scriptures.]

ज्ञात्वाज्ञात्वाथ ये वै मां यावान्यश्चास्मि यादृशः ।

भजन्त्यन्यभावेन ते मे भक्ततमा मताः ॥३३॥

33. Those who knowing or not knowing how much,¹ what² and what sort³ I am, worship Me with their whole soul gone up to Me⁴ are in My opinion the best of My devotees.

[¹ *How much*—that I am unlimited by time or space.

² *What*—that I am the Self of all.

³ *Of what sort*—that I am the embodiment of Existence-Knowledge-Bliss, and so on.

⁴ *Whole soul &c.*—This is the sine qua non of religion.

Pure (*Suddhá*) Bhakti, as distinct from Bhakti with Reason (*Jñánamisrá*), is extolled in this verse. In Sri Ramakrishna's language, "It is that form of devotion which remains when one is beyond both knowledge and ignorance.]

(To be continued.)

THE SIXTY-FIRST BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA.

Belur Math

The sixty-first birthday anniversary of Swami Vivekananda was celebrated with due eclat on Tuesday, the 9th January, 1923. A "Westerner" has sent us a vivid description of the celebration, extracts of which are given below:—

The sun had just risen in a rosy sky across the Ganges, when the first visitors arrived. The visitors continued coming until in the afternoon.

In the temple room special service was conducted by two of the monks. The service lasted for many hours, while in secluded corners other monks read aloud Swamiji's favourite passages of Vedic scriptures. As the ceremony proceeded flowers were placed on and round the altar and offerings of food were set before it, till at last the room appeared like a bower with the Lord enthroned on his temple seat. It was touching to watch the devotion of the many visitors who came to do homage to the great Swamiji and his Divine Master.

In an open verandah a large oil painting of Swami Vivekananda was tastefully decorated with garlands and flowers, in front of which the devotees kneeled down. Later in the day a party of singers entertained the visitors with devotional songs.

Shortly after noon time an impressive ceremony took place, when fifteen young men took the vows of Brahmacharya thereby dedicating themselves solely to the Service of God.

On the spacious open grounds, poor and rich, high and low caste, sat together in true democratic fashion to partake of the Prasadam or consecrated food. Besides a large number of devotees, about four thousand poor people of the surrounding country were sumptuously fed,

There were Kirtan parties and celebrated singers who kept up the spirit of devotion and enthusiasm. The Swami Abhedananda gave a short address on the life of Swamiji.

Towards evening some of the devotees departed but others remained to be present during the Kali Puja (worship of the Divine Mother) which began at nine o'clock in the evening and closed at three o'clock the following morning.

Thus ended one of the best organised religious festivals I have ever witnessed, and also one of the most joyful ones.

Patna

The birthday was celebrated in Patna on Sunday, the 14th January with great eclat. From 12 noon till 3 o'clock in the afternoon about 1500 poor Narayanas of all classes, touchables and untouchables alike, were fed under the auspices of the local Ramakrishna Ashrama.

In the evening at 6 o'clock a crowded meeting was held in the Behar Youngmen's Institute Hall. The elite of the town as also the student community attended it in large numbers. The Hon'ble Mr. Justice P. R. Das was voted to the chair.

Babu Nandipal Mukherjee M. Sc. read an interesting paper on the life and teachings of Swami Vivekananda. The Swami's religion, said the speaker, consisted not in dogmas but in the realisation of God.

Babu Saroshi Charan Mitra who followed said that Swami Vivekananda went to America and Europe to preach the religion of Vedanta at a time when those continents swayed by the wave of materialism stood in great need of the spiritual message preached by the Swami.

Mr. Justice Kulwant Sahay spoke of his impression of the majestic and saintly personality of the great Sannyasin, and observed that one of the greatest objects of the Swami's life was the elevation of the masses—a work which had rightly been taken up by the members of the Ramakrishna Mission.

Mr. P. K. Sen next dwelt eloquently on the life and teachings of Swami Vivekananda.

The Hon'ble Khan Bahadur Fakhruddin pointed out in the course of his lecture that Swami Vivekananda considered all religions to be true and showed equal reverence for them all. He also observed that the universality of the soul as preached by the Swami was one of the cardinal doctrines of Sufism. The lecturer said that he saw no difference in the underlying spirit between the teachings of the Hindu Sannyasin and those of Islam.

The Hon'ble Mr. Madhusudan Das in his eloquent and interesting speech dwelt upon the spiritual teachings of Swami Vivekananda. The first lesson which the Swami preached was that of courage, and the lecturer said that he longed for the day when he would see the youngmen of his country approaching the high spiritual ideal as was represented by Swami Vivekananda.

Babu Mathuranath Sinha who spoke next observed that Swami Vivekananda combined the organising power of the West with the Eastern ideals of renunciation and service. He thus preached a new ideal of work to the Sannyasins who previously used to retire to the forest.

The President appealed to the public for funds in aid of the Ramakrishna Ashrama at Patna.

Kirtans in Bengali and Hindi were sung by a concert of Bengali singers.

After a vote of thanks to the chair the meeting dispersed at about 8 p. m.

Madras

The anniversary was celebrated with great enthusiasm and devotion on Saturday, the 13 January last at Sri Ramakrishna Math, Mylapore, Madras. There was Bhajana in the early hours of the morning. More than two thousand poor Narayanas and a large number of Sadhus were fed in the morning. Tamil lectures on Swami Vivekananda's Life and Message were delivered in the afternoon by eminent scholars. In the evening a public meeting was held at the Math premises with Sir T. Sadasiva Aiyer in the Chair. An interesting paper on "Swami Vivekananda as Teacher of the Age" by Mr. T. A. Ramalinga Chettiar, M. L. C. was read before the appreciative audience.

Prof. P. N. Srinivasachari of the Pachaippa's College gave a brilliant account of the Swami's teachings, his conception of religion and his idea of universal fellowship. With the distribution of Prasadam the pleasant function came to a close.

Bangalore

The anniversary was celebrated at Sri Ramakrishna Ashrama, Bangalore City, on Sunday, the 14th January, 1923, with great enthusiasm and devotion.

Bhajana parties from different parts of the City and the Cantonment came in procession carrying the portraits of Swamiji and his Master in beautifully decorated cars. Over eight hundred poor people were fed at the Anjaneya Temple at Basavangudi under the auspices of the Ashrama. In the spacious pandal put up in the Ashrama compound there was held a largely attended meeting which commenced at 4 p. m. with a Harikatha Kalakshepam. The Katha was followed by an inspiring speech in Kannada on the message of Swami Vivekananda by Mr. K. S. Krishna Iyer, B. A. The lecturer said that the message of Swamiji is—"Be strong and spiritual; love your fellowmen and elevate them if they are degraded."

Mr. C. P. Sundara Rao, B. A., Editor, Karnataka Daily News, next spoke in English and in a few chosen words explained that the central tenet of Swamiji's teachings might be summed up in the maxim "To thine own self be true."

With the distribution of Prasad the meeting terminated at about 8 p. m.

Almora

The birthday was celebrated at the Ramakrishna Kutir,

Almora on Tuesday, the 9th January last, with special Puja, reading of selected texts from the Scriptures, chanting of hymns and distribution of Prasad.

On the 11th January a public meeting, the first of its kind in Almora, was held at the local Public Library under the presidency of Rai Bahadur Pandit Dharmananda Joshi. Most of the men of light and leading of the town were present. Pandit Lakshmi Dutt Pandey, Babu Shyama Charan Banerji and the president spoke on the life and teachings of the illustrious Swami.

On the 4th of February some 300 poor Naravanas were sumptuously fed at the famous temple of Nanda Devi. The Almora public heartily joined hands with the Brotherhood at the local Ramakrishna Kutir to make the celebration a great success.

Amalner

The anniversary was celebrated at the National College, Amalner (Bombay Presidency) on Tuesday, the 9th January, 1923, under the auspices of the Students' Debating Club.

The programme commenced in the evening at 5-45 o'clock when interesting speeches on the life and work of Swami Vivekananda were delivered by Messrs. Chakravarti, Kelkar, and Tulpule. The speakers emphasised the need of practising actually what the Swamiji preached, and said that there was immense work waiting for the young to do. They further observed that the Swamiji as an apostle of enlightened Hinduism, could be a Guru to all who believe in the betterment of the world and in the possibility of an all-embracing and universal religion. The proceedings terminated with Bhajan and Prasad at night.

Bangalore Cantonment

The anniversary was celebrated on Sunday, the 11th Feb. by the members of the Vedanta Society, Bangalore Cantonment. At noon about 500 poor Narayanas were fed in the compound of C. V. S. Sabha School. In the evening there were Bhajana and music. At about 5-30 p. m. Swami Sarvanandaji of the Ramakrishna Mission, Madras, delivered a lecture on Vedanta and Unity of Religions, which was listened to with interest by the audience. After dusk the picture of Swami Vivekananda which was well decorated with flowers on a Vimanam was taken in procession followed by Indian Brass Band, through the main streets of the Cantonment Bazar Division. The function was closed at 9 p. m. after the distribution of Prasad to those present. The Secretary before winding up the meeting conveyed the thanks of the Society to Swami Sarvanandaji for his able discourse and to the gentlemen and friends who subscribed towards the feeding of the poor brethren.

Other Places

The anniversary was also celebrated at the Ramakrishna Sevashrama, Kankhal; Vivekananda Ashrama, Kuala Lumpur; Sri Ramakrishna Advaita Ashrama, Luxa, Benares City; Vivekananda Society, Jamshedpur; Ramakrishna Society, Parseebagan, Calcutta; Ramakrishna Ashrama, Cawnpore; Sri Satchidananda Sangha, Tiruvateeswaranpet, Madras; Sri Ramakrishna Math, Nattarampalli, North Arcot Dt. (Madras Presy); Sri Ramakrishna Samity, Faridpur; Advaita Ashrama, Mayavati; and at various Maths, Ashramas and Societies in India, America and other places.

NEWS AND NOTES.

Journalism as a Means of doing Good

Integrity of character is most essential to the make-up of a true journalist. His success depends not only upon his moral courage born of unflinching devotion to truth but also upon his "attainments, capacity and industry." Journalism when taken up with the spirit of Service to one's own people as well as mankind in general promotes not only public good, but also one's own welfare, material, intellectual and even spiritual. Srijut Ramananda Chatterjee has contributed a highly instructive paper on "Journalism as a Means of doing Good" to the "Welfare" for February. The eminent journalist gives many valuable practical hints and suggestions for those who want to equip themselves for journalism. On the question of what a journalist should know says the writer— "Though it goes without saying that editors, like other human beings, can not be omniscient, the more subjects and more things they know, the better fitted for their work they would be."

The object of a journalist should be public good and through it his own personal good. But he can never do his part with success unless he is fully conscious of his duty and responsibility. "The duty of journalists," observes Srijut Chatterjee, "is to conserve all that is good in the existing state of things, to revive, if possible, all that was good in the old order, to reform abuses where they exist in order that the good may survive, and to suggest and help in the introduction of what is new for the promotion of the common weal."

Sri Ramakrishna Vidyapith, Baidyanath

In order to evolve a system of education in the lines suggested by Swami Vivekananda, some members of the Ramakrishna Mission in co-operation with a number of noble workers started in May, 1922, a residential school for Hindu boys at Mehijam under the name of Sri Ramakrishna Vidyapith. Soon after the Vidyapith was started a need for

immediate expansion was keenly felt, and in January, 1923, it had to be transferred to a spacious building at Baidyanath (E. I. Ry.)—a popular health resort and a holy place of pilgrimage in the Santal Parganahs, Behar.

The object of the institution is to give the boys ample facilities for the harmonious development of their head, hand and heart. The course of training in this institution may be broadly divided under the following heads:—Physical, intellectual, moral, practical, æsthetic and religious. The course under intellectual training is so framed that a student, who goes through it, may, if he desires, appear at the Matriculation examination of the Calcutta University at about the age of sixteen. It provides for a more extensive knowledge of Bengali Literature, History, Geography and elementary Science than what is required by the present Matriculation standard of the university. Boys are admitted between the age of eight and twelve years only.

At present there are 15 students with 6 teachers in the Vidyapith. A detailed prospectus, including curriculum, rules of admission etc. may be had from the Secretary, Sri Ramakrishna Vidyapith, Baidyanath, E. I. R.

The Ramakrishna-Vivekananda Temple for Ex-convicts at Bangalore

For the last twelve years Swami Somananda, a disciple of Swami Vivekananda, has been silently carrying on the noble work of preaching the great truths of the Sanatana Dharma to the inmates of the Central Jail, Bangalore. These unfortunate convicts are not ordinarily less humane than those living outside the walls of the prison. Many of the so-called depraved have in them the spark of divinity which is often extinguished by the cold and inhuman treatment which society accords to them. But by awakening in them their latent humanity and divinity by means of sympathetic treatment and proper education they can be reformed both morally and spiritually, and helped to settle as thoroughly useful and law-abiding members of society.

Swami Somananda was keenly feeling all these years the need of an institution for ministering to the spiritual and moral needs of the criminals after they are released from the prison. It is a matter of great pleasure to learn that he has at last succeeded in founding the Ramakrishna-Vivekananda Temple for the regeneration of the ex-convicts. On the 29th November last an American devotee of Swami Vivekananda performed the dedication ceremony of the Temple, in which have been installed two stone statues of Sri Ramakrishna and Swami Vivekananda. We earnestly hope that under the inspiration of these great friends and lovers of the erring and the fallen many of the so-called criminals whom

we in our vanity and hypocrisy look upon as lost for ever, will be able to abandon their evil ways and transform their lives after the ideal Divine.

Miscellany

Srimat Swami Prakashananda stopped in Madras for four days during his recent South Indian tour. The Swami delivered three public lectures in the city on 'Vedanta and Civilisation' at Sri Ramakrishna Math, 'The Plan of Reconstruction of New India' at the Gokhale Hall, and 'The Essential Need of International Understanding' at the Y. M. C. A. He also gave a short discourse to the boys of the Ramakrishna Students' Home, Madras. He next visited Bangalore, and stayed at the Sri Ramakrishna Ashrama, Basavangudi. The Swami gave an impressive address at the Ratnavali Hall, Bangalore. Everywhere his lectures attracted large audience and were highly appreciated.

We are glad to learn that at a meeting of the members of the Vedanta Ashrama, Bombay, held on the 10th February last, it was resolved to reconstitute it in the name of the Western India Vivekananda Society with Mr. M. R. Jayakar as President, Dr. A. L. Nair as Treasurer, and Messrs. Murdeshwar and Prabhu as Secretaries. The "Indian Social Reformer" of February 17, writes: "Swami Sharvananda of the Ramakrishna Mission, Madras, to whose admirable edition of the Upanishads we have more than once referred, is expected to come to Bombay to organise the work of the Society. The Society will be inaugurated by a public meeting to celebrate the anniversary of Sri Ramakrishna Paramahansa on Sunday, the 4th March. The main objects of the Society are to inculcate the oneness of the goal of all religions and to promote sympathy and harmony among mankind on the basic principle of the unity of life and God. The study of the ethics and religion of the Vedanta will be also another object."

The Gangasagar Mela took place in the Sagour Island on the 14th of January, 1923, and lasted for three days. The Ramakrishna Mission sent 52 workers including 40 senior medical students of different colleges under the charge of a capable doctor. The total number of outdoor patients came up to 224. More than three hundred 'missing' persons were restored to their relatives. There were 3 cases of cholera, one of dysentery and one of diarrhoea. All the patients were discharged except 2 cholera patients, one of whom died on the way to Diamond Harbour Hospital. The Mission expresses its heart-felt thanks to Messrs. B. K. Paul & Co., Calcutta, for their kind contribution of medicines for this Mela relief. The total expenses incurred by the Mission for the Mela Relief Works amounted to Rs. 350.