

Prabuddha Bharata

OCTOBER, 1930

Volume XXXV



Number 10

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

AN UNPUBLISHED LETTER OF SWAMI VIVEKANANDA

SAN FRANCISCO,

May 24, 1900.

(In answer to a few questions put by Sister Nivedita, Swamiji jotted down the following replies.)

Q. I cannot remember what parts Prithvi Rai and Chand disguised themselves to play, when they determined to attend the Swayamvara at Kanauj.

A. Both went as minstrels.

Q. Also did Prithvi Rai determine to marry Samyukta partly because she was the daughter of his rival and partly for the fame of her great beauty? Did he then send a woman-servant to obtain the post of her maid? And did this old nurse set herself to make the princess fall in love with Prithvi Rai?

A. They had fallen in love with each other, hearing deeds and beauty and seeing portraits. Falling in love through portraits is an old Indian game.

Q. How did Krishna come to be brought up amongst the shepherds?

A. His father had to fly with the baby to save it from the Tyrant Kamsa, who ordered all the babes (male) from that year to be killed, as he was afraid one of them would be Krishna and dethrone him (through prophecy). He kept Krishna's father and mother in prison (they were his cousins) for fear of that prophecy.

Q. How did this part of his life terminate?

A. He came with his brother Baldeva and Nanda, his foster-father, invited by the Tyrant to a festival. (The Tyrant had plotted his destruction.) He killed the Tyrant and instead of taking the throne placed the nearest heir on it. Himself he never took any fruit of action.

Q. Can you give me any dramatic incident of this period?

A. This period is full of miracles. He as a baby was once naughty and the cowherd-mother tried to tie him with her churning string, and found she

could not bind him with all the strings she had. Then her eyes opened and she saw that she was going to bind him who had the whole universe in his body ! She began to pray and tremble. Immediately the Lord touched her with his Mâyâ and she saw only the child !

Brahmâ, the chief of gods, disbelieving that the Lord had become a cowherd, stole one day all the cows and cowherd boys and put them to sleep in a cave. When he came back, he found the same boys and cows round Krishna. Again he stole the new lot and hid them away. He came back and saw there the same again. Then his eyes opened and began to see numerous worlds and heavens and Brahmâs by the thousands, one greater than the preceding, in the body of the Lord.

He danced on the Serpent Kâliya who had been poisoning the water of the Yamuna, and held up the Mount Govardhana in defiance of Indra whose worship he had forbidden and who in revenge wanted to kill all the people of Vraja by deluge of rain. They were all sheltered by Krishna under the hill Govardhana which he upheld with a finger on their head.

He from his childhood was against Snake-worship and Indra-worship. Indra-worship is Vedic ritual. Throughout the Gita he is not favourable to Vedic ritual.

This is the period of his love to Gopis. He was fifteen years of age.

FOUR PATHS OF YOGA

BY SWAMI VIVEKANANDA

Our main problem is to be free. It is evident then that until we realize ourselves as the Absolute, we cannot attain to deliverance. Yet there are various ways of attaining to this realization. These methods have the generic name of Yoga (to join), to join ourselves to our reality. These Yogas, though divided into various methods, can principally be classed as four; and as each is only a method leading indirectly to the realization of the Absolute, they are suited to different temperaments. Now it must be remembered that it is not that the assumed man becomes the real man or Absolute. There is no becoming with the Absolute. It is ever free, ever perfect; but the ignorance that has covered its nature for a time is to be removed. Therefore the whole scope of all systems of Yoga (and each religion represents one) is to clear up this ignorance and allow the Atman to restore its own nature. The chief helps in this liberation are Abhyâsa and Vairâgyam.

Vairâgyam is non-attachment to life, because it is the will to enjoy that brings all this bondage in its train; and Abhyâsa is constant practice of any one of the Yogas.

Karma-Yoga.—This Karma is purifying the mind by means of work. Now if any work is done, good or bad, it must produce as a result a good or bad effect; no power can stay it, once the cause is present. Therefore good action producing good Karma, and bad action, bad Karma, the soul will go on in eternal bondage without ever hoping for deliverance. Now Karma belongs only to the body or the mind, never to the Atman; only it can cast a veil before the Atman. The veil cast by bad Karma is ignorance. Good Karma has the power to strengthen the moral powers and thus creates non-attachment; it destroys the tendency towards bad Karma and thereby purifies the mind. But if the work is done with an intention of enjoyment, it can only produce that very enjoyment

and does not purify the mind or Chitta. Therefore all work should be done without any desire to enjoy the fruits thereof. All fear and all desire to enjoy here or hereafter must be banished for ever by the Karma-Yogi. Moreover, this Karma without desire of return will destroy the selfishness which is the root of all bondage. The watchword of the Karma-Yogi is "not I, but Thou," and no amount of self-sacrifice is too much for him. But he does this without any desire to go to heaven, or to gain name or fame or any other benefit in this world. Although the explanation and rationale of this unselfish work is only in Jnâna-Yoga, yet the natural divinity of man makes him love all sacrifice, simply for the good of others, without any ulterior motive, whatever his creed or opinion. Again, with many the bondage of wealth is very great; and Karma-Yoga is absolutely necessary for them as breaking the crystallization that has gathered round his love of money.

Next is *Bhakti-Yoga*. Bhakti or worship or love in some form or other is the easiest, pleasantest and most natural way of man. The natural state of this universe is attraction and that is surely followed by an ultimate disunion. Even so, love is the natural impetus of union in the human heart; and though itself a great cause of misery, properly directed towards the proper object, it brings deliverance. The object of Bhakti is God. Love cannot be without a subject and an object. The object of love again must be a being at first who can reciprocate our love. Therefore the God of love must be in some sense a human God. He must be a God of love. Aside from the question whether such a God exists or not, it is the truth that to those who have love in their heart this Absolute appears as a God of love, as personal.

The lower forms of worship, which embody the idea of God as a judge or punisher or someone to be obeyed through fear, do not deserve to be called

love, although they are forms of worship gradually expanding into higher forms. We pass on to the consideration of love itself. We will illustrate love by a triangle, of which the first angle at the base is fearlessness. So long as there is fear, it is not love. Love banishes all fear. A mother with her baby will face a tiger to save her child. The second angle is love that never asks, never begs. The third or the apex is love that loves for the sake of love itself. Even the idea of object vanishes. Love is the only form in which love is loved. This is the highest abstraction and the same as the Absolute.

Next is *Râja-Yoga*. This Yoga fits in with every one of these Yogas. It fits enquirers of all classes with or without any belief, and it is the real instrument of religious enquiry. As each science has its particular method of investigation, so is this Râja-Yoga the method of religion. This science also is variously applied according to various constitutions. The chief parts are the Prânâyâmas, concentration and meditation. For those who believe in God, a symbolical name, received from a Guru, will be very helpful, such as Om or other sacred words. Om is the greatest, meaning the Absolute. Meditating on the meaning of these holy names and repeating them is the chief practice.

Next is *Gnâna-Yoga*. This is divided into three parts. First: hearing—that the Atman is the only reality, everything else is Mâyâ (relativity). Second: reasoning upon this philosophy from all points of view. Third: giving up all further argumentation and realizing the truth. This realization consists in first being certain that Brahman is real and everything else is unreal; second, giving up all desire of enjoyment; third, controlling the mind; fourth, intense desire to be free. Meditating on this reality always and reminding the soul of its real nature are the only ways in this Yoga. It is the highest, but most difficult. Many persons get an intellectual grasp of it, but very few attain realization.

SOME FUNDAMENTALS OF HINDUISM—II

BY THE EDITOR

I

The Hindus, admittedly the most religious people on earth and most devoted to spiritual practice, are fully conscious of the immense difficulties of God-realisation. They are quite aware of the mountain-high obstacles in the way of an aspirant. The aspirant, therefore, goes about his work with unflinching perseverance and infinite patience. His ideal he feels to be so high that when anyone asks him if he has realised God, he only makes a negative answer. This does not show his lack of faith or enthusiasm or even of spirituality. Foreigners' ignorance makes them interpret it as such. The Hindu knows that he has been for millions of lives in the habit of thinking the world as real and of revelling in and desiring it. These tendencies of the mind cannot go in a day. Therefore he insists on spiritual *practice*. There must be determined effort. He must approach a spiritual teacher and be instructed in the ways of spiritual practice and pursue them all his life so that at the end he may make some progress. But before his spiritual efforts may be fruitful, he knows he must be rid of his strong desires for the joys of the relative life. This is absolutely necessary. Not all can successfully undertake spiritual practice. Even the physical conditions, not to say the mental, of most men are unsuitable for any serious spiritual practice. Their nerves and brains will refuse to carry the subtle spiritual perceptions. They will refuse or collapse. Their mind, it is superfluous to mention, will be totally disinclined to dwell on things spiritual.

Every man has his own natural level of consciousness. He finds it easiest and most pleasant to dwell on it. In a broad classification we shall find that all men

fall under three heads. Some are naturally lazy and indolent. They are passive and inactive. Their mind is very slow to move and brain dull. The keen joys of the world do not attract them. They are creatures of darkness. They are of the lowest grade. Another class of people are extremely active and ambitious. They are full of desires and eagerly aspire for the joys, powers and riches of the world. They want name and fame. They are ready to fight for them. They are fond of pomp and pleasure. They are intelligent, but their intelligence is good enough for worldly projects only,—it does not penetrate to the spiritual realms. They are the second grade. The highest grade people are apparently like the lowest grade. From the outside, they look passive and lazy. They dislike the pomps of the world. They like simplicity very much. But their mind is alert. If they like, they can manifest tremendous energy. They are keenly intelligent. But their intelligence penetrates the mysteries of spiritual existence. Their mind is habitually calm and is free from all worldly ambitions and passions. In Hindu phraseology these three grades are respectively called *Tâmasika*, *Râjasika* and *Sâttvika*. Only the *Sâttvika* people can truly practise spirituality. The *Tâmasikas* never. Those of the *Râjasikas* who are near the *Sâttvika* grade, feel a tendency towards spirituality. They also can fruitfully undertake spiritual practice. But even from this *Râjasika* to the *Sâttvika* state, the progress is not an easy one. A hard discipline has to be imposed on the aspirant. He cannot live anyhow and yet gain in spirituality.

All religious schools insist on a preliminary discipline before the actual realisation can begin. This discipline can be designated by the well-known

term *Sâdhana-Chatustaya* (Fourfold *Sâdhana*). These four *Sâdhanas* are the discrimination between the Real and the unreal ; the aversion to the enjoyment of the fruits of one's actions here and hereafter ; the group of six attributes—calmness or tranquillity (fixing the mind steadfastly on the Real after detaching it from sense-objects), self-control (withdrawing the sense-organs from sense-objects), self-withdrawal (the mind-function ceasing to act by means of external objects), forbearance (bearing of afflictions without caring to redress them, being at the same time free from anxiety or lament on their score), faith (acceptance by firm judgment of the mind as true of what the scriptures and the *Guru* instruct), self-settledness (constant concentration of the intellect on the ever-pure *Brahman*); and yearning for freedom (the desire to free oneself, by realising one's true nature, from all bondages). These qualifications must be acquired one way or another before we can begin true spiritual practice. Why? Because otherwise we shall fail to have any conviction about the Reality which we want to realise. If we examine the conditions, we shall find that they are all calculated to confer freedom on the mind and reason. The first of the four *Sâdhanas*, the discrimination of the Real and the unreal, is only another form of "universal scepticism." It requires that we should question the reality of the phenomenal world and reject whatever is found unreal. But it must not be superficial or a mere make-believe, for that is worthless and takes us nowhere. It should profoundly mould our life, behaviour and consciousness : we must learn to look upon, feel and treat the unreal as unreal. That is what the second *Sâdhana*, the renunciation of the fruits of actions, implies ; for a hankering for the delectable fruits of earth and heaven ill assorts with the consciousness of their unreality. Therefore, all desires for enjoyment at present or in future must be given up. The third, the acquisition

of the six qualities, such as calmness etc., prevents the mind from going to and dwelling on the sense-objects as real. And the fourth, the desire for freedom, concentrates the scattered forces of the mind and makes them flow in one impetuous current to the search and discovery of the Real. These four together constitute *Sannyâsa*. Only when the mind has been freed from the vitiating assumption of the reality of the world and devoted to the search of truth, is one fit for *Sannyâsa*. But without *Brahmacharya*, continence, none of them are possible or of any avail. *Brahmacharya* not only perfects the brain and the nervous system and strengthens them to bear the tremendous strain of sustained and powerful thought, but what is more important, it frees the mind of the sex idea, the more potent of the twin factors of *Mâyâ* or Primal Ignorance which clouds the knowledge of things, ensnares reason, and conjures fantastic illusions for the soul to dream through the succession of births.

Mere intellect is not enough to convince us of the unreality of the life we are living and of the reality of the life that spiritual practice is expected to reveal to us. Two requirements are urgent : we must have a deep conviction of the truth of the Ideal we want to realise ; and our heart must become pure and mind free from desires. The "four *Sâdhanas*" are needed for both these purposes. What is wanted is that the aspirant must free himself of all *Rajas* and enter the *Sâttvika* state. Then the spiritual outlook will become natural to him, and he would no longer doubt the spiritual realities and will be filled with a real faith. It will become easy for him to do his spiritual exercises and progress towards the goal. Hindus believe that truth should naturally shine in and before every man. In our present state, we are apt to think that it is falsehood that appears before us naturally and that truth has always to be carefully sought out. But the opposite is the fact. The reason why

truth does not spontaneously appear before us is that we have covered ourselves with *Tamas* and *Rajas*. When we would divest ourselves of these sheaths, the light of truth will of itself shine unclouded in and around us. So it is said that *Sattva* is of the nature of the revealer.

II

But what are these *Sattva*, *Rajas*, and *Tamas*? These words are very profusely used not only in Hindu philosophical and scriptural texts, but by the common people. Learned discussions have been held by scholars on the true significance of these terms. Some have argued that these are the constituent substances of the phenomenal universe, others that these are but qualities. Whatever the exact philosophical meaning, the common significance seems to be that they represent three different views and outlooks. The words are used in relation to all things, thoughts, feelings and actions. A food is *Sâttvika* or *Râjasika* or *Tâmasika*. A charity is *Sâttvika*. An action is *Sâttvika*. A mode of life is *Sâttvika*. An ideal is *Sâttvika*. A conception of God is *Sâttvika* or *Râjasika*. A man is *Sâttvika*. And so on. What is meant is that if we classify all things, actions, feelings, states of consciousness, ideas, ideals or Divine conceptions, we shall find them fall within the three grades we have described before. Evidently the ground of this classification is purely psychological. These are three definitions or descriptions or standards of judgment by which we can know the relative spiritual value of all things, ideas and actions. It is more or less a subjective way of evaluating reality by means of a scale of spiritual values. This is quite characteristic of the Hindu view of life. When we say that a food is *Sâttvika*, we mean that it is conducive to spirituality. When we call it *Tâmasika*, we condemn it as unspiritual. Similarly of our feelings, thoughts, actions, ideals, conceptions of God. The world has value to us only in reference to the ultimate

purpose of our life. Every day even a common Hindu is judging his experience in this way. All old experiences and things have been judged by this triple standard and all new things and experiences shall be similarly judged by it. This indeed is the central tendency of the Hindu life.

III

We have so far dealt with the purely spiritual side of the Hindu religious ideal. But a religious ideal has also its intellectual aspect, a background of clear understanding. Every religion needs three things for its perpetuity: a philosophy, illustrative lives and a continuous tradition. The need of the first two is easily understood. Man is also an intellectual being. He not only wants the fulfilment of life, but wants it to harmonise with all his experiences. If his spiritual ideals do not harmonise with his secular experiences or outlook, he is in agony. He must find a harmony. For this an adequate philosophy is necessary. A philosophy, however, would be dry and uninspiring if its conclusions are not found demonstrated in the lives of saints. They are the test and proof of the truth and correctness of the philosophy. The need of the third element, continuity of tradition, may not be so apparent. But it is urgently necessary. It is well-known that a people without history is at the mercy of every passing wind. A historical consciousness is a source of inexhaustible strength to a people. In a sense we live by our past. This is true not only in the secular affairs of a nation, but also in its religious affairs. The fact is, if religion had been a living experience with all the members of a nation, they might take to any philosophy old or new, for the spiritual truths then would have been actual and real to them. But most men and women follow religion through faith and belief and not through actual experience. But faith is not possible unless it has been made instinctive with us. It must become a part of

our being. It must become natural to us. That is not possible unless it is derived through tradition. Until a thing or fact or belief has become traditional, it has not our unquestioning allegiance. All new things are objects of suspicion and doubt to the popular mind. And it can easily violate the new system. We hear nowadays loud proclamations that we must break all traditions and become free. Those who talk this way, little realise what they are talking about. In secular matters tradition may be broken sometimes with impunity, but not so in matters which are beyond the grasp of the ordinary mind. If religious experience had been easily available, we could advise people to ignore traditions and choose freely. But it is not so. It is achieved rarely by only a few in any age. To ask the masses to break traditions is to leave them adrift, to make them helpless. The only result would be a total collapse of religious life. We do not mean that people are to be superstitious or that they are not to think freely about their religion. What we suggest is that the traditions, if there are antiquated elements in them, should be slowly transformed and reinterpreted in the light of modern knowledge and needs. But never should they be rejected post-haste. The reformation of traditions should be unconscious and indirect, not direct and violent.

We have said that religious progress with the masses is a matter of faith. So long as the faith is strong, one is safe. But with the passing of years, a time comes when the nation feels exhausted. It goes to sleep. Then it is the traditions that hold the nation together and save it from breaking into pieces. The traditions continue, and when the nation reawakes from its slumbers, it is these traditions that furnish it with clues to rehabilitate its past glory. And not merely that. Religious traditions do not serve merely a religious purpose. They have also their cultural, social and domestic implications. With the loss of religious

traditions, incalculable harm is done to the nation in all those respects also. Hence we find that every religion has given a place of honour and special solicitude to a particular book, the *Bible*, the *Koran*, the *Tripitakas*, the *Vedas*, etc. The books are the emblems of the spiritual treasures in possession of the votaries. They may be antiquated in many respects. But they serve the great purpose of maintaining traditions. We Hindus have the three *Prasthânas*—the *Upanishads*, the *Brahma-Sutras* and the *Gîtâ*, all parts and emanations of the sacred *Vedas*. Hindus believe that all their religious ideals and practices are derived from the *Vedas*. It may be that this belief is not wholly true. But it has its own value : it maintains the continuity of tradition and consequently the solidarity of the nation. And we are in a fortunate position. Those religions that find their traditions in conflict with the accumulated and proved knowledge of mankind, are really in a very unhappy fix. Hinduism has escaped this catastrophe. It can boldly say that its ancient findings are in accord with the modern knowledge and spirit. It has only to make new applications of its principles in certain respects in the present age, that is all.

IV

We mentioned in our last article that Hinduism gives scope to all religious ideals and methods of realisation. If there were not a comprehensive philosophy behind this liberalism, Hinduism would have been a loose, incoherent mass. Fortunately it possesses the requisite philosophy. According to it, all the different religious ideals can be broadly classified under three heads : dualistic, quasi-monistic and monistic. All conceivable objects of worship must fall into these three grades. And these three grades again are not independent of one another. It has been found that in his spiritual progress, a man first conceives the object of his adoration as

a separate being. But as his realisation progresses, he sees this separation gradually obliterated. He feels himself as a part of the Divine Being Himself. This is the second stage. But when he advances further, he becomes one with Divinity, in fact he realises that all sense of duality was a delusion. All worship thus is a march towards the realisation of the Absolute.

It would be wrong to say that all Hindu votaries recognise this gradation of experience. Some have denied the validity of the absolute experience. Some have insisted on an experience transcending even the absolute experience. But whatever their contentions, they all agree that an intimate relationship must be established between the Lord and man before any freedom or redemption is possible. That relationship has been conceived by all Hindu religious schools as the realisation of one's self as part or whole of the substance of God. Practically considered, that is enough. For in whatever way we may realise our union with the Divine, the result is the same : freedom from the bondages that drag us from birth to death and from death to birth. And there is also another point. If we read between the lines, we shall find that even those who have denied the validity of monistic experience, have some of them realised it, only their standard of evaluation is different. Those who want to know God through love, will naturally insist on retaining their individuality, for only thus love-relations are possible, so that when they actually realise the monistic state, they ignore it, and exalt, on the other hand, the philosophically lower state of quasi-monism. Anyhow, these differences between the schools are only theoretically important. Practically, they all point to the same goal, the complete freedom from *Samsāra* and eternal union with the Divinity.

If such is the synthesis of the ends, the synthesis of the means has been achieved by the well-known classification of all methods of worship into the

four *Yogas*,—*Jnāna*, *Rāja*, *Bhakti* and *Karma*. These terms do not require any explanation here. Their significance is quite well-known. All the different ways of approaching and knowing God must fall under these four heads. The synthesis of the spiritual ends is made from the subjective view-point. The synthesis of the means also is achieved from the same point of view. It is based on the analysis of human nature. We have the faculty of knowing through reason, through analysis of reality, through love and through action. Knowing, feeling, and willing are the well-known triple functions of the mind. The *Yogas* are based on these. So long as man is what he is now constitutionally, these four *Yogas* also will remain the broad heads under which all forms of worship can be classified. Of course practically considered, these *Yogas* are always mixed with one another in the forms of worship. Pure forms of these *Yogas* are not abundant in actual practice. But one of these predominates in every form of worship, and that determines its character.

V

It is not perhaps generally recognised that in one sense all Hindus are pre-eminently *Jnāna-Yogins*. All Hindu sects hold the *Upanishads* and the *Vedānta-Sutras* as their authority. All the sects enjoying any prestige in the Indian religious world, have their commentaries on them. Now, whatever the other differences in their views, in one point they all practically agree,—in the recognition of the potentialities of the individual soul. It has been rightly said that the Semitic religions have directed their attention to the Godhead and the Hindus to the Self,—*Atman*. The *Upanishads* are full of references to the *Atman*. They are more concerned with the knowledge of the *Atman* than of God. This tendency is still predominant in the Hindu religious outlook. All agree that the realisation of God is tantamount to certain developments of the self.—

We have said *developments*, but that is not the word used by the monists. Anyhow what we want to point out is that the importance of the self in the spiritual evolution is well recognised by all. All agree that infinite power and blessedness are potential in the individual soul and that these must be manifested if the Divine is to be realised. This recognition makes us subjective in our outlook, and such subjectivity is of the very essence of knowledge. This philosophical spirit which pervades all sectarian outlooks, makes it possible for the different creeds to realise their basic unity easily.

Not merely in the conception of the self is this philosophical spirit apparent, but also in considering the process of spiritual realisation as a psychological one. No Hindu ever thinks that spiritual beatitude is a miracle or gracious gift from Heaven. It is true we also have the theory of grace. But it holds an unimportant place in Hinduism. And in those schools which conceive Divine realisation as an act of grace on the part of the Lord, self-surrender (which itself is an act of strenuous effort on the part of the devotee, with all the attendant self-analysis and discipline) is made a condition precedent. Thus all Hindus practically agree that spiritual realisation, by whatever terms we may call it, is the result of certain psychological processes. These have been aptly described by Patanjali as *Ashtānga Yoga*, the eight-limbed *Yoga*. Though Patanjali enumerates them in reference to *Rāja Yoga*, they are true of other processes also. *Yama* and *Niyama* are ethical disciplines. *Asana* is the result of mental poise,—the body also acquires poise. By *Asana*, certainly physical contortions are not meant, for many of the *Asanas* can be practised also by persons who are quite innocent of spirituality. *Asana* refers to a calm state of mind, of which a result is steady posture. *Prānāyāma* is not breath-control, but the control of energies. *Pratyāhāra*—withdrawing the mind from all outer objects. *Dhāranā*—the fixing of it on the object

of adoration. *Dhyāna* is meditation, and *Samādhi* the complete absorption in God. It will be seen that in all methods of worship these stages occur. All the processes of spiritual realisation, when analysed, reveal these eight stages. It is true that these stages are not recognised in all the methods under the same names or according to the same broad classifications. But all will recognise a psychological series along with the series of objective realisations. This psychological outlook is another reason of the essentially philosophical attitude of the Hindu mind.

Yet another contributory cause or expression of this philosophical attitude of the Hindus is the doctrines of *Karma* and reincarnation. Though traces of these doctrines may be found in other countries, these are peculiarly Hindu doctrines. According to them the past, present and future of every one are in one's own hands. We reap as we sow. If we do good deeds, we prosper; if we do bad deeds, we suffer. Our present condition, station in life, prospects, powers and opportunities are all the results of our past doings,—doings not in gross forms only but also in thought and feeling. And we can so act in the present life that we may nullify the effects of our past and prosper in future. By the way, it must be admitted that we are not absolutely bound by our *Karma*. We must also recognise an element of freedom, however subtle and invisible. For if there were not this freedom which introduces new factors into our life, our present life would have been an exact reproduction of our past life and our future life of the present. But that is not so. We are changing from life to life. That means that new forces are being added to the forces of *Karma*. We must, therefore, admit the presence of another moulding influence in our life in addition to that of our *Karmas*. And what can that be if not our self? We have, therefore, to recognise an element of freedom and self-determination. The common idea of *Karma* as an inexorable fate is not,

therefore, correct. We build, we also destroy. We can, therefore, build up our future, only we must take the *Karmik* forces also into account.

But to come to our point. The theory of *Karma* throws all the responsibility of self-development and progress on our own shoulders. It does not refer them to an external agency. The *Karmas* weave the bands that bind us and the veil that clouds our vision. The works that we do, the thoughts that we think, the desires that we feel, do not die the moment they vanish from our consciousness. They live in seed forms, and until they have been destroyed, they would go on perpetuating the individuality which is the nexus of cosmic ignorance. This individuality is made up of ignorance made constant by the powers of *Karma*. And it does not die with the death of the body. It passes into a nascent state to build another physical sheath when the time and the opportunity comes. Only by realising spiritual knowledge can we destroy the chains of *Karma* and their subtle forces. By no other means.

The theory of *Karma* and reincarnation is oftentimes mixed up with the modern theories of evolution. Sometimes it is asked : Can a man be born as a lower animal? The answer is : Why not? The theory of evolution has in truth no connection with the theory of *Karma* and reincarnation. It is true that the evolution of the physiological structure is accompanied by a corresponding mental evolution; and that the higher the evolution of body, the higher the development of mind. From this it may seem to follow that when a mind which has once inhabited a human body is reborn, it must have at least a human body. But the theory of *Karma* and reincarnation does not say that in a particular birth the *entire* mind becomes operative. If the entire mind were active in determining the form of the new body, it is possible the reborn man would not be subhuman in physical form. But the Hindu belief is that all *Karmas* or *Samskâras* do not operate at

every time. Some only are active, others passively bide their time. And those which are active are not necessarily human always. We have many base desires unworthy even of animals. When these *Vrittis* predominate and produce the body, that body must necessarily be subhuman, of animals or worms. There is no knowing when which *Vrittis* will grow strong in us. Even in a saintly person, an evil passion may rage for some time. Of course the value of our previous human birth is not thereby lost. When the worse *Vrittis* are worked off, our upward path becomes clearer and easier.

A common error that results from the uncritical acceptance of the theory of evolution is the conclusion that since in course of evolution lower animals have developed into higher, man can never again become a lower animal. The utmost that can be inferred is that the human *species* will grow into a super-human species. [But is that true? Are there not also retrogressions? Evolution need not necessarily be progress. Evolution is only change, whether for better or for worse depends on the environments. In human history we find noble civilised races degraded into half savages.] It has no place for reincarnation. In so far as men are parts of the species, they continue to live on and grow in their progeny. But when they die, they go out of the earthly species; they have no longer anything to do with it. Their future is then determined by their predominant and active *Karmas* and they may be born as either men or animals or worms. Then they enter into the evolving life of new species and partake in and influence them as long as they live. It is as it were many different moulds of life have been created on earth with their graded spiritual values. Individuals cast themselves in them from life to life according to the nature of their prevailing *Karmas*; they are not permanently related to any of them. The moulds—the species—may have inter-connections with one another, one having developed from another. They

nave their separate lives, with their own laws of being and growth which are constituted at any given time by the individuals partaking in them. The theory of reincarnation thus presupposes two series of lives, of the species and the individuals, individuals not being permanently related to the species.

The doctrines of *Karma* and reincarnation have, however, such a scientific form that our entire life of bondage and freedom may be explained on the basis of our *Karmas*. Hindus implicitly believe in them. This belief has naturally habituated them to look upon life and reality in a philosophical spirit.

There is another element still,—the conception of immortality. This is also extremely philosophical. In the Semitic religions, the idea of the end of life is conceived as an extra-terrestrial condition in a naive and literal sense. We, on the other hand, conceive it as a state realisable even now and here. It has nothing to do with our having a body or not a body. The highest and truly permanent condition of man is the state of superconsciousness—*Samâdhi* as we call it. When and where it can be realised, depends entirely on our condition of mind. If the mind is obsessed by desires for relative life, even if we go to heaven, we shall still remain in bondage, and the eternal life shall not be ours. But if we get rid of desires, and make the mind absolutely tranquil, even though we may be in a body, we shall realise the eternal state. No going to heaven is necessary for this. Similar is the conception of eternal life or immortality. The popular view of it is the infinite prolongation of the normal life. But that is foolish. For mortality is a state of consciousness only. The identification of oneself with evanescent things, such as body and mind, is mortality. These are mortal;—they are never permanent, they constantly change and pass. Our identification of ourselves with them makes us think that we also change and pass. To realise immortality is to break up this identification. We have to free ourselves from

the bondages of body and mind, and then our pristine nature will shine out in its eternal glory. Now this is also a state of consciousness,—a consciousness free and unlimited; and though apparently we may be in a body, we may realise it now and here. It must be admitted that this is a highly philosophical conception. But it is no exaggeration to say that even the average Hindu's idea of immortality is somewhat akin to it. A Hindu never confuses going to heaven with immortality. He believes in heavens where he knows people enjoy the fruits of the good works they have done on earth. But he also knows that these end in course of time and then men have to be born again to work out their *Karmas* in order that they may attain *Bhakti* and *Jnâna*. And in *Bhakti* and *Jnâna* alone, he knows, lies real *Mukti*. Thus even in a most backward village, the ideal of religious life is conceived to be the attainment of the mystic state, in which one loses all consciousness of body and external world; and people believe that birth and death cease only for those who have permanently attained this superconscious state. Can there be anything more philosophical?

This philosophical aptitude has certainly a great value. In the world of men, mere faith and emotion are blind guides. If an individual or a race stands pre-eminently on them, it cannot afford to advance harmoniously with the advance of knowledge. The collective life of men is becoming more and more systematised. The extraordinary search for correct knowledge and truth has a strong moulding influence on the entire mankind. At this juncture, those religions which would not *instinctively* stand on a philosophical basis, will be faced with an internal conflict. We say "instinctively", for it must be inborn in us, a matter of long habit. For religious habits are so strong that a deliberate attitude is often of little use. Hinduism fortunately has escaped this conflict by its inherent philosophical outlook.

VI

Our survey of Hinduism has but been cursory. Much has been left out. But certain points have emerged, which give Hinduism a distinctive character. We may summarise them here: Hinduism believes in the infinite expressions of the Divine. It, therefore, allows everyone to realise God in any of His aspects. Freedom of worship is thus completely ensured. It believes in the various modes of worship also. All faiths that lead to God are valid. It has thus an unlimited scope for assimilating all new forms that may be discovered in future. But it insists on a certain view of life. It is that everyone must learn to look upon the phenomenal world as unreal and the Absolute as the only true reality. This view of life naturally discourages action or intellectualism, however fine and elevating, as the highest condition of life. It considers mystic awareness in which the body and mind are dead, as the culminating state of life,—this in fact is the real life ac-

ording to it. In order that this state may be realised, it prescribes certain purificatory disciplines for all under one form or another. If such be its fundamental features in the spiritual aspect, intellectually, it has synthetised all the different spiritual ends and means in the philosophy of *Vedānta*, and has made it the mental symbol of the entire Hindu religion and spiritual aspirations and activities. Along with this it has taught its votaries to conceive all religious ideals and experiences in the spirit of *Jnāna*, philosophically and psychologically, seeing fundamental unity in all the processes of spiritual realisation. And it has made the self the foundation of religious experience, thereby adding to the dignity of the individual.

We have to note that these features are most of them, if not all, peculiar to Hinduism. But they are also at the same time very suitable to the genius of the age. What future does this point to for Hinduism and what duties does it impose on us Hindus?

A CONVERSATION WITH SWAMI TURIYANANDA

BY A DEVOTEE

When I met Swami Turiyananda at Benares in 1922, I asked him:

“Mahârâj, the Master (Sri Ramakrishna) had practised various kinds of *Sādhanâ*, and I have heard that he instructed you, his disciples, also in many different ways of *Sādhanâ*. But from you we have received no other instruction except about *Dhyāna* (meditation) and *Japa* (repetition of God’s names). Please tell me the *Sādhanâs* which the Master prescribed for you as means to proper meditation.”

The Swami replied:

“It is true that the Master instructed some in different kinds of *Sādhanâ*. Me, however, he asked only to practise *Dhyāna* and *Japa*. But he told me to meditate at midnight being completely naked. The one speciality of the Master

was that he would not be satisfied with merely instructing. He would keenly observe how far his instruction was being carried out. A few days after, he asked me: ‘Well, do you meditate at midnight being naked?’ ‘Yes, Sir, I do,’ I replied. ‘How do you feel?’ ‘Sir, I feel as if I am free of all bondage.’ ‘Yes, go on with the practice, you will be much benefited.’

“On another occasion he told me that *Sādhanâ* was nothing but ‘making the mind and mouth one’. In those days I used to study very much the *Vedānta* of Sankara. He said to me: ‘Well, what is the use of merely saying that the world is false? Naren can say that. For if he says that the world is unreal, unreal it at once becomes. If he says that there is no thorny plant,

the thorny plant vanishes. But if you put your hands on the thorns, you will at once feel their pricks.' ”

Myself: “Swami Brahmananda said that we must be *Kriyâ-sîla*, we must practise. When I asked him what I should practise, he said: ‘Go on with what I have prescribed for you now, that is, with *Dhyâna* and *Japa*. I shall further instruct you later on.’ But he is now no more. Please instruct me yourself.”

The Swami remained silent for a while. By and by his look became grave. He then said: “You must continue with one mood for a long time, till it has become firmly established in your life. I think that is what Swami Brahmananda meant by being *Kriyâ-sîla*.”

Myself: “Please explain further.”

Swami: “In the early days, I used to practise a spiritual mood assiduously for a time. Once I practised hard the mood of being an instrument in the hands of the Lord—‘I am the tool, He is the wielder of the tool.’ I used to watch carefully every thought and action of mine and see if they were inspired and filled with that mood. Thus passed some days. Then I practised ‘I am *Brahman*’ for some time.”

By and by the conversation turned on Mahatma Gandhi. The Swami said: “The mind and mouth of the Mahatma are one. A certain boy known to me once went to a poor woman of Benares to have some wheat ground by her. The woman was very busy. So he waited. There was a bundle of leaves near the place where he sat. The woman asked him to bring it to her. But he hesitated. The woman smiled and said: ‘You cry *Mahatma Gandhi Ki Jay!*, but you do not do what he says. How can you hope to get *Swarâj* this way? I should work for you and you should work for me. There is no high or low in work.’ The boy was ashamed and took the bundle to her. When he returned, he told me of the lesson he had learnt from a poor, illiterate woman.

“Swami Vivekananda was once lecturing on the immortality of soul in America.—‘I am the *Atman*, I have neither birth nor death. Whom shall I fear?’ etc. Some cow-boys wanted to test him and invited him to their place to speak. As he began to lecture, they fired their guns and some of the shots passed near his head. But he continued with his lecture unafraid and undisturbed. The cow-boys were astonished. They ran to him, mounted him on their shoulders and began to dance, shouting ‘He is our hero.’

“This is what is meant by making the mind and mouth one.”

Myself: “Mahârâj, how can one learn the command of God?”

Swami: “One way is to see God and talk with Him. Then He Himself says what you are to do. But of course it is an ultimate realisation.”

Myself: “Yes, Sir, I have heard that whatever Swami Brahmananda did, was thus under the direct instruction of Sri Ramakrishna.”

Swami: “But there is another way in which many can hear the commands of God. Suppose you are passing along the road,—the chance words of a boy suddenly fall on your ears and they at once solve all your problems. Thus it happens that through the mouth of a boy or a madman or in other ways, certain words reach your ears, penetrate into your deepest heart and resolve your doubts, and you feel in your heart of hearts that those were verily the words of God.

“There are also *Sâdhanâs* for receiving commands from God. You have to repeat again and again this *Mantram* of the *Gîtâ*: ‘With my nature overpowered by weak commiseration, with a mind in confusion about duty, I supplicate Thee. Say decidedly what is good for me. I am Thy disciple. Instruct me who have taken refuge in Thee.’ (II. 7). Repeat it again and again. Then the Lord will somehow let you know His will.

“While I was wandering in Raj-

putana, I met with a *Sādhu*. He was sitting alone repeating: 'Abiding in the body of living being as (the fire) *Vaishvânara*, I, associated with the *Prâna* and *Apâna*, digest the fourfold food' (XV, 14). He was repeating it and passing his hand over his stomach.

I was told that he was suffering from indigestion and that was his remedy."

As I saluted his feet in farewell, the Swami said: "Give light and more light will come to you. 'The more you will give, the more your fund will increase.'"

THE DELIGHT SUPERNAL

BY DR. MAHENDRANATH SIRCAR, M.A., PH.D.

When the realistic consciousness evaporates in the height of ecstasy, the adept begins to feel the all-pervasiveness of delight. Existence is felt to be nothing but delight; delight fills the finer being, delight permeates the outer being; the small and the great present alike the delight in full. The sense of gradation and hierarchy of delight no longer persists, for in the inmost being delight is spread in its widest commonalty and utmost expansion. In this height of realisation the full is presented in equal magnitude in the tiniest as well as in the largest of objects. In reality, it has no magnitude and, therefore, it is possible for it to permeate the essence of all things in its entirety. This appears strange; but this is the fact, this is the truth. Division, magnitude, proportion are terms compatible with finite existence, they cannot be compatible with the Absolute. The Absolute is, therefore, present in its fullness everywhere and in every form of existence, great or small.

If this is true of being, it is equally true of delight. Delight is great or small so long as it is finite delight, so long as it is human delight; but delight as the essence of our being is everywhere the same. To know this is the highest wisdom, to feel this is to get over the joys of the flesh and the joys of the heart. With proper training and discipline the adept soon learns to feel the joy which knows no bounds and the delight which has neither ebb nor flow. It is felt everywhere the same, because it is in itself beyond the ken of distri-

bution and limitation. We have a nice description of the ecstatic vision of delight in the *Brihadâranyaka Upanisad* (5th *Brâhmana*):

"This earth is honey for all creatures, and all creatures are honey for this earth. This shining, immortal Person who is in this earth, and, with reference to oneself, this shining, immortal Person who is in the body—he, indeed, is just this Soul (*Atman*), this Immortal, this *Brahma*, this All.

"These waters are honey for all things, and all things are honey for these waters. This shining, immortal Person who is these waters, and, with reference to oneself, this shining immortal Person who is made of semen—he is just this Soul, this Immortal, this *Brahma*, this All.

"This fire is honey for all things, and all things are honey for this fire. This shining, immortal Person who is in this fire, and, with reference to oneself, this shining, immortal Person who is made of speech—he is just this Soul, this Immortal, this *Brahma*, this All.

"This wind is honey for all things, and all things are honey for this wind. This shining, immortal Person who is in this wind, and with reference to oneself, this shining, immortal Person who is breath—he is just this Soul, this Immortal, this *Brahma*, this All.

"This sun is honey for all things, and all things are honey for this sun. This, shining, immortal Person who is in this sun, and, with reference to oneself, this shining immortal Person who is in the eye—he is just this Soul, this Immortal, this *Brahma*, this All.

“These quarters of heaven are honey for all things, and all things are honey for these quarters of heaven. This shining, immortal Person who is in these quarters of heaven, and with reference to oneself, this shining, immortal Person who is in the echo—he is just this Soul, this Immortal, this Brahma, this All.

“This moon is honey for all things, and all things are honey for this moon. This shining, immortal Person who is in this moon, and, with reference to oneself, this shining, immortal Person consisting of mind—he is just this Soul, this Immortal, this Brahma, this All.

“This lightning is honey for all things, and all things are honey for this lightning. This shining, immortal Person who is in this lightning, and, with reference to oneself, this shining, immortal Person who exists as heat—he is just this Soul, this Immortal, this Brahma, this All.

“This thunder is honey for all things, and all things are honey for this thunder. This shining, immortal Person who is in thunder, and, with reference to oneself, this shining, immortal Person who is in sound and in tone—he is just this Soul, this Immortal, this Brahma, this All.

“This space is honey for all things, and all things are honey for this space. This shining, immortal Person who is in this space, and, with reference to oneself, this shining, immortal Person who is in the space in the heart—he is just this Soul, this Immortal, this All.

“This Law (dharma) is honey for all things, and all things are honey for this Law. This shining, immortal Person who is in this Law, and, with reference to oneself, this shining, immortal Person who exists as virtuousness—he is just this Soul, this Immortal, this Brahma, this All.

“This Truth is honey for all things, and all things are honey for this Truth. This shining, immortal Person who is in this Truth, and, with reference to oneself, this shining, immortal Person who exists as truthfulness—he is just

this Soul, this Immortal, this Brahma, this All.

“This mankind (mânusa) is honey for all things, and all things are honey for this mankind. This shining, immortal Person who is in this mankind, and, with reference to oneself, this shining, immortal Person who exists as a man—he is just this Soul, this Immortal, this Brahma, this All.

“This Soul (Atman) is honey for all things, and all things are honey for this Soul. This shining, immortal Person who is in this Soul, and, with reference to oneself, this shining, immortal Person who exists as Soul—he is just this Soul, this Immortal, this Brahma, this All.

“Verily, this Soul is the overlord of all things, the king of all things. As all the spokes are held together in the hub and felly of a wheel, just so in this Soul all things, all gods, all worlds, all breathing things, all selves are held together.” (Hume’s translation).

This delight cannot be the pragmatic satisfaction of confined vision. It is the subtlest of existence. It is in everything that meets our senses. It is in us, it is out of us. The Brihadâraṇyaka tells further that the same which is in the stars, the sun, the moon, the lightning, the air and the ether is also in us. No difference exists, no difference can exist. The heart of things and beings is filled with the integral being, and because of this, the eternal sympathy is felt everywhere the same, everything brings the message of joy to everything. Beyond the apparent differences which create jarring discord on the surface of existence, lies the unbounded bliss present everywhere in its absoluteness. The joyousness is perceived in self as well as in others. Everything appears as delight to everything, and a serene peace, security and freshness is felt everywhere. The spirit which is our essence and which we feel in its nakedness with the disappearance of all pseudo-truths of pragmatic consciousness, at once sets up a feeling and a delight untasted before. The freedom from all forms of restrictions is decided-

ly a new and unique experience; and this freedom of unrestricted being gives us a feeling which sees no pain of division or separation anywhere and can embrace everything as the carrier of the delightful intimation of immortal bliss.

The texts apparently draw a distinction between the delight spread out in nature and the delight felt in the soul, but it dispels this distinction when it clearly lays down that the delight felt in the inward being as well as that perceived in outward existence are the same and identical. The one is not the shadow of the other. The one does not originate or stimulate the other. The division dissolves in the height of consciousness, where the highest freedom and the greatest delight are felt. The least sense of difference which can make the one the recipient of the other, which can make them categorically different as the enjoyer and the enjoyed, is set aside. Everything is perceived in essence as delight and the sense of the physical and the psychical dissolves in the perception of the identity of bliss running through the inward and outward existence.

Such is the perception where the realistic existence becomes etherealised and idealised in ecstatic vision. The apparent division between the inward (*adhyâtma*) and the outward (*adhibhuta*) existence cannot obtain here, for the same truth is perceived, the same delight is felt in both.

The idealised vision has two stages. In the beginning it is of the commonalty of delight, in the end it is the intuition of Atman, the essence of delight. The abstraction becomes complete in the second stage where the least distinction between the inner and the outer is displaced by the finer perception of the distinctionless Atman.

The initial perception of the all-pervasiveness of delight is never dissociated from self, though its reference to it is not present in the earlier texts. A finer vision must be developed before it can see the delight of all existence to be the delight of self. The mystic vision

and realisation in its inception and birth cannot reach the high level of the intuition of the self. It reaches the acme of realisation by stages of refinement. The conscious reference of delight to self and the perception of them are, therefore, a distinct advance in realisation and a unique presentation of delight *in excelsis*, for it is the feeling no longer of delight immanent in the outward existence or inward self, but it is the sense of the self being the delight-in-itself. The reference to the self identified with delight makes the vision of the transcendent; it is no longer the finer feeling of blessedness which the soul feels and the heart enjoys. It is the blessedness beyond feeling. It is beyond appreciation. The soul is identified with it. When one has a foretaste of this, one ventures to proceed beyond the delight felt in the inward being and the outward existence.

But this transcendent bliss of Atman cannot come at once. The intimation of Atman as the lord of all creatures (*adhipati*), the king of all beings, precedes the transcendent vision; the inner and the outer existence are synthesised in it—"the devas, the men, the *prânas*, all are consecrated to Atman."

This vision has a necessity inasmuch as it displaces the idea of a confined self by the conception of an all-inclusive one free to project the whole universe out of itself. The restricted vision of the empiric and the pragmatic self has no place here. Though the self has not been realised in transcendence, yet it is felt to be the thread, the support of the whole existence.

This reference of the cosmic existence to self has a deep meaning. It brings out its expansive nature and inspires mystic vision. It elevates our conception of the soul from its mistaken identity with its internal psychoses to the level of a supra-mental existence, enlivening the finite centres of consciousness as well as the cosmic deities and at the same time feeling within it its own transcendence over them. The delight of such an existence is also trans-

centent. It has a uniqueness of its own, being different from the delight of the finite centres of existence. It is the delight of the whole reflected in the centre.

But this delight of the whole is to be distinguished from the transcendent delight. The former has a reference and a concentration, the latter has none. The delight of the former is, therefore, the delight of unrestricted movement, life and freedom. It is the delight of all-comprehensive knowledge and overpowering being. The delight of the latter is the delight of stillness. It is the delight which cannot be felt, it cannot be tasted. It can be lived.*

Yâjnavalkya taught his wife the gospel of Self as delight when he was about to retire into the life of contemplation and absorption. His reason is simple. His appeal is deep. Nothing is dear to us which is external to us. Everything is dear to us by its reference to self. The human relations, the external possessions, the culture in Vedic lore become our joy when they become

* Samkara's interpretation of the texts may appear different, but it is not exactly different. Samkara explains the text in the light of cosmology. Still he seems to be quite alive to the mutual dependence of the finite existences. This mutual dependence speaks of their unity in the ultimate existence. *Vide* Samkara-Bhâsya, Brihadâranyaka Upanisad: introduction to the commentary on Chapter II, 5th Brâhmana. The word *Madhu* has been used by Samkara in the sense of an effect. But since the effect is one with the cause, the essence of being, therefore, permeates it. Hence the word *Madhu* would convey a better sense, specially from the mystic standpoint, if it is taken in the sense of delight. Whatever the cosmology may be, there can be no doubt that the mystic vision sees the spirit immanent in the world of appearance, for the great claim of mysticism is the immediate vision of truth here and now. And, therefore, to the mystic the world of effects has a meaning different from the one presented to the laity. If delight is the essence of being, this delight is in the appearance, and, therefore, it cannot be far from truth if the texts are interpreted as representing the mystic vision of delight immanent in the heart of things.

ours, when they are related to the self. The touch of "I" enlivens all. They are mere existences by themselves. They are sources of delight by this reference to self. This delight is borrowed delight. That which by its touch makes life easy, existence happy and all things attractive and felicitous is necessarily the highest beatitude. This beatitude is Self. It is the supreme puissance.

Yâjnavalkya is above the fatal mistake and the usual notion that delight is consequent upon eccentric relations and projections of Self. His vision is just the otherwise. Delight awaits the penetration into the centre of being. The more centralised becomes our vision, the more beatific becomes our normal experience, since every element of experience is seen in reference to the self. The reference to self grafts upon relations and experiences not only a meaning but an attraction. This can prove that the self is in essence delight. The more rarefied the consciousness and the more inward the penetration, the more is the experience of delight. This is a sure proof and testimony that the self is delight.

Sanat-kumâra in the Chhândogya Upanisad reiterates the same truth. Expanse is delight. The more life rises above the sense of division and the restrictions of relativity, the more it enjoys delight. Delight is, therefore, the invariable accompaniment of free being, and complete freedom is possible only in unbounded existence. The Chhândogya defines Bhumâ as installed in and identified with silence where one sees nothing else, hears nothing else, understands nothing else. This silence is the Plenum of Existence. This plenum is established in its own greatness. This plenum is below. It is above. It is to the east. It is to the south. It is to the north. It is all. The Bhumâ is self. The Chhândogya tells us further. The soul is below. The soul is above. The soul is to the east, etc. Verily he who sees this, who thinks this, who understands this, who has delight in the soul, who has intercourse with the soul, who

has bliss in the soul, he is autonomous, he moves in all the worlds freely.

The Chhândogya makes clear and explicit the reference of the delight to self, and its freedom from all limitations. The autonomy of the self is complete. It is the conquest not over urges, but over life and its limitations. Indeed Svarâj is a unique experience. It is the complete awakening from the falsity of division and concentration. It is the freedom of aloneness of the self, which nothing can defile. It is the freedom from the instinctive error of pursuing the truth out of self. This freedom gives silence to the quest, for the light of the self removes the darkness and dispels ignorance.

The word *Bhumâ* needs a little explanation. The sense and the joy of expanse is the common promise of mysticism. And whenever life has the freedom from limitation, it has the taste of a new delight of expanse, of an oceanic existence. This joy of unrestricted existence with the consciousness of greater elasticity of being is the attraction of mystic life, and all forms of mysticism afford such joy and such elasticity. But even when enjoying elasticity and freedom, the soul may not have complete freedom. The touch of the little self may still linger, preventing it from the traceless plunge in the deep. The soul may be in tune with the infinite life, it may be life in its endless vistas and perspectives, but still it may not realise the acme of realisation in the Calm. The Upanisads undoubtedly enhance this aspect of mysticism. They notice the unfailing power and vision that invariably accompany mystic realisation, but they are side-lights in comparison with the ideal on which they insist.

Bhumâ then is not the feeling of expanse which is often the common experience in mystic life. It is not the synthetic vision of reality comprising within it the details of existence in a

dynamical symmetry. Such a vision may be a passing phase on the way to realisation, but it is not the finale of it. In the teachings of Sanat-kumâra and Yâjnavalkya, *Bhumâ* has the clear sense of transcendent vastness and aloneness. The common idea of a magnitude and unbounded magnitude of *Bhumâ* is the idea of an all-inclusive being, but this meaning is rejected in favour of a transcendent oneness in which there is not the least sense of distinction and difference. It is the basic being, beyond perception, beyond understanding. It is the abyss of mystic life, the seeker and the sought vanish alike in the identity of existence. This experience is unique. Certainly it is different from the vision of the synthetic unity of the Infinite. The infinite thread of existence is realised in its finer and finer essence, with greater and deeper penetration. This thread runs through the cosmic existence as the principle of unity, but this form of mystical penetration is surely different from the consciousness whence drops the thread of existence, whence vanish the waves of life in their highest amplitude and greatest magnitude.

This experience is not the experience of vastness as ordinarily understood. It is vast in the sense of the disappearance of the subject-object experience which characterises all finite knowledge. The empirical sense of vastness is not free from the subject-object reference of knowledge. The super-sensuous consciousness is not always free from this reference, though it may be free from the sense-connexion. When knowledge becomes completely free from the subject-object reference, it attains the consummation. Consciousness and being are fully identical here. Their mutual reference and relativity which characterises the mental and supra-mental activities, are fully absent here. And, therefore, this intuition is unique. Its promise is also unique.

VIGNETTES OF INDIA

BY NICHOLAS ROERICH

Is it really India? A thin shore line. Meager little trees. Crevices of dessicated soil. So does India hide its face from the south.

*

Multicolored is Madura with the remains of Dravidian strata. All the life, all the nerve of the exchange, was near the temple. In the passages of the temple are the bazaar, the court, the sermon, the reciter of the Ramayana, the gossip, and the sacred elephant who wanders in freedom; and the camels of the religious processions. The ingenious stone carving of the temple is colored with the present-day crude colors.

Sarma, the artist, sorrows over it. But the city council did not listen to him, and colored the temple according to their own plan. Sarma is saddened that so much of fine understanding is gone, and has as yet been replaced only by indifference. . . .

Sarma inquires about the condition of artists in Europe and America. He is genuinely surprised that the artists of Europe and America can live by the labor of their hands. It is incomprehensible to him that art can provide a means of livelihood. With them, the occupation of artist is the most profitless one. There are almost no collectors. Sarma himself, tall, in white garments, with sad, calm speech, awaits something better, and knows all the burden of the present. . . . Hard is the life of the Hindu artist. Much resolution is needed in order not to abandon this thorny path. Greetings to the artists of India! Why is it that in all countries of the world the condition of scientists and artists is so precarious?

*

Thorny also is the way of the Hindu scientists. Here, before us, is an example, in a struggling young scientist, a biologist and pupil of Sir Jagadis Bose.

He began his laboratory in the name of Vivekananda. In his peaceful little house above the laboratory is a room dedicated to the relics of Ramakrishna, Vivekananda, and other teachers of this group. This young man, pupil of the closest pupil of Vivekananda, carries into life the principles of this master, who fearlessly proclaimed his evocation to action and knowledge. In this little top chamber he formulates his thoughts, surrounded by the things which belonged to his beloved leaders. One remembers vividly the portraits of Ramakrishna and his wife. Both faces impress one with their purity and striving. We sat in complete silence near this memorial hearth. Greetings!

*

Who can explain why the path of knowledge and beauty is the most difficult? Why does humanity accept with such hesitation all that is predestined? It is therefore the greater joy to see in India the signs of an ascent of knowledge and art. It is joyful to see that in India the number of schools is increasing, and that legions of new enlightened workers for science and beauty are ready to serve in the victory of evolution.

*

In Calcutta, not far behind the city, are two monuments to Ramakrishna. On the shore, Dakshineswar, the Temple, where long lived Ramakrishna. Almost opposite, across the river, is the Mission of Ramakrishna, the mausoleum of the teacher himself, of his wife, of Vivekananda, and a collection of many memorable objects. Vivekananda dreamt that here should be a real Hindu University. Vivekananda took care of this place. There is a great peace here and it is with difficulty one realizes oneself so near to Calcutta with all the terror of its bazaars and confusion. . . .

On the memorable day of Ramakrishna as many as half a million of his admirers gather.

*

On the shores of the Ganges, a grey-bearded man, cupping his palms like a chalice, offers his entire possessions to the rising sun. A woman quickly telling her rhythms performs her morning *Pranayama* on the shore. In the evening she may again be there, sending upon the stream of the sacred river a garland of lights as prayers for the welfare of her children. And these fire-flies of the woman's soul, prayer-inspired, travel long upon the dark watery surface. Beholding these offerings of the Spirit, one can even forget the stout priests of the golden temples. We are minded of other things. We recall those Yogis who send into space their thoughts, thus constructing the coming evolution. Not the usual priests these, but active hermits; they are bringing our thought near to the energy which will be revealed by scientists in the very near future. . . .

Everywhere, much incense, rose water, and fragrant sandalwood. Hence the smoke from the bodies in the Burning Ghats of Benares is not turbid. And in Tibet, also, cremation is used.

*

Regard the gentle child games of the Orient—and listen to the complicated rhythms of the chants and soft music. There are not evident the profanities of the West.

*

Each day a woman's hand molds the sand at the entrance of the house into a special design. This is the symbol that within the house all is well, and there is neither sickness, death nor discord. If there be no happiness in the house then the hand of the woman becomes stilled. A seeming shield of beauty is placed before the house by the hand of the woman at the benevolent hour. And little girls at school early are being taught a variety of designs for the signs of happiness. An inexplicable beauty lives in this custom of India.

Vivekananda called the women of India to work and to freedom. He also asked the so-called Christians, "If you so love the teaching of Jesus why do you not follow it?" So spoke the pupil of Ramakrishna who passed through the substance of all teachings and learned through life "not to deny." Vivekananda was not merely an industrious "Swami"—something lion-like rings in his letters. How he is needed now!

*

"Buddhism is the most scientific and most coöperative teaching," says the Hindu biologist, Bose. It is a joy to hear how this truly great savant who found his way to the mysteries of plant life speaks about the Vedanta, Mahabharata, and about the poetry of the legends of the Himalaya. Only true knowledge can find the merited place for all existing things. . . .

Bose's mother in her day sold all her jewels in order to give her son an education. The scientist, in demonstrating "His kingdom," says: "Here are the children of the rich in luxurious conditions. See how they become puffed and baggy. They need a good storm to bring them back to healthy normalcy." Knowing the pulse of the plant world, the scientist approaches wholesomely all the manifestations of life. . . . One of Bose's best books was written on the heights of the Punjab in Mayavati—in the shrine of Vivekananda. Vivekananda departed too soon. Bose and Tagore—noble images of India!

*

Some of the most cosmogonic parts of the Vedas are written by women, and now in India has arrived the epoch of the woman. Greetings to the women of India!

*

Ramakrishna says: "In Atman there is no distinction of male or female, of Brahmin or Kshatrya and the like."

Ramakrishna executed the work of the sweeper to show, personally, that there were no distinctions.

*

Sir Jagadis Bose affirms that the

sensitiveness of plants is completely astonishing. As the plants feel the formation of a cloud long before it is visible to the eye, so the East feels the thought at its inception.

*

In the close interrelation between the visible and the invisible, and in the epic simplicity of their interplay, lies the charm of India.

*

In sudden support of fundamental Buddhism, the realist of realists, Huxley, says, "No one but a superficial thinker rejects the teaching of reincarnation as nonsense. Like the teaching of evolution itself, reincarnation has its roots in the world of reality and is entitled to the same support commanded by every consideration which evolves from analogies."

*

L. Horn writes: "With the acceptance of the teachings of evolution, the old forms of thought everywhere are crumbling. New ideas arise in the place of outlived dogmas, and we have before us the spectacle of a general intellectual movement in a direction becoming ever more strange, parallel with Eastern philosophy.

"The unheard of speed and variety of the scientific progress current in the last fifty years cannot but call forth an equally unprecedented hastening of thought in the broad non-scientific circles of society. That the highest and most complete organisms develop out of the simplest organisms; that upon one physical basis of life stands the whole living world; that there cannot be traced a line which divides animal and vegetable kingdoms; that the difference between life and non-life is a difference in gradation and not substance—all this already has become commonplace in the new philosophy. After the recognition of physical evolution it is not difficult to say that the acknowledgment of psychic evolution is only a question of time."

The observation of the East astonishes and rejoices one. And not the

obvious power of observation which leads to a dead stereotype but observation, fine and silent in its substance. One remembers how the teacher asked the newly arriving pupil to describe a room, but the room was empty and in a vessel was swimming only a tiny fish. In three hours the pupil wrote three pages, but the teacher rejected him, saying that about this one little fish he could have written all his life. In technical imitation is revealed the same sharp observation. In the adaptation of the meter of a song, in the character of a call, in movements, you see an all-powerful culture. Somewhere the Hindus enveloped in their mantles were compared to Roman senators. This is an inane comparison. Rather liken them to the philosophers of Greece, and still better, call them the creators of the Upanishads, Bhagavad-Gita, Mahabharata. For neither Rome nor Greece existed when India was flourishing. The latest excavations begin to support this indubitable deduction.

*

Hindus regard objects of art with fine understanding. From a Hindu you naturally expect an interesting approach and unusual remarks, and so it is. Therefore to show paintings to a Hindu is a real joy. How captivatingly they approach art! Do not think that they are occupied only in its contemplation. You will be astonished by their remarks about tonality, about technique, and about the expressiveness of the line. If the observer be long silent, do not think that he has become tired. On the contrary, this is a good sign. It means he has entered into a mood, and one can expect from him especially interesting deductions. Sometimes he will tell you a whole parable. And there will be nothing vulgar or crude about it. It is astonishing how transformed are the people of the East before the creations of art. Indeed it is more difficult for a European to enter into the current of creation, and as a rule he is less able to synthesize his impression.

*

India, I know thy sorrows, but I shall remember thee with the same joyous tremor as the first flower on the spring meadow. From thy Brahmins we shall select the greatest who understood the Vedic wisdom. We shall select the Rajah who strove for the finding of the path of truth. We shall notice Vaishya and Shudra who have exalted their craft, and labor for the upliftment of the world. A boiling kettle is the forge of India. The dagger of faith over a white goat. The phantom flame of a bonfire over a widow. Conjurations and sorcery. Complicated are the folds

of thy garments, India. Menacing are thy vestures blown by the whirlwind. And deadly burning are thy inclement rocks, India. But we know thy fragrant essences. India, we know the depth and finesse of thy thoughts. We know the great AUM, which leads to the inexpressible Heights. We know thy great Guiding Spirit, India, we know thy ancient wisdom! Thy sacred scriptures in which is outlined the past, the present, the future. And we shall remember thee with the same tremor as the most precious first flower on the spring meadow.

VOCATIONAL EDUCATION IN GERMANY AND FRANCE

BY SHIV CHANDRA DATTA, M.A., B.L., F. R. ECON. S.

Prof. Benoy Kumar Sarkar (whose views we are considering here) attaches great importance to education as being helpful towards bringing out what is best in every man or nation. The spread of education, general or technical, and the heightening of the standard of education he regards as important because education is one of the many factors which contribute to the efficiency of a people. "There are many other factors besides education which play a *formative force* in the human personality. But all the same, the importance of education, literary, scientific and technical, in *individual or collective efficiency*, cannot be entirely ignored. In no scientific study of a *people's working capacity or possibilities of achievement* should it be reasonable to leave out of consideration its educational institutions, *primary, secondary, university and professional.*" (*Comperative Pedagogics*, p. 1).

While in no way ignoring the importance of general education in contributing to the efficiency of a people, Prof. Sarkar attaches the very greatest importance to vocational education because of its very great help in contributing to the individual greatness of a people. It will be remembered that we have already mentioned that, according

to him, advanced vocational education constitutes one of the factors which lie at the foundations of modern economic life.

Prof. Sarkar has carried on a first-hand study of the educational institutions and systems of almost all the advanced countries, with more or less intensity. So far as vocational education is concerned, he has paid the greatest attention to the systems prevailing in Germany and France, and next to these, to those prevailing in Great Britain, the U.S.A., Japan, Italy and the U.S.S.R. We shall deal with the vocational education prevailing in the advanced countries in the order mentioned, and after that we shall close with a few remarks and statistics about general and professional education and educational finance.

In studying the facts and figures given in this connection, however, it should be borne in mind that the factual contents of the terms 'schools', 'colleges', 'universities', 'higher' or 'lower' professional institutions, etc., are not absolutely the same in the countries under consideration and also that considerable adjustment in the official figures had to be made by Prof.

Sarkar in order to bring them down to a more uniform basis.

GERMANY¹

Vocational education in Germany may be discussed under three broad headings: (1) Commercial Education, (2) Technical Education and (3) Agricultural Education.

(1) COMMERCIAL EDUCATION

As regards commercial education there are four grades of institutions in Germany. At the top are 5 Commercial Colleges. Below them are 35 higher Schools of Commerce. The third rank is occupied by the Secondary Schools of Commerce which are 57 in number. The lowest type of institutions of this class are the 70 lower Schools of Commerce.

The first class represents 'the highest type of educational institution in the commercial line'. In 1925 there were 7091 students prosecuting studies in these institutions. The second class is meant for those 'who are expected to take a leading part in commercial or industrial life' either as employees or as independent businessmen. In 1919 there were 600 boys and 1300 girls in these institutions. Students in these schools are 18 or above and are Gymnasium-passed.² The third class of schools are but Secondary Schools proper with special compulsory commercial classes. They have been set up only in order to create in the students a special taste for commerce. These schools had a total of 5,082 students in 1921. The students are generally below 18. The lowest class of the Commercial Schools are meant for

the turning out of efficient office-clerks. The minimum age of students of these schools is 14. And the minimum qualification is the elementary school final certificate. In 1919, 2,100 boys and 6,900 girls were studying in these institutions.

(2) TECHNICAL EDUCATION

Technical education is imparted in three types of institutions: the Technical Universities, the Continuation Schools and the Subjects-Schools.

Technical Universities: In 1925 there were 10 Technical Hochschulen ('High Schools', equivalent to the Universities of ordinary parlance) in Germany with 26,126 scholars.

Continuation Schools: In Germany every boy or girl below 18, who has finished education in the compulsory elementary public school (teaching students between 6 and 14 and having the same standard as the Matric Schools of India) and is engaged as a worker in some establishment, is required by law to attend some school or other in order that he or she may acquire higher education in the technical line to which he or she belongs. The teaching is *free of charge*. The schools set up for this purpose are known as Continuation Schools, as they help the further prosecution of studies in a particular line after the completion of education in the elementary schools. Students are required to undergo training in the schools for a period varying from one to four years according to the school attended.

Further particulars regarding these schools will appear from the following figures (*Comparative Pedagogics*, p. 25):

		Institutions	Scholars
1920	Trade Schools ...	850	140,000
1910	Industrial Schools ...	3,600	540,000
1922	Factory Schools ...	95	13,788
...	Railway Schools ...	...	...
1912	Government Mining Schools (Saar) ...	56	4,190
1912	(Upper Silesia) ...	...	1,059
1922	Mansfeld Mining Schools ...	70	2,000

¹ *Economic Development*, Chaps. 12, 29, 30, 31 and 44.

² *i.e.*, holders of the Secondary School final certificate.

	Institutions	Scholars
Westphal Mining Schools ...	120	5,000
Rural Schools ...	...	...
Women's Schools ...	...	...
	4,791	705,987

The general characteristics common to these Continuation Schools are : (i) the students of these schools are actual employees and attend the schools for a few hours (varying from 5 to 12) every week; (ii) the students are generally between 14 and 18; and (iii) whatever be the subjects studied, three courses are almost universal in all the different varieties of these schools: physical exercise, gymnastics, sports, excursions, etc; civics³; a course in German.

The expenses of these schools are borne by the state or the cities. But the industrial guilds, unions of artisans, chambers of commerce, trading corporations, etc., are also compelled to provide for them.

These schools are under the control of the Ministries of Commerce, Industry, Forestry and Agriculture, and to a very slight extent under that of Education. From this it appears that greater importance is attached to the *economic* than to the *educational* aspect of these institutions. That is, these institutions have a definite economic purpose to serve.

Prof. Sarkar remarks as follows on these Continuation Schools : "These are the various agencies through which the peasants, working men, as well as the lower middle classes of Germany, are being educated not only to become *efficient hands and feet of German economic life*, but also to grow up into *able-bodied and patriotic citizens* for the 'Fatherland'."

Subjects-Schools (Fachschulen): These schools are intended to impart training in various technical subjects. These are not part-time like the Continuation Schools, but are whole-time. Apart from the schools of mining, most of these are run either by the state or the cities. The scholars are usually 18 or above. Previous practical experience for definite periods is insisted upon before admission. Prof. Sarkar would like to call these schools as Intermediate Technical Colleges.

The various classes of Subjects-Schools, their number and the number of scholars reading in them will appear from the following figures :

	Institutions	Scholars
1921 Schools of Architecture ...	60	12,730
1922 ,, ,, Metal Industry ...	35	...
1922 ,, ,, Manufacture ...	1	...
1922 ,, ,, Spinning and Weaving ...	...	...
1922 ,, ,, Industrial Arts ...	85	...
1924 ,, ,, Mining (Prussia) ...	11	1,759
1924 ,, ,, Navigation ...	12	1,658

Schools of architecture teach both overground and underground architecture. Schools of metal industry are of two classes : those which teach mecha-

³ "Civics implies not only the knowledge of general economic, political and legal conditions but also the study of the cultural institutions of the country such as museums, galleries, theatres, exhibitions, zoological gardens, scientific discoveries, etc."

nical engineering and those which impart education in smithies of various sorts, the tin-man's trade, installations of all sorts, etc. Schools of manufacture are practically the same as those of mechanical engineering. The only difference is that while the latter lay stress on machines, pulleys, levers, etc., the former lay stress on technology, *i.e.*, on the following subjects : raw materials,

measuring instruments and machine-tools, the chemistry of manufacture, foundry work, smithy, dyeing, installation of workshops, management of factories and book-keeping. Schools of spinning and weaving teach subjects such as the following: silk and velvet manufacture; manufacture of ribbon, lace, etc.; dress-making, spinning and weaving in wool, cotton, linen, etc.; hand-weaving (taught in a school in Silesia); the commercial side of the textile industry; textile technology and chemistry. Some of these schools are very highly specialized. There are two grades of textile schools: (a) those which aim at turning out expert workmen and (b) those which aim at producing expert managers, directors, etc., of textile factories. The schools of industrial arts and handicrafts are meant for the following classes of artisans: carpenters and manufacturers of furniture, house-decorators, painters, modellers, sculptors in wood and stone, wood-carvers, metal workers, die-cutters, blacksmiths, silver and goldsmiths, enamel-workers, designers, painters of advertisements, printers and compositors, book-binders, glass-painters, glass-cutters, and porcelain artists. For women there are special classes in these schools in weaving, knitting, needlework, embroidery of all sorts, clothing fashions and garment-making. The artistic, technical and the commercial aspects are emphasized in all these schools. Industrial legislation and civics also are taught. The schools of mining impart instruction in anthracite mining, as also in the mining of brown coal, iron ore, salt ore, iron and other metals as well as of slates. Eleven schools are run by mining associations under the control of the state and only 1 is run by the state. Out of 30,000 mining engineers and mine officials in Germany 12,000 are the products of these schools. The schools of navigation impart instruction in the following different classes of navigation: coasting navigation, short-distance shipping, fishing in high seas, piloting, high *i.e.*, long-distance shipp-

ing. In the case of the other *Fachschulen* the period of instruction varies from 2 to 4 years, but in the case of the schools of navigation the period of instruction varies from 2 weeks in the case of coasting navigation to 20 weeks in the case of long-distance shipping and 40 weeks in the case of piloting. The average number of students annually undergoing instruction in the various branches of navigation between 1910 and 1913, will appear from the following figures: coasting—200; short-distance shipping—286; high sea fishing—61; piloting—665; long-distance shipping—456. It appears that the largest number of students take to piloting and long-distance shipping.

Besides the above, there are special schools for special industries. These schools impart instruction in the following special industries: (a) smithies, (b) installations, (c) instruments and machine tools, (d) clocks and watches, (e) precious metals, (f) wood-carving, (g) toys, (h) musical instruments, (i) willow-reeds, (j) chemical engineering, (k) paper manufacture (l) dyeing, (m) soap-making, (n) bricks and tiles, (o) porcelain, (p) glass, (q) photography, (r) leather industry, (s) garment-making, (t) food-products, (u) hotel management.

These schools belong to the same type as the schools for industrial arts and crafts already mentioned. Unlike the Continuation Schools, however, both these classes are meant for students who are not engaged in earning their bread. But, while the age of students in the schools for industrial arts and handicrafts is about 18, that of students entering into the schools for special industries is about 14. Most of these schools are run by the state, but some are run by manufacturers' associations and private individuals.

Prof. Sarkar's remarks on the *Fachschulen* (Subjects-Schools) of Germany are highly interesting and instructive and deserve to be quoted at length:

"The industrialization of Germany as that of other countries has been brought

about by many factors. As a rule outsiders cast their eyes on the *Technische Hochschulen*, technical high schools or colleges, which academically and socially enjoy the rank of universities, as the chief if not the sole spiritual sources of Germany's industrial might.

"On an intensive examination, however, one should be inclined to revise one's impressions and judgments. One discovers that Germany is a veritable jungle of industrial, professional and other institutions. Their name is legion and they are bewilderingly complex.

"It is this vast number of technical schools of all denominations, distributed as they are in every nook and corner of Germany, that has democratized inventions, discoveries, industrial skill, practical experience and scientific knowledge among the masses of the German population. The backbone of industrial Germany is built upon the nurture furnished by these schools, which although bearing the modest name of a schule, i.e., school, as contrasted with a 'high' school, have not failed to maintain a standard of tuition sufficiently high, as may enable the scholars to take charge of factories and workshops as responsible *Fachmanner* or experts.

"'Industrial research' is a problem for which perhaps in most cases the best equipment can be secured in a *technische hochschule*. In order to equip oneself, further, as a teacher of industries for a technical institution one generally provides oneself with the training and discipline such as are available in a *technische hochschule*. But those whose chief interest lies in the building up of factories and workshops find their aims invariably best served in such technical schools as are known as *fachschulen*, 'Subjects-Schools.' "

(3) AGRICULTURAL EDUCATION

The various grades of agricultural institutions are adapted to the standard of education attained by the entrants.

Those who have passed from the Secondary Schools (their academic standing is the same as that of Indian

Intermediates) may study either in the Agricultural Universities or in the Agricultural Seminars.

The Agricultural Universities are 13 in number. Of these 4 are self-contained Agricultural Universities in the strict sense of the term. They are located at Berlin, Bonn, Hohenheim and Weihenstephan. Eight are but Agricultural Institutes attached to the ordinary Universities viz., the Universities at Koenigsberg, Breslau, Halle, Goettingen, Kiel, Leipzig, Jena and Giessen. The *Technische Hochschule* at Munich has an agricultural branch attached to it. All the Agricultural Universities are maintained by the Government. These Universities confer the degree of the Doctor of Philosophy on the successful students.

There are in all 11 Seminars for Agriculturists. While the course in the Universities is for 3 years, that in the Seminar is for 1 year only. Hence, these Seminars better meet the needs of practical agriculturists who have neither the time nor the money to get instruction from the Universities. The Seminar-passed men are fit to take independent charge of large agricultural undertakings. Officials of the Government agricultural departments are also recruited from them.

The *Volksschule*-passed men (i.e., those who have passed from the elementary schools equivalent to the Indian Matriculation standard) can study agriculture in either of three classes of institutions: (a) the real Agricultural Schools; (b) the Continuation Schools; and (c) the Secondary Schools of Agriculture.

The first class is meant for the actual tillers of the soil. These are 450 in number. Of these 30 are held throughout the year, while 420 are held only in the winter. The winter schools are very popular for two reasons. First, they enable the sons of peasants to assist their parents in agricultural work in summer. Secondly, they are less expensive than the 30 whole-time schools. During summer the teachers of winter

schools visit the fields of the farmers along with the students and help the farmers with their advice. The teachers serve as the connecting links between theoretical knowledge and practical experience and also between village life and the outer world.

Those *Volksschule*-passed boys who have already taken to some paid agricultural employment are compelled by law to undergo training in agriculture for four years in the Continuation Schools of agriculture. The teaching in these schools is imparted side by side with the employment of the students, and is given free of charge. The employers have to bear the expenses.

Boys who have completed their career in the *Volksschulen* may enter those secondary schools which, while teaching general subjects, lay special emphasis on agriculture. These secondary schools of agriculture (Prof. Sarkar calls them as 'semi'-agricultural schools) appear to be of the same type as the secondary schools of commerce which are meant to create a taste for commerce. There are 21 such schools in Germany.

Apart from the above, there are other agricultural schools which only teach special agricultural subjects. These specialized agricultural schools are of two classes : those which admit students who have proceeded up to the secondary school standard, and those which take in students who have passed from the elementary schools. To the former class belong the higher schools of gardening and the schools of land-improvement. Students trained in the schools of gardening are in high demand as gardeners or inspectors of parks and gardens. Scholars passed from the latter schools are known as 'improvement technologists' and 'meadow architects'. Their services are utilized in effecting land-improvements, *i.e.*, in works such as the draining and the reclamation of lands.

The lower specialized schools of agriculture include 80 lower schools of gardening, 8 schools of horse-breeding, a few cattle-breeding schools, 3 schools

of swine-culture, 6 schools of bird-culture, a few bee-culture, pisciculture and sea-fishery schools, 12 dairy schools (to train milk-men and 'milk-officers'), etc. Besides, there are special schools to teach various agricultural industries such as the manufacture of alcohol, sugar, etc., and also to teach milling and baking. The sugar schools train up sugar chemists and sugar engineers. The milling and baking schools are meant for (i) workmen in milling and baking shops, (ii) teachers of vocational schools requiring training in milling and baking, and (iii) officers of customs-houses. The 60 horse-shoeing schools (none can practise horse-shoeing in Germany without a proper certificate of competency), the schools for office-bearers and accountants (to take charge of agricultural institutions and organizations), the schools of agricultural co-operation (to train men to properly discharge the executive duties in connection with the running of agricultural co-operative societies) and the forestry schools,—are also classed under the lower specialized agricultural schools.⁴

FRANCE

Higher professional education in France is imparted in the following institutions : (1) Conservatoire des Arts et Metiers, Paris ; (2) Ecole Centrale des Arts et Manufacturers, Paris ; (3) Ecole des hautes etudes commerciaux, Paris ; (4) 15 higher schools of commerce with 3,161 scholars (1924) ; (5) Ecole Polytechnique ; (6) 4 Ecoles des Mines (Paris, St. Etienne, Alais, Duai) ; (7) Ecole des Ponts et Chaurses, Paris ; (8) Ecoles des Beaux-Arts ; (9) Naval

⁴ Women in Germany can join the ordinary schools of commerce, industry and agriculture on equal terms with men. There are also special professional schools for women. An idea of these special schools has been given in connection with the discussion of "The Economic Independence of Modern Women" ("P. B." for Aug. 1930, pp. 393-394.) Further details, which are intensely interesting, may be looked up in Ch. 19 of Prof. Sarkar's *Economic Development*.

Schools; (10) Military School. (*Comparative Pedagogics*, p. 6).

Higher professional education is also imparted in the science-faculties of the universities. Most of the universities (at Aix, Besancon, Clermont-Ferrand, Lille, Lyon, Montpellier, Nancy, Poitiers, Toulouse, Paris, Marseilles, Rennes, Bordeaux, Dijon, Grenoble, etc.) offer technical courses in one or more of the following technical subjects: electricity, chemistry, oecology, entomology, agriculture, viticulture, brewery, dairy-farming, geology, aero-technology, tannery, agricultural chemistry, watch-making, paper-making, etc. Of the numerous universities 8 alone (those at Grenoble, Nancy and Toulouse) possess very big technical departments. In 1911 the latter three granted 306 diplomas in technical subjects, while all the others put together issued only 69. (*Economic Development*, pp. 2-3).

Of the total number of 2,000 engineers usually turned out every year in France, only about 400 come out of the universities. The rest come from specialized technical and engineering colleges. In addition to the 2,000 already mentioned 400 engineers on an average come out every year as a result of practical experience in factories and workshops. "Technical education in France therefore is primarily a function of extra-University educational institutions."

Intermediate Technical Education in France is imparted in the following institutions:

1. Six 'national' (i.e., paid for by the Central Government) engineering colleges at Paris, Aix, Angers-on-the Loire, Chalons-on-the-Marne, Lille, and Cheny. The training given is of a character intended to turn out directing heads of factories, engineers and industrialists connected with mechanical workshops etc. The course is for 3 years. Students seeking admission must be between 16 and 19, must show secondary school final certificate and must have practical industrial experience.

2. Five⁵ Free Professional Schools. These also are run by the Central Government. No fees are charged. The course is for 4 years. Students are between 12 and 15. These schools are but lower schools of engineering and they prepare students for the higher engineering colleges. The number of scholars in 1926 was 2,536.

3. Eighty-two Free Schools of Commerce and Industry. Sixty-five are for boys and 17 for girls. The total number of scholars in 1925 was 42,409.

The object of these schools is to turn out qualified apprentices. They admit permanent as well as external students. The external students are those who work in neighbouring factories. The course is for 3 years. Students are between 12 and 15. The first two years are given to primary school subjects. Professional subjects are taught in the third year. The subjects taught vary according to the character of the local industries. The various subjects taught make an imposing list and we give them here: mechanics, designing, descriptive geometry, electricity; geography, accounting and the study of goods; watch and clock-making; printing and typography; weaving; hotel-running; ceramics; timber-work; lithography; marine engineering; boiler work; industrial chemistry; 'fitting'; cabinet-making; Colonial economics; locksmith's trade; founding; gunsmith's work; industrial electricity; modelling; sculpture in wood; spinning, bleaching and dyeing; lace-making; cutlery; gloves-making; spectacles manufacturing; manufacture of combs, celluloid articles, shoes, etc; drapery; lead-work; zinc-plating, etc.

4. For agricultural education there are various types of institutions. First of all are the three big agricultural colleges (at Grignon, Montpellier and Rennes) run by the Central Government. The teaching imparted enables students to become either actual farmers or teachers of agriculture. Actual culti-

⁵ The number given in *Comparative Pedagogics* (p. 7) is 56.

vation as well as the supervision of the farms is taught. No Government post is guaranteed to the passed scholars. Students seeking admission must be at least 17. In two of the colleges the course is for 2½ years; in the third it is for 2 years. The students passed are known as agricultural engineers.

Then there are the 26 agricultural schools, all run by the Central Government, and the 7 schools to teach special subjects such as horticulture, dairy-farming, wine-manufacturing, etc. Moreover, there are 65 winter schools. Of these 30 are peripatetic and 35 'fixed'. There are again 48 institutions combining tuition in both housekeeping and agriculture. Of these 46 are peripatetic and 2 'fixed'.

There is a special women's school for agriculture. The course is for 1 year and the students admitted must not be under 16. The school has a special department for the training of teachers. The trained teachers are fit to be instructors in the housekeeping-cum-agricultural institutions. Teachers under training are maintained by the Government.

5. Three veterinary colleges. Students seeking admission must be at least 17 and must be either secondary school-passed or agricultural engineers. The course is for 4 years.⁶

Lower professional education in France is imparted in the following institutions :

	Scholars
35 Schools of Industries ...	5,550
13 Municipal Professional Schools in Paris ...	1,385
370 Private Schools ...	92,000

⁶ On the commercial, agricultural, technical and veterinary colleges of France see Chaps, 1 and 2 of *Economic Development*.

The total number of scholars in the lower Professional Schools is 98,935.

Having described the various types of technical institutions in France we would wind up our treatment of vocational education in that country with a few general remarks (vide *Economic Development*, Ch. 3) :

1. Vocational education in France is mostly a state affair. The expenses are borne and the institutions are administered mostly by the state. Some institutions are run by the local bodies and the chambers of commerce. Considerable mutual assistance is rendered as between the Government schools and the 'Communal' schools (*i.e.*, those run by the 'Communes').

2. Strict Government control is exercised over private institutions. Advisory Boards (consisting of the most prominent among local merchants, industrialists, bankers, etc.) are associated with the educational institutions in order to keep the latter 'in daily contact with the currents of active commercial life'. Honorary non-official visitors, nominated or elected because of the part they play in agriculture, industry or commerce, supplement the work of Government Inspectors of Schools.

3. Technical education in France was reorganized after the War. A law (The loi Astier) was passed in 1919 to effect that reorganization. Under that law every person below 18 is compelled to undergo some sort or other of technical education. The education is imparted free of cost. Factories are compelled to extend proper facilities to their workmen to enable them to prosecute their studies. Factory-owners may start their own schools.

"India has to learn from Europe the conquest of external nature, and Europe has to learn from India the conquest of internal nature."

—Swami Vivekananda.

SWAMI BRAHMANANDA THE SPIRITUAL SON OF SRI RAMAKRISHNA

BY SWAMI SATPRAKASHANANDA

(Continued from the last issue)

In the world's history, no religious head has perhaps been so highly revered, so dearly loved, so devotedly served and so implicitly obeyed by his fellow-disciples or the entire body of monastic and lay devotees under him as Swami Vivekananda and Swami Brahmananda. His brother-disciples' reverence for Swami Brahmananda almost amounted to adoration. To them he was almost the very embodiment of their Master. He was their chosen 'king', their beloved 'Maharaj'. We have already referred to the high esteem in which Swami Vivekananda held him. He called him 'a mountain of spirituality.' He took his counsel in all important matters. He vested him with sole authority over the Order founded by himself, saying: "Everything belongs to you, Raja, I am nobody." He looked upon him as a true successor of Sri Ramakrishna. It was also his desire that so long as Rakhal lived, none else of his *Gurubhâis* would be elected President of the Ramakrishna Order. Of all the *Gurubhâis* Swami Ramakrishnananda's love for and devotion to the Maharaj were most marked. To him he was the veritable child of Sri Ramakrishna. In fact, he made no distinction between the father and the son. He was often heard to say: "He who has seen the son has also seen the father." Once, in Madras, the Maharaj wanted to take fruits, but unfortunately there was no fruit in the Ashrama at the time to offer him. Just then a devotee brought some apples, grapes, bananas, etc., to be offered to Sri Ramakrishna. But Swami Ramakrishnananda at once offered half of them to the Maharaj with the gentle remark: "To offer these fruits to the Maharaj is as good as offering them to Sri Ramakrishna, for Sri

Ramakrishna eats through his mouth." He kept the other half for Sri Ramakrishna to be offered to him at the *Pujâ* time. One day, while the Maharaj was at Balaram Babu's house in a weak state of health, Swami Ramakrishnananda, noticing that there was none to attend on him, shampooed his feet in spite of the Maharaj's remonstrances. Swami Turiyananda, Swami Trigunatita, Swami Premananda, Swami Saradananda and other chosen disciples of Sri Ramakrishna had also the same veneration for him. It has been already noted that the major portion of the Maharaj's itinerant life was spent in the company of Swami Turiyananda, who always made it a point to look after the Maharaj's needs and convenience as far as practicable in the hard life of renunciation and *tapasyâ*. At Brindaban he would not allow the Maharaj to go abegging. He used to beg his own food as well as that of the Maharaj going from door to door. Swami Premananda used to say: "When I hear that brother Rakhal is going to be absent from the Math, I feel a void within myself." But this reverence of the brother-monks was not characterised by an awful solemnity. It was blended with the intimacy and sweetness of genuine love. The Maharaj also in his turn looked upon them as the chosen children of the Master and gave them all the honour and love relative to such an attitude. Truly, in this divine relationship of the *Gurubhâis* veneration was mingled with affection, service with devotion, intimacy with regard, obedience with dignity, command with tenderness, faith with understanding and admiration with conviction.

One can imagine from this what reverence, love, faith and service the Maharaj commanded from others who were

attracted by the name and personality of Sri Ramakrishna and his disciples. They vied with one another to do him homage and service. His word was the command divine. To be in his presence was a blessing. A kind look, a word or a touch was a benediction and inspiration to be treasured for ever in memory.

The secret of this unique position was perhaps his childlike simplicity and impersonality of nature. He was really a child divine—a veritable son of the Lord. He was a master without any idea of mastery, a ruler without any feeling of rulership. He was rarely heard to talk about himself. In all his conversations there was hardly any reference to his own deeds and achievements. Though the supreme leader of a religious organisation of most rapid and extensive growth with multifarious activities in several parts of the world, he was never seen to command but to suggest. Indeed, he was an agent without the conceit of the doer in him. In the language of the *Gîtâ*, he found inaction in action and action in inaction. Swami Premananda, who was long in charge of the Belur Monastery, writes in course of a private letter: "Though an agent, one should live like a non-agent. The character of Swami Brahmananda has made me realise this to some extent." In fact though a master in all outward appearance Swami Brahmananda had a serviceful attitude towards those under him. He looked after their physical needs and comforts with parental care. He could not bear the idea that young *Sannyâsins* should hazard their health by undergoing too much austerities and make themselves unfit for the spiritual pursuits for which they had left their hearth and home. Decent food, clothes, etc., on the other hand, he thought, would maintain their physical and mental vigour intact and enable them to make a strenuous effort to attain to the goal. He wanted to give them all facilities for spiritual development. In conducting the activities of the Order, the

mere management and extension of work had far less claim on his attention than the individual spiritual growth of the members engaged in the work. The thought of their spiritual advancement had been uppermost in his mind. He would not appoint a worker to a work that would hamper his spiritual growth anyway, though from the consideration of mere work that would have been the best step. The real growth of a religious order, he knew within himself, rests on the spiritual progress of each individual member. Thus, by promoting the spiritual culture of the individuals, he furthered the growth of the Order as a whole without making any conscious effort for it. His life is a lesson for those who in their solicitude for the expansion of an association loses sight of the well-being of the individuals and thus defeat their own purpose.

Beneath all these there was a perennial flow of love with a silent equable course unknown and unnoticed. There was not the least turbulence in it. The lover and the loved seemed to be equally unconscious of its existence. Gently and quietly it made its way into the hearts of all who gathered round him and held them under sway. Swami Premananda once wrote in course of a letter: "As the Master had completely won the Maharaj and the rest of his disciples by his supreme love, so the Maharaj has in his turn made the sons of others his own by his wonderful love. At his bidding they go anywhere and everywhere and exert themselves to the verge of death simply because of his love." His noble genial loving nature made him the centre of attraction wherever he went. People of heterogeneous temperaments gathered round him not always for the sake of religion but for the pleasure of his blessed company. He looked after their personal and domestic welfare and gratified them by presents of flowers, fruits, vegetables, a piece of cloth or a titbit according to their needs and liking. These tokens of love, trifling as they often were, testified to those who received

them only the depth of his love and its genuineness. He took great delight in feeding others and with delicacies which they would relish most. At Benares and Kankhal he sumptuously fed a number of up-country *Sādhus* with Bengali sweets and dishes the like of which they said they had never tasted before. As a matter of fact, there was constant festivity wherever he went. A circle of devotees and admirers formed itself at every place and fulfilled the wishes of this chosen child of the Lord. Indeed, in his life was verified the truth of the following text of the *Bhāgavatam*: "Those who realise the eternal presence of the Lord in their heart are endowed with perpetual good and beauty, and their life is imbued with an eternal festive joy."

Never did he pose as a religious preacher or teacher. He did not talk much on spiritual matters either because he held them too high and sacred or because his gentle nature oftentimes shrank from the attitude of a teacher. Never in his life he gave a formal discourse on religion. Whenever he spoke on it, he did it in a mood of inspiration in course of ordinary conversation. If a religious question was put to him, he would generally avoid it, humorously pointing to someone of his *Gurubhāis* or a learned younger *Swāmi* who happened to be near by as the fit person to answer it. At times with his usual mirthfulness, he would introduce a light topic or create a fun, in the course of which he would disclose a spiritual truth or give a hint or suggestion which would solve the doubt of the questioner and not unoften change his outlook on life for ever. These were matters of almost everyday occurrence. To all appearance, he was as merry and playful as a child and possessed an inexhaustible fund of jokes and fun in which he often indulged. Sometimes he would take a special fancy for someone no matter what his social rank or condition or age, and fondle him as his own playmate.

Behind all gaiety and jollity there was

an undercurrent of spiritual consciousness which nothing could thwart or impede. Many a time it was observed that while merriment was in full swing, an expression of genuine religious feeling by any of the audience would bring about a sudden and complete change in the tide of things. His soft cheerful countenance would appear grave and solemn and a perfect serenity would fill the atmosphere. His natural inwardness of mind also exhibited itself in the occasional moods of absorption into which he passed while listening to a random conversation or smoking the *hookāh*, as well as in his dignified and sober demeanour which commanded willing reverence.

But the ceaseless flow of spiritual consciousness was all the more apparent in his transcendent aloofness. Though in body, he was not of the body. He loved all, he mixed with all, he had interest in everything; yet he soared far and beyond. Perchance, to describe the indescribable, things floated in his consciousness not as bubbles of no worth, but as modes of the same entity. He viewed things neither in the grossness of limited reals nor in the homogeneity of pure existence. With name and form he realised the infinitude of each. Thus, though living apart as a spectator, he had an ineffable love and sympathy for all. This witness-like attitude was so remarkable a feature of his personality that it could not escape even casual notice. Thus observes Sister Devamata in her *Days in an Indian Monastery*: "Wherever he (Swami Brahmananda) went, people came in large numbers to bow at his feet and beg his blessing; but it seemed to reach his consciousness only impersonally, as if it had merely a casual acquaintance with the one who was being honoured."

In spite of his wonted reserve he liked to commune with the earnest seekers of truth. If anyone had real trouble or difficulty in spiritual life, he was ever ready to help him. To many he gave private instructions, but only after he had been convinced of their sincerity

and earnestness. His attitude in this respect has been best described by himself. Said he one day to an intimate group of devotees: "There are many who request me to bless them. I cannot help laughing within myself when I hear them. They don't do as I instruct them. In fact, the moment they leave my presence, they do whatever they like. . . . They want to attain spiritual realisation without the necessary exertion. Don't you see when such people come, I usually while away the time in aimless talk—in cracking jokes and making fun? What is the use of tiring myself for nothing, in speaking of spiritual practices to people who won't follow them? I speak of higher matters only to a very few, who I think would take my word and act up to it. But even they don't follow the instructions fully and properly."

Besides giving general and individual religious instructions to earnest seekers of truth he gave spiritual initiation to a selected few. He gave also *Sannyâsa* and *Brahmacharya* every year to selected candidates for monastic life, after a period of probation, generally on the birthday anniversaries of Sri Ramakrishna and Swami Vivekananda. These memorable ceremonies of formal admission into the Holy Order were held mostly at Belur. But Benares, Bhubaneswar, Madras, Bangalore and certain other places also have witnessed the blessed functions. Besides the *Vedic* form of *Sannyâsa* he also gave a *Tântrika* form of *Sannyâsa* called *Purnâbhisheka* to a few, specially to some householders who were debarred from the former. But in the matter of giving initiation (*dikshâ*), in accepting one as a true disciple, he was particularly strict and discriminative. He refused almost all when they approached him for the first time. If he found anyone deserving it, he would give him a preparatory lesson after the aspirant's persistent prayer for four or five years. The final initiation would come in some cases after seven to ten years, after the aspirant's steadiness and earnestness had been fully tested and his

eagerness for truth roused to the extreme. But once he accepted him as a disciple he would stand by him for good until the disciple reached the very shores of Immortal Bliss. The following words of his really reveal the speaker himself: "He is the best *Guru*, who, whether his physical body stands or falls, will see that everyone of his disciples attains liberation. The speciality of this age is that even after the disappearance of his physical body, the *Guru* appears in flesh to his disciples to guide and bless them."

He loved his disciples in spite of their faults and weaknesses. If any of them went astray under the influence of evil tendencies (*samskâras*), he would not reproach or despise him, but like a fond mother feel for him more deeply, watch him inwardly and bless him all the more. Sometimes he would send for him and call him to his side not to warn or chastise him but to wean him from the evil course by making him feel the holy attraction of his personality and infusing into him sufficient spiritual strength to fight against the *samskâras*. He could ill brook any criticism of the beloved disciple from others. In giving initiation he took into consideration only the aspirant's spiritual consciousness, his yearning for the highest good, and never thought of his position, rank, learning or sex. Monks and householders, men and women, the high and the low equally shared his grace in this respect. While men of worldly greatness without spiritual hankering were summarily dismissed, he most willingly initiated the meanest of the mean if he saw in him any real spiritual thirst. He once initiated one of the menials in the service of an admirer of his. While the Maharaj was at Bangalore, Mr. K. L. Datta, the then Accountant-General of Madras, who happened to be there at the time, paid him occasional visits. He had great regard for the Maharaj and used to send him certain delicacies of a Bengali home through a servant of his, probably a Nepalese youngman. The Maharaj perceived the religious instinct of the boy and talked with him on

spiritual things whenever he came. The youth in his turn realised the Maharaj's holy influence, but he did not dare to ask for his grace. One day the Maharaj called him to the shrine-room and gave him initiation.

He initiated his disciples according to individual spiritual character. Every man has to grow spiritually and realise the Truth in his own way as determined by his inherent tendencies. The Maharaj's psychic faculty was wonderfully developed. Some of the visions and experiences mentioned above also testify to it. He could divine the spiritual inclinations and possibilities of the person he was going to initiate and prescribed for him the only course suitable for him. Before he gave initiation he would find out by meditation the *Ishta* (Chosen Deity) and *Mantra* (corresponding mystic formula) of the disciple, that is, the mode of practice and ideal appropriate to his spiritual nature. Thus he guided each of his disciples in his particular line of spiritual development. This is a task which only the *Gurus* of exceptional spiritual powers, those who come to earth to fulfil a divine mission, are capable to do. An ordinary *Guru* tries to lead his disciples along the path by which he himself has received spiritual illumination, but this cannot suit one and all. The Maharaj laid special stress on the choice of *Sādhanā* by the *Guru* according to the disciple's spiritual characteristics. "Regarding spiritual practices," he remarked, "the same rule will not be applicable to all. We must know the peculiar tendencies of each individual before any spiritual instruction can be given for his guidance. If the instruction goes against the particular bent of one's nature, not only will it do one no good, but may even give rise to harmful consequences. It is, therefore, very essential that the *Guru* should study closely the individual tendencies and peculiarities of his disciples, and give instructions in such a form as will readily appeal to their temperaments. In this matter no individual can be told in the presence of others what particular

path he should follow. I have seen in the case of the Master how he would take each individual disciple aside and give him in private the special instructions necessary for him."

Yet he did not bind any of his disciples with hard and fast rules of conduct. Nor did he lead him by the hand at every step. But he gave him sufficient freedom to cultivate his innate spiritual consciousness and realise the truth for himself. He did not give him any direct order but recommended to him certain courses of action calculated to help his spiritual growth. "I give freedom to all," he said once. "I want everybody to advance along his own line. But when I find that he is not able to do so, I come to his help."

As a rule, he did not give initiation unless he was divinely inspired to do so and until he had a clear vision of the seeker's *Ishta* and *Mantra*. Once, at Travancore, a Railway employee, an Aiyanger by birth, prayed him for initiation. The Maharaj made no objection. But a day or two after, he said that he could not find out his *Ishta* and *Mantra*, so he asked him to wait. Then the Maharaj went to Cape Comorin to visit the temple of the Goddess Kanyā-Kumāri. The said gentleman also joined the party. There at Cape Comorin his *Ishta* revealed Himself to the Maharaj, who then gladly initiated him.

There are also cases of persons receiving initiation from him in dream. Their number is of course very small. Some of them had not even seen him before. They had been attracted only by his name. The present writer had the occasion to know two of them directly. One of them was a devout young woman. After the dream-vision, she sought the earliest opportunity to go to the bodily presence of the Maharaj for confirmation. As she approached the Maharaj, who was then sitting with his *Gurubhāis*, she recognised him at the first sight, though he was not anyway identified to her. She then narrated the incident to him. The Maharaj asked her not to disclose the *Mantra*, which he found out

for himself and told her, perhaps to convince her of the reality of the dream. The other recipient was a young boy who forgot the *Mantra* as he woke up. He approached the Maharaj in person for initiation. When he received initiation long afterwards, he at once remembered the *Mantra* he had received in dream and found to his joy and surprise that the present *Mantra* was the same as that received in dream.

He helped the seekers of truth in diverse ways. As he stayed in different places during his long tours, many a weary traveller in the pathless forest of life came to him, mysteriously attracted as it were, for consolation, encouragement, guidance and benediction. It so happened in Madras that a *Vaishnava* devotee who earned his living by popular talks on God (*Hari-Kathâ*) was greatly attracted by the Maharaj's spiri-

tual personality. He was long seeking a *Guru*. Though he had great veneration for the Maharaj he could not prepare his mind to receive initiation from him as he belonged to the Samkara Order of *Sannyâsins*, while he himself was an orthodox *Vaishnava* by birth and culture. One day he besought the Maharaj for his blessing so that he might soon find a *Guru* of the same religious faith as himself. The Maharaj was gracious to him. The man went away buoyed up with assurances he had received. Long after the Maharaj had left Madras, the same man one day came to the Madras Math bare-footed in the garb of a *Vaishnava* ascetic. It was known on enquiry that through the grace of the Maharaj he had met a *Siddha Vaishnava Guru* who was pleased to initiate him into his long-cherished line of *Sâdhanâ* (spiritual discipline).

(To be concluded)

THE LAST WORDS*

BY ROMAIN ROLLAND

I have no intention of concealing it : the great lesson taught by India is not without its own dangers, a fact that must be recognised. The idea of the Atman (the Sovereign Soul) is such strong wine that weak brains run the risk of being turned by it. And I am not sure that Vivekananda himself in his more juvenile moments was not intoxicated by its fumes, for example in the rodomontades of his adolescence, which Durgacharan has recorded, and to which Ramakrishna, the indulgent, listened, an ironic smile on his lips. Nag the pious, adopting the meek attitude Christianity has taught us, said on one occasion : "Everything happens according to the will of the Mother. She is the

Universal Will. She moves, but me imagine that it is they who move."

But the impetuous Naren replied :

"I do not agree with you, with your He or She. I am the Soul. In me is the universe. In me it is born, it floats and disappears."

Nag : "You have not power enough to change one single black hair into a white one, and yet you speak of the Universe. Without God's will not one blade of grass dies!"

Naren : "Without my will the Sun and the Moon could not move. At my will the Universe goes like a machine."¹

Such pride is only a hair's breadth removed from the bragging of the Mata-

*All rights reserved. This article may not be translated or reproduced in part or whole, in India or abroad, without the special permission of the author.—Ed.

¹ And Ramakrishna with a smile at his youthful pride, said to Nag : "Truly Naren can say that; for he is like a drawn sword." And the pious Nag bowed down before the young elect of the Mother. [See also *A Conversation with Swami Turiyananda*, page 480, in this issue.—Ed.]

more, and yet there is a world of difference—for he who spoke these words was Vivekananda, an intellectual hero who weighed the exact meaning of his audacious statements. Here is no foolish self-glorification or utterance of a delirious “Superman” taking his call before the curtain. This *Soul*, this *Atman*, this *Self* are not only those enclosed in the shell of my body with its transient and fleeting life. The Soul is the Self within thee, within you, within all, within the universe and before and beyond it. It can only be attained through detachment from the ego. The words: “All is the Soul. It is the only Reality,” do not mean that you, a man, are everything, but that it depends upon yourself whether you return your flask of stale water to the source of the snows whence flow all the streams of water. It is within you, you are the source, if you know how to renounce the flask. And so it is a lesson of supreme disinterestedness and not of pride.

It is none the less true that it contains an exhilarating lesson, and that in the impetus of ascension it lends to the soul, the latter is apt to forget the humble starting point, to remember nothing but the final achievement and to boast of its Godlike plumes. The air of great heights must be treated with caution. When all the Gods have been dethroned and nothing is left but the “Self,” beware of vertigo! It was this that made Vivekananda careful in his ascent not to hurry the whole mass of souls not yet inured to the precipices and the wind of the chasms. He made each one climb by small stages leaning upon the staff of his own religion or of the provisional spiritual *Credos* of his age and country. But too often his followers were impatient and sought to gain the summits without due rest and preparation. Hence it was hardly surprising that some fell and in their fall they were not only a danger to themselves, but to those who knew themselves to be inferior. The exaltations caused by the sudden realisation

of inner power may provoke social upheavals, whose effect and range of disturbance are difficult to calculate beforehand. It is therefore perhaps all to the good that Vivekananda and his monastic Order have consistently and resolutely kept aloof from all political action, although Indian Revolutionaries have more than once invoked his teaching and preached the Omnipotence of the Atman according to his words.

All great doctrine becomes fatally deformed. Each man twists it to his own profit and even the Church founded to defend it from usury and change is always tempted to stifle it and shut it up within its own proprietary walls. But considered in its unaltered greatness, it is a magnificent reservoir of moral force. Since everything is within ourselves and nothing outside, we assume full responsibility for our thoughts and deeds; there is no longer a God or a Destiny onto whom we can basely shift it. No more Jahveh, no more Eumenides, no more “Ghosts.” Each one of us has to reckon only with himself. Each one is the creator of his own destiny. It rests upon his shoulders alone. He is strong enough to base it. “Man has never lost his empire. The soul has never been bound. It is free by nature, it is without cause. It is beyond cause. Nothing can work upon it from without. . . . Believe that you are free and you will be!”

“The wind is blowing; those vessels whose sails are unfurled catch it and so they go forward on their way, but those whose sails are furled do not catch the wind. Is that the fault of the wind? Blame neither man, nor God, nor anyone in the world. . . . Blame yourselves, and try to do better. . . . All the strength and succour you need is within yourselves. Therefore make your own future.”

You call yourselves helpless, resourceless, abandoned, despoiled? Cowards! You have within yourselves the Force, the Joy and the Freedom, the whole of Infinite Existence. You have only to drink it.

From it you will not only imbibe torrents of energy, sufficient to water the world, but you will also imbibe the aspirations of a world athirst for those torrents and you will water it. For "He who is within you works through all hands, walks with the feet of all." He "is the mighty and the humble, the saint and the sinner, God and the earth-worm." He is everything, and "He is above all the miserable and the poor of all kinds and all races," "for it is the poor who have done all the gigantic work of the world."

If we will realise only a small part of this vast conception, "if one-millionth part of the men and women who live in this world simply sit down and for a few minutes say, 'You are all God, O ye men . . . and living beings, you are all manifestation of the one living Deity!' the whole world will be changed in half an hour. Instead of throwing tremendous bomb-shells of hatred into every corner, instead of projecting currents of jealousy and evil thought, in every country people will think that it is all He."

Is it necessary to repeat that this is no new thought? (And therein lies its force!) Vivekananda was not the first (such a belief would be childish) to conceive the Universe of the human Spirit and to desire its realisation. But he was the first to conceive it in all its fullness with no exception or limit. And it would have been impossible for him to do so, if he had not had before his eyes the extraordinary example of Ramakrishna.

It is no rare thing in these days to see occasional efforts by Congresses or Societies, when a few noble representatives of the great religions speak of union in the shape of a drawing together of all its different branches. Along parallel lines lay thinkers have tried to rediscover the thread, so many times broken, so many times renewed, running through blind evolution, connecting the separate attempts—successful and unsuccessful—of reason; and they have

again and again affirmed the unity of power and hope that exists in the Self of Humanity.

But neither attempt, isolated as it has been (perhaps that explains its failure), has yet arrived at the point of bridging the gap between the most religious of secular thought and the most secular of religious thought. Even the most generous have never succeeded in ridding themselves completely of the mental prejudice that convinces them of the superiority of their own spiritual family—however vast and magnanimous it may be—and makes them view the others with suspicion, because they also claim the right of primogeniture. Michelet's large heart would not have been able to maintain that it had "neither combatted nor criticised": even in his *Bible of Humanity*, he distinguished between two classes: the people of light and the people of darkness. And, naturally, he had a preference for his own races and his own small pond, the Mediterranean. The genial Ram Mohun Roy, when about 1828 he began to found his high "Universalism" with the intention of embracing Hindus, Mohammedans and Christians, erected the impenetrable barrier of theism—"God, the one and only without equal"—the enemy of polytheism. Such prejudice is still upheld by the Brâhmo Samaj and I find it again, veiled it is true, but none the less deep-rooted, in my most free-thinking friends of the Tagore circle, and in the most chivalrous champions of the reconciliation of religions—for example in the estimable *Federation of International Fellowships*, founded four or five years ago in Madras, which includes the most disinterested Anglo-Indian representatives of Protestant Christianity, and those of purified Hinduism, Jainism, and Theosophy: the popular religions of India are excluded from it and (characteristic omission) in the accounts of its meetings for several years the names of Vivekananda and Ramakrishna do not appear. Silence on that score! It might prove embarrassing. . . .

I can well imagine it! Our European devotees of reason would do just the same. Reason and the one God, and the God of the Bible and of the Koran would find it easier to come to an understanding than anyone of them would feel it to understand the multiple gods and to admit them into their temple. The tribe of Monos at a pinch will admit that Monos may be a man of God; but it will not tolerate the proliferation of the One, on the ground that anything of the kind is a scandal and a danger! I can discover traces of the same thing in the sorrowful revolt of my dearest Indian friends, who have been brought up like their glorious Roy on absolute Vedântism and highest Western reason. They believed, at last after long pain and conflict they had succeeded in integrating the latter in all the best Indian thought of the end of the nineteenth century—and then Ramakrishna and his trumpeter, Vivekananda, appeared on the scene calling alike the privileged and the common herd to worship and love all forms of the ideal, even to the millions of faces that they hoped they had thrust into oblivion! . . . In their eyes this was a mental retrogression.

But in mine it is a step in advance, a mighty Hanuman-leap over the strait separating the continents.² I have never seen anything fresher or more potent

² At the same time I do not want my Indian friends to interpret this vast comprehension of all forms of the religious spirit, from the lowest to the highest, as preference in favour of the lower and less developed. Therein lies the opposite danger of reaction, which is further encouraged by the belligerence provoked by the hostile or disdainful attitude of theists and rationalists. Man is always a creature of extremes. When the boat tips too far to one side, he flings himself on to the other. We want equilibrium. Let us recall the real meaning of religious synthesis, as sought by Vivekananda. Its spirit was definitely progressive:

"I disagree with all those who are giving their superstitions back to my people. Like the Egyptologist's interest in Egypt, it is easy to feel an interest in India that is purely selfish. One may desire to see again the India of one's books, one's studies, one's

in the religious spirit of all ages than this enfolding of all the Gods existing in humanity, of all the faces of Truth, of the entire body of human Dreams, in the heart and the brain, in the Paramahansa's great love and Vivekananda's strong arms. They have carried the great message of fraternity to all believers, to all visionaries, to all who have neither belief nor vision, but who seek for them in all sincerity, to all men of goodwill, rationalists and religious men, to those who believe in great Books or in images, to those with the simple trust of the charcoal-burner, to agnostics and inspired persons, to intellectuals and illiterates. And not merely the fraternity of the first-born, whose right as the eldest dispossesses and subjects his younger brethren, but equality of rights and of privileges.

I have said above that even the word "tolerance," which is the most magnificent generosity in the eyes of the West (such an old, miserly peasant), wounded the sense of justice and the proud delicacy of Vivekananda; for it seemed to him an insulting and protective concession, such as a superior might make to weaker brethren whom he had the right to censure. He wished people to "accept" on the basis of equality and not to "tolerate." Whatever shape the vase might be that contained the water, the water was always the same, the

dreams. My hope is to see again the strong points of that India, reinforced by the strong points of this age, only in a natural way. The new state of things must be a growth from within." (Interviews with Sister Nivedita during the last journey from India to Europe, 1899.)

There is here no thought of return to the past. And if some blind and exaggerated followers of the Master have been self-deceived on the subject, the authorised representatives of the Ramakrishna Mission, who are the real heirs of Vivekananda's spirit, contrive to steer a course between the two reefs of orthodox reaction, which tries to galvanise the skeletons of ideas into fresh life, and rationalist pseudo-progress which is only a form of imperialistic colonisation by races of different mentality. Real progress is like the sap rising from the bottom of the roots throughout the whole tree.

same God. One drop is as holy as the ocean. In fact this declaration of equality between the humblest and highest carries all the more weight because it comes from the highest—from an intellectual aristocrat, who believed that the peak he had scaled, the Advaitic faith, was the summit of all the mountains in the world. He could speak as one having authority, for, like his Master Ramakrishna, he had traversed all the stages of the way. But, while Ramakrishna by his own powers had climbed all the steps from the bottom to the top, Vivekananda with Ramakrishna's help learnt how to come down them again from the top to the bottom and to know them and to recognise them all as the eyes of the One, who is reflected in their pupils like a rainbow.

But you must not suppose that this immense diversity spells anarchy and confusion. If you have fully digested Vivekananda's teaching on the Yogas, you will have been impressed on all sides by the order of the superimposed designs, the beautiful perspective, the hierarchy—not in the sense of the relation between a master and his subjects, but of the architecture of stone masses or of music rising tier on tier: the great concord that steals from the keyboard under the hand of the Master organist. Each note has its own part in the harmony. No series of notes must be suppressed, and polyphony reduced to unison with the excuse that your own part is the most beautiful! Play your own part, perfectly and in time, but follow with your ear the concert of the other instruments united to your own! The player who is so weak that instead of reading his own part, he doubles that of his neighbour, wrongs himself, the work and the orchestra. What should we say of a double-bass if he insisted on playing the part of the first violin? Or of the instrument that announced: "Silence the rest! Those who have learnt my part, follow me!"—A symphony is not a class of babies being taught in a primary school to spell out a word all on the same tone!

And this teaching condemns all spirit of propaganda, whether clerical or lay, that wishes to mould other brains on its own model (the model of its own God, or of its own non-God, who is merely God in disguise). It is a theory which upsets all our preconceived and deep-seated ideas, all our age-long heritage. We can always find a good reason, Churchmen or Sorbonnes alike, for serving those who do not invite us to do so, by uprooting the tares (together with the grain) from the patch of ground that provides them with food! Is it not the most sacred duty of man to root out the tares and briars of error from his own heart and from that of his neighbour—especially from that of his neighbour? And error surely is nothing but that which is not truth to us? Very few men are great enough to rise above this naively ego-centric philanthropy. I have hardly met a single one among my masters and companions of the rationalist and scientific secular army—however virile, strong and generous they appeared to be: for with their hands full of the harvest they had gleaned, their one idea was to shower it willy-nilly on humanity. . . . "Take, eat, either voluntarily or forcibly! What is good for me must be good for you. And if you perish by following my prescription, it will be your fault and not the fault of the prescription, as in the case of Molière's doctors. The Faculty is always right." And the opposite camp of the Churches is still worse, for there it is a question of saving souls for eternity. Every kind of holy violence is legitimate for a man's real good.

That is why I was glad to hear Gandhi's voice quite recently—in spite of the fact that his temperament is the antithesis of Ramakrishna's or Vivekananda's—remind his brethren of the International Fellowships, whose pious zeal disposed them to evangelise, of the great universal principle of religious "Acceptance," the same preached by Vivekananda. "After long study and experience," he said, "I have come to these conclusions that

1. *All religions—(and by that, I, the Author, personally understand those of reason as well as of faith)—are true;*

2. *All religions have some error in them;*

3. *All religions are almost as dear to me as my own Hinduism. My veneration for other faiths is the same as for my own faith. In consequence the thought of conversion is impossible. The object of the Fellowships ought to be to help a Hindu to be a better Hindu, a Musulman to become a better Musulman, a Christian to become a better Christian. An attitude of protective tolerance is opposed to the spirit of the International Fellowships. If in my innermost heart I have the suspicion that my religion is the truest, and that other religions are less true, then, although I may have a certain kind of fellowship with the others, it is an extremely different kind from that required in the International Fellowships. Our attitude towards the others ought to be absolutely frank and sincere. Our prayer for others ought never to be : ‘God! give them the light thou hast given to me!’ But : ‘Give them all the light and truth they need for their highest development!’ ”*

And when the inferiority of animist and polytheistic superstitions, which seemed to the aristocracy of the great theistic religions to be the lowest step on the human ladder, was urged against him, Gandhi replied softly :

“In what concerns them I ought to be humble and beware lest arrogance should sometimes speak through the humblest language. It takes a man all his time to become a good Hindu, a good Christian, or a good Musulman. It takes me all my time to be a good Hindu, and I have none left over for evangelising the animist; I cannot really believe that he is my inferior.”³

³ To a colleague who asked him : “Can I not hope to give my religious experience of God to my friend?” Gandhi replied : “Can an ant desire his own knowledge and experience to be given to an elephant? And *vice versa* ? . . . Pray rather that God

At bottom Gandhi not only condemns all religious propaganda either open or covert, but all conversion, even voluntary, from one faith to another, is displeasing to him : “If some persons think that they ought to change their religious ‘etiquette,’ I cannot deny that they are free to do so, but I am sorry to see it.”

Nothing more contrary to our Western way of both religious and secular thought can be imagined. At the same time there is nothing from which the West and the rest of the modern world can derive more useful teaching. At this stage of human evolution, wherein both blind and conscious forces are driving all natures to draw together for “co-operation or death”, it is absolutely essential that the human consciousness should be impregnated with it, until this indispensable principle becomes an axiom : that every faith has an equal right to live, and that there is an equal duty incumbent upon every man to respect that which his neighbour respects. In my opinion Gandhi, when he stated it so frankly, showed himself to be the heir of Ramakrishna.

There is no single one of us who cannot take this lesson to heart. The writer of these lines—he has vaguely aspired to this wide comprehension all through his life—feels only too deeply at this moment how many are his shortcomings

may give your friend the fullest light and knowledge—not necessarily the same that He has given to you.”

Another asked : “Can we not share our experience?”

Gandhi replied : “Our spiritual experiences are necessarily shared (or communicated) whether we suspect it or not—but by our lives (by our example), not by our words which are a very faulty medium. Spiritual experiences are deeper than thought itself. . . (From the one fact that we live) our spiritual experience will overflow. But where there is a consciousness of sharing (the will to work spiritually), there is selfishness. If you Christians wish another to share your Christian experience, you will raise an intellectual barrier. Pray simply that your friends may become better men, whatever their religion.”

in spite of his aspirations; and he is grateful for Gandhi's great lesson, the same lesson that was preached by Vivekananda, and still more by Ramakrishna, to help him to achieve it.

But this difference will always remain between the thought of Gandhi and that of Vivekananda, that the latter, being a great intellectual which Gandhi is not in the slightest degree, could not detach himself as Gandhi has done from systems of thought. While both recognised the validity of all religions, Vivekananda made this recognition an article of doctrine and a subject of instruction. And that was one of the reasons for the existence of the Order he founded. He meant in all sincerity to abstain from any kind of spiritual domination whatsoever. But the sun cannot moderate his rays. His burning thought was operative from the very fact that it existed. And although Vivekananda's Advaitism might revolt from the annexationist propaganda of faith, it was sufficient for him to appear as a great flaming fire for other wandering souls to gather round it. It is not given to all to renounce command. Even when they speak to themselves the Vivekanandas speak to humanity. They cannot whisper if they would, and he did not attempt to do so. A great voice is made to fill the sky. The whole earth is its sounding-box. That is why, unlike Gandhi whose natural ideal is in proportion to his nature, free, equitable, average, and measured, tending in the realm of faith as in politics to a Federation of men of goodwill,—Vivekananda appeared in spite of himself as an emperor, whose aim was to discipline the independent but co-ordinate kingdoms of the spirit under the sceptre of the One. And the work which he founded has proceeded according to this plan.

His dream was to make the great monastery, the mother house of Belur, a human "Temple of Knowledge". And since with him "to know" and "to do" were synonymous, the ministry of Knowledge was sub-divided into three

departments: (1) Charity (Anna-dâna, that is the gift of food and other physical necessities); (2) Learning (Vidyâ-dâna that is, intellectual knowledge); (3) Meditation (Jnâna-dâna, that is spiritual knowledge)—the synthesis of all three teachings being indispensable to the constitution of a man. There was to be gradual purification, necessary progression—starting from the imperious necessities of the body of humanity which needs nourishment and succour—up to the supreme conquest of the detached spirit absorbed in Unity.

For a Vivekananda the light is not to be hidden under a bushel; hence every kind of means for self-development should be at everybody's door. No man ought to keep anything for himself alone.

"Of what consequence is it to the world if you or I attain to Mukti? We have to take the whole universe with us to Mukti. . . . Unparalleled Bliss! The Self realised in all living beings and in every atom of the universe!"

The first statutes drawn up by him in May 1897 for the foundation of the Ramakrishna Mission established expressly that "The aim of the Association is to preach those truths, which Sri Ramakrishna has, for the good of humanity, given out and demonstrated by practical application in his own life, and to keep those truths, being made practical in the lives of others for their temporal, mental and spiritual advancement."

Hence the spirit of propaganda was established in the doctrine whose essence is the "the establishment of fellowship among the followers of different religions, knowing them all to be so many forms only of one undying Eternal Religion."

It is so difficult to extirpate from the human spirit the need to affirm to others that its own truth and its own good must also be their truth and their good!—And it may be asked whether, if it were extirpated, it would still be "human". Gandhi's spiritual detachment is almost disincarnate, as was the

universal attachment of Ramakrishna the lover, to all minds, although he arrived at it by the reverse process. Vivekananda never achieved it. He remained flesh and bones. Even from his appearance it was possible to infer that although absolute detachment bathed the heights of his mind, the rest of his body remained immersed in life and action. His whole edifice bears this double impress : the basement is a nursery of apostles of truth and social service, who mix in the life of the people and the movement of the times. But the summit is the *Ara Maxima*, the lantern of the dome, the spire of the cathedral, the Ashrama of all Ashramas, the Advaita built on the Himalayas, where the two hemispheres, the West and the East, meet at the confluence of all mankind in absolute Unity.

The architect had accomplished his work. Brief though his life, he saw before he died, as he said, his "machine in strong working order;" he had inserted in the massive block of India "a lever for the good of humanity which no power can drive back."

Together with our Indian brethren it is our task to bear upon it. And if we cannot flatter ourselves that the crushing mass of human inertia,—the first and last cause of crime and sin—will be raised for centuries to come, what matters a century! We shake it nevertheless. . . "E pur si muove. . ." And new gangs will always arise to replace the worn-out gangs. The work begun by the two Indian Masters, will be carried on resolutely by other workmen of the spirit in other parts of the world. In whatever tunnel a man may be digging, he is never out of sound of the sap being dug on the other side of the mountain.

My European companions, I have made you listen through the wall to the blows of the coming one, Asia. Go to meet her. She is working for us. We are working for her. Europe and Asia are the two halves of the Soul, Man is not yet. He will be. God is resting and has left to us his most beautiful creation—that of the Seventh Day : to free the sleeping forces of the enslaved Spirit, to reawaken God in man, to re-create the Being itself.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

शून्या दृष्टिर्वृथा चेष्टा विकलानीन्द्रियाणि च ।

न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥ ६ ॥

क्षीणसंसारसागरे In one for whom the ocean of the world has dried up स्पृहा attachment न not विरक्तिः non-attachment वा or न not (अस्ति is तस्य his) दृष्टिः look शून्या vacant चेष्टा action इथा to no purpose इन्द्रियाणि senses विकलानि deranged (च and).

9. There is no attachment or non-attachment in one for whom the ocean¹ of the world has dried² up. His look is vacant,³ action purposeless⁴ and the senses deranged.⁵

[¹ *Ocean etc.*—The world (life of birth and rebirth) is likened unto an ocean. When one falls in an ocean, he is buffeted and carried hither and thither by its waves and finds it hard to reach the shore and there is untold suffering. In the *Samsâra*, *Karmas* and desires move us hither and thither, we suffer greatly and cannot reach the certitude of Self-knowledge.

² *Dried etc.*—When one is free from ignorance and its resultant *Karmas* and desires. One then realises his Self.

³ *Vacant*—Because he has no motive whatsoever inside.

⁴ *Purposeless*—Because his actions have no end in view.

⁵ *Deranged*—Because his senses no longer receive any impression from the objects presented to them,—they do not act like the senses of an ordinary man.]

न जागर्त्ति न निद्राति नोन्मीलति न मीलति ।

अहो परदशा कापि वर्त्तते मुक्तचेतसः ॥ १० ॥

(ज्ञानी The wise one) न not जागर्त्ति keeps awake न not निद्राति sleeps न not उन्मीलति opens eyes न not मीलति closes eyes अहो Oh मुक्तचेतसः of a liberated soul क्व क्व anywhere परदशा supreme condition is.

10. The wise one neither¹ keeps awake nor sleeps, neither opens nor closes his eyes. Oh, the liberated soul anywhere² enjoys the supreme condition.

[¹ *Neither etc.*—A liberated soul may not be called awake as he does not seek the objects of the world and perceive them as we do. He is dead to the relative world. He may not also be called sleeping as he is ever conscious of the Self pervading the universe.

Anywhere—under all conditions.]

सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः ।

समस्तवासनामुक्तो मुक्तः सर्वत्र राजते ॥ ११ ॥

मुक्तः The liberated person सर्वत्र everywhere स्वस्थः abiding in Self सर्वत्र every-where विमलाशयः pure in heart (च and) दृश्यते is seen सर्वत्र everywhere समस्तवासना-मुक्तः freed from all desires (सन् being) राजते lives (च and).

11. The liberated person is found everywhere¹ abiding in Self and pure² in heart, and he lives everywhere³ freed from all desires.

[¹ *Everywhere*—under all circumstances, good and evil.

² *Pure etc.*—not attached to the worldly objects.

³ *Everywhere*—Under no conditions is he attracted by the objects of enjoyment.]

पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन् गृह्णन् वदन् व्रजन् ।

ईहितानीहितैर्मुक्तो मुक्त एव महाशयः ॥ १२ ॥

पश्यन् Seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating गृह्णन् taking वदन् speaking व्रजन् walking ईहितानीहितैः from efforts and non-efforts मुक्तः free महाशयः man of great soul मुक्तः free एव indeed.

12. Seeing, hearing, touching, smelling, eating, taking, speaking and walking, the great-souled one, free from all efforts and non-efforts, is verily emancipated.

[True knowledge does not necessarily consist in the cessation of action but in the absence of attachment. The knower of the Self, therefore, even if he acts, does not in reality act. He is ever free, though his behaviour may seem the same as that of others. He is above action and inaction.]

न निन्दति न च स्तौति न हृष्यति न कुप्यति ।

न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः ॥ १३ ॥

मुक्तः The liberated one न not निन्दति slanders न not स्तौति praises न not हृष्यति rejoices न not कुप्यति is angry न not ददाति gives न not गृह्णाति takes च and (सः he) सर्वत्र everywhere नीरसः free from attachment.

13. The liberated one neither slanders nor praises, neither rejoices nor is angry, neither gives nor takes. He is everywhere free¹ from attachment.

[¹ Free etc.—He has no special liking for anything. This idea of sameness under all conditions is detailed in the succeeding verses.]

सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम् ।

अविह्वलमनाः स्वस्थो मुक्त एव महाशयः ॥ १४ ॥

सानुरागां Loving स्त्रियं woman मृत्युं death समुपस्थितं near at hand वा or दृष्ट्वा seeing महाशयः the great-souled one अविह्वलमनाः unperturbed in the mind स्वस्थः self-poised (च and तिष्ठति remains सः he) मुक्तः emancipated एव indeed.

14. The great-souled one is not perturbed and remains self-poised both¹ at the sight of a woman full of love and of approaching death. He is indeed² liberated.

[¹ Both etc.—Two opposite cases are cited,—most pleasant and most terrible. The liberated one remains the same under both these conditions.

² Indeed etc.—Such equanimity is a true sign of liberation.]

सुखे दुःखे नरे नार्यां सम्पत्सु च विपत्सु च ।

विशेषो नैव धीरस्य सर्वत्र समदर्शिनः ॥ १५ ॥

सर्वत्र Everywhere समदर्शिनः of one seeing the same धीरस्य of the steady one सुखे in happiness दुःखे in misery नरे in man नार्यां in woman सम्पत्सु in prosperity च (expletive) विपत्सु in adversity च and विशेषः speciality न not एव verily (भवति is).

15. The sage who sees the same everywhere, makes¹ no difference between happiness and misery, man and woman, and prosperity and adversity.

[¹ Makes etc.—He is not affected by the 'pairs of opposites.']

NOTES AND COMMENTS

IN THIS NUMBER

The present number opens with *An Unpublished Letter of Swami Vivekananda*. It reminds us of *Sister Nivedita's Cradle Tales of Hinduism* which evidently she was planning about that time . . . The next article, *Four Paths of Yoga*, is also by SWAMI VIVEKANANDA.

It has not been hitherto published in *Prabuddha Bharata* or included in *The Complete Works of Swami Vivekananda*. It was written by the Swami with his own hand during his first visit in America to answer questions put by a Western disciple. . . . We have to state, as last month, that we have included in our article, *Some Fundamentals of Hindu-*

ism—II, a few passages from some of our previous writings. . . . We are glad to be able to publish *A Conversation with Swami Turiyananda* by A DEVOTE, which we are sure will be found interesting and illuminating. . . . DR. MAHENDRANATH SIRCAR, M.A., PH.D., contributes *The Delight Supernal* to this number. . . . NICHOLAS ROERICH whose *Vignettes of India* we reproduce from *The Message of the East* (Boston), is a well-known Russian artist, writer and thinker, and one of the dominant figures in the art-world to-day. He is also a great traveller and has visited India and trans-Himalayan regions. The present article is extracted from his book, *Altai-Himalaya*. . . . Last July and August, we published the first article by SHIV CHANDRA DATTA, M.A., B.L., F.R.ECON. S. on the economic views of Prof. Benoy Kumar Sarkar. In *Vocational Education in Germany and France*, Mr. Datta records further views of Prof. Sarkar. . . . *The Last Words* by ROMAIN ROLLAND should not be considered his last contribution on Swami Vivekananda and his teaching to *Prabuddha Bharata*. Others will follow. We would like to mention one point in connection with the present article: it is not correct, we think, to consider Sri Ramakrishna's attitude to religious preaching as 'disincarnate' and passive. Sri Ramakrishna definitely believed in the preaching of religion by qualified persons, and he repeatedly asked his disciples, especially his chief disciple, to do Mother's work which was mainly the imparting of spiritual instruction, and we know how well they have done and are doing it. There are numerous passages in the recorded teachings and conversations of the Master to corroborate our statement. We are bound to infer, therefore, that in this, Mahatma Gandhi's attitude, as mentioned by M. Rolland in his article, is quite different from Sri Ramakrishna's. There is no conflict between the acceptance of the truth of all religions and religious preaching, as we showed in our article, April, 1929.

WALT WHITMAN AND INDIAN INFLUENCE

Was Walt Whitman, the great poet of *Leaves of Grass*, anyway influenced by Hindu thought? Was he aware of it? We discussed the questions partly in one of our *Notes* last June. A further discussion may not be unprofitable.

M. Rolland in his article, *America at the Time of Vivekananda's First Visit*, shows how Emerson was profoundly influenced by Indian thought and says that "he (Whitman) heard some lectures or conferences of Emerson's and they may have intellectualised his intuition so that it came to fruition in ideas. . . ." In 1887, Whitman denied that he had read Emerson before 1855. But in 1856 he had written to Emerson that the latter had been the Columbus of the "New Continent" of the soul and Whitman its inspired explorer: "It is you who have discovered these shores. . . ." Whitman was personally acquainted with Emerson, though the acquaintance seems to have been formed after the publication of *Leaves of Grass*. It is interesting to note that when Whitman met Emerson at Concord in 1860, Emerson said to him "all that could be said against that part (and a main part) in the construction of my poems, 'Children of Adam' [in which Whitman glorifies sex and body—"And if the body were not the soul, what is the soul?"]". Emerson asked Whitman to answer his charges. Whitman could not: "Only that while I can't answer them at all, I feel more settled than ever to adhere to my own theory, and exemplify it." This is only by the way. What concerns us is a passage in Whitman's *Collect* ("Notes Left Over"). Writing of Emerson's books, he says: "The reminiscence that years ago I began like most youngsters to have a touch (though it came late, and was only on the surface) of Emerson-on-the-brain—that I read his writings reverently, and address'd him in print as 'Master' and for a month or so thought of him as such—I retain not

only with composure, but positive satisfaction." What was the date of this experience? Was it before his writing of *Leaves of Grass* or after? We have no positive proof here that it was before. But it would not be wrong to infer from internal evidence that it was so. If we are correct in our conclusion, then Whitman was really influenced by Indian thought through Emerson.

But we have clearer proof that Whitman was acquainted with Indian thought. It lies in his own writings. M. Rolland says: "It is improbable that it was any reading of Indian thought that touched him. When Thoreau, in November, 1856, came to tell him that his *Leaves of Grass* recalled to his mind the great Oriental poems and to ask if he knew them, Whitman replied with a categorical 'No!' and there is no reason to doubt his word." But we have reasons to hold that he had read Indian poems. In his *November Boughs* ("Our Eminent Visitors") he talks of "the interminable Hindu epics," and ("The Bible as Poetry") he writes of the "finest blending of individuality with universality . . . typified in the songs of those old Asiatic lands," and thus refers to the *Mahâbhârata* and quotes from it: "The episode, for instance, toward the close of the 'Mahabharata'—the journey of the wife Savitri with the god of death, Yama,

'One terrible to see—blood-red his garb,

His body huge and dark, bloodshot his eyes,

Which flamed like suns beneath his turban cloth,

Arm'd was he with a noose,'

who carries off the soul of the dead husband, the wife tenaciously following and—by the resistless charm of perfect poetic recitation!—eventually redeeming her captive mate." This is rather good knowledge of Indian poems.

It may be said that the poet read them later in his life. But we have his own admission to the contrary. In his *A Backward Glance o'er Travel'd*

Roads, in which he innumerate the influences that went to the making of his mind before he wrote his *Leaves*, he writes: "Later, at intervals, summers and falls, I used to go off, sometimes for a week at a stretch, down in the country, or to Long Island's seashores—there in the presence of outdoor influences, I went over thoroughly the Old and New Testaments, and absorb'd (probably to better advantage for me than in any library or indoor room—it makes such difference *where* you read,) Shakespeare, Ossian, the best translated versions I could get of Homer, Eschylus, Sophocles, the old German Nibelungen, the ancient Hindoo poems, and one or two other masterpieces, Dante's among them." This is certainly conclusive.

We hold, therefore, that Whitman was influenced by Hindu thought both directly and indirectly (and let us note what he says of the Asiatic poems—"the finest blending of individuality with universality"—certainly a central motif of Whitman's thought). But this is not to say that Hindu thought was the main inspirer of his writings.

TANTRA AND VEDANTA

What are the exact relations between the philosophy of *Tantra* and the *Advaita Vedânta* of Sankara? Do they propound the same view of reality? This question has been raised in our mind by a book which reached us some time back—*Mahâmâyâ* by Sir John Woodroffe and P. Mukhopadhyaya (published by Ganesh & Co., Madras, Price Rs. 5/-). Sir John's name is well-known to our readers. He has done a great service to India by expounding the *Tântrik* philosophy. His various books on *Tantra* have received well-deserved appreciation in various parts of the world. In the present work the authors have fully developed the fundamental philosophical concepts of the *Tantra*, including the metaphysics, psychology and cosmology of the system. They have added to the interest of the book by tracing comparisons from the philo-

sophy and science of the West. There are many chapters which are really illuminating. The authors have tried their best to throw philosophical light upon the method of worship pursued in the *Tantra* and upon the mysterious *Kundalini*, the centre of psychic dynamism. The book can be well regarded as the *Tântrik* digest. The language, however, is unfortunately terse and too much matter has been condensed within too short a space. And we do not find in this book that healthy spirit of criticism which can say 'No' when the *Tantra* says 'Yes'. The authors have identified themselves with the Kashmir School of the *Tantra*, but they have not explained the difficulties that suggest themselves to the critical student of that school.

The Kashmir School represents the ultimate reality as statico-dynamic and is different from *Sânkara Vedânta* which represents the ultimate reality as static, and from Heracleitus and Bergson who identify reality with dynamism and duration. But they agree in one fundamental fact—that the reality is alogical. The *Tantra* has not left out of consideration any aspect of life and experience. It can be designated as the Indian philosophy of Activism. But it is different from the Activism of Heracleitus and Bergson.

If the highest reality be statico-dynamic, as some *Tantras* maintain, we can have the periodical sleep and awakening of the universe in the bosom of the absolute reality, and since there can be no cessation of this process of evolution and involution, we are left without any promise of emancipation. The individual ego through the help of *Mahâmâyâ* can tear off the veil of *Mâyâ*, the individual ignorance, and break the centralisation of consciousness in the individual form; but this can give us the fruition of the *Vedântic* form of *Ahamgraha Upâsanâ*, but not the absolute emancipation of the *Vedânta*.

Since the Kashmir School accepts the ultimate reality to be statico-dynamic,

the absolute emancipation cannot be possible, for though the reference-centres can be for the moment broken, they would reappear under the stress of the perpetual dynamism. This school no doubt refers to a form of *Nirvânik* calm in the passing off of the cosmic process in the ultimate background, but this can only be a temporary set-back, for the energising is continuous.

The Kashmir School recognises the alogical indeterminate character of the ultimate reality but it also recognises a constant tendency in it to pass into determinate forms, and this tendency has the initial expression in the formation of the cosmic 'I'-consciousness. It should be noted here that the *Tantra* is different from the *Vedânta* in maintaining the reality of the determinate formation out of the indeterminate background. It is not illusory as the *Vedântists* maintain. For the '*Abhâsa-vâda*' of the *Tantra* is really distinguished from the *Mâyâ-vâda* of the *Vedânta* in accepting the reality of the determinate formations. The determinate is distinguished from the indeterminate in developing a system of relations. But these relations are surely not unreal. It is, therefore, difficult to understand how these determinations can pass away into the indeterminate background and can again emerge out of it. In fact the determinate is the indeterminate expressed in relations. It is nothing different from it. It is only a definite phase of the ultimate reality. In view of this we cannot imagine how the determinate can be wholly an occasional and transitory phase in the becoming.

The indeterminate might be completely devoid of all relations or it may potentially contain the relations that subsequently evolve out of it. The complete negation of relations and the absolute sameness of reality this school cannot accept. For that would be inconsistent with the reality of the order of determinations. Necessarily the ultimate reality must be potentially determinate. Otherwise the continuity of the order of relations with the ultimate

reality cannot maintain itself. Hence the ultimate reality cannot be characterised alogical and indeterminate. The Absolute of the Kashmir School is like Prof. Whitehead's Primordial Absolute in which concepts are not as yet developed. But it cannot be devoid of logical relations. To conceive a logical system out of an alogical background seems to be a hopeless task. To define the Absolute as non-relational and at the same time affirm that it is a system of internal harmony embracing of all forms of relations, can be hardly consistent. Bradley tried such a synthesis, but he hopelessly failed. The Kashmir School also has not fared better.

This logical inaccuracy must lead to a practical difficulty in the life of realisation. The *Tantra* points to the indeterminate existence as the most desirable as it gives the sense of freedom and relief from the individualistic expression. But this freedom cannot be complete inasmuch as the individual centres of experience are not illusory. Even if the individual stirring be hushed off into silence by the cosmic centripetal tendency, still it cannot remain long in that stage, as by the necessity of the

case the centrifugal tendency soon asserts itself and a new order of cosmic becoming sets in.

It is evidently clear that with the philosophic background of statico-dynamic reality emancipation or freedom is logically impossible. If the *Tantra* commits itself to this form of reality, it would suffer from a shortcoming inasmuch as it would not be able to truly hold out the promise of emancipation to the ardent soul.

Fortunately, however, all *Tantras* do not consider the highest reality as statico-dynamic. The Bengal School specially looks upon it as the Absolute in the same sense as the *Advaita Vedânta* of Sankara and has thus formed a synthesis of *Tantra* and *Vedânta*. *Tantra* has its specialities. But in its last conclusion it is one with the *Sânkara Vedânta*. There is no doubt that the *Tântrik* discipline also leads one to complete emancipation. That would not have been possible if the *Tântrik* realisation of the ultimate reality had been statico-dynamic. The Bengal School is truer to the *Tântrik* realisations than the Kashmir School. We wish the authors had not forgotten to notice this.

REVIEW

AN INTRODUCTION TO THE STUDY OF THE BHAGAVAD GITA. By Prakash Chandra Nyayabagish, B.A. Gurudas Chatterji and Sons, Calcutta. 124 pp. Price Re. 1.

It is a treatise that brings out the essential features of the *Gîtâ* on rational lines. The author has confined himself to the rational interpretation of such doctrines as concern our practical life. His words are simple and clear, orderly and convincing. The author's method of treatment is as rational as his scope. He goes straight to a problem, analyses the situation, discusses the problem and arrives at a conclusion without bias, and then he supports his statement by apt quotations from scriptures like the *Upanishads*, *Bhâgavatam*, and *Gîtâ*.

The central idea of the book is to discuss and state ways and means that will go to free life from its miseries, from the toils and

turmoils in which life labours. Metaphysical questions have no doubt cropped up in course of discussion, but they have been made subordinate to the practical demand of life which consists in building a godly nature.

The author lays great stress on *Samadarshana* as an important spiritual exercise common to all the methods of all the great religions of the world. In order to hasten to the goal one must practise *Samadarshana* along with *Jnâna*, *Bhakti* or *Karma*.

The metaphysical position of the author is *Dvaitâdvaita-vâda*. It is true theism has assumed a disproportionate shape in the *Gîtâ*, but it represents the cultural unity of the race in the most comprehensive manner. The *Gîtâ* contains all the standpoints from which truth has been viewed. It not only presents all the possible methods of realisation, but lays down different stages in the

spiritual unfolding in different persons. *Dvaita*, *Dvaitādvaita* and *Advaita* have all their proper place and function in the *Gītā* which is for all times and all persons. A logical mind may find it difficult to conceive how A can be both B and Not-B. But everything is not within the range of logic. The ultimate reality cannot be gauged by empirical measures. It can be felt by intuition which, though different from reason, is not opposed to it. The ultimate reality is, in fact, the meeting ground of all contradictions. Even the author feels this agnostic pressure of mysticism when he says: "It is not possible for man to know the exact relation between Jiva and Brahma."

A student of modern psychology will find a little confusion in following such expressions as "... then control the activity of the mind by effacing determination to do or not to do anything, and of the intellect by giving up reasoning." Here the author uses intellect for *Buddhi*, and attributes the function of determination only to mind and that of reasoning to *Buddhi* which is a *Sāmkhya* evolute of *Prakriti* preceding mind. These terms, however, do not stand in the way of understanding.

It is an excellent treatise on the *Gītā* and is sure to help aspirants in crystallising their thoughts and leading a godly life.

CULTURAL ANTHROPOLOGY. By *Nirmal Kumar Bose, M.Sc. Arya Sahitya Bhavan, Calcutta. 148 pp. Price Re. 1/4/-.*

This is an elementary book on the science of human culture. It investigates into the nature of culture and the laws of the cultural evolution of man in relation to his environment. No scientific study of human life can be adequate, which does not take into account the geographical and the historical conditions. But human nature is after all the most important factor in cultural development. We are glad to observe that the author has attached due importance to this creative agent. Culture can be defined, in the words of the author, "as the crystallised phase of man's life-activities."

The book does not deal with the different aspects of culture, such as religion, language, social organization, etc., separately, but treats of culture as a whole under the following heads: (1) What is culture, (2) the general nature of culture, (3) the structure of a cultural trait, (4) the distribution of a trait, and (5) changes due to contact. The growth of culture, its distribution, decay and

modification have been explained in the light of certain social and religious institutions of India. It is to be noted that the author's view of the defensive social policy of India is not always correct. As for example, the author remarks: "Traits like cow-worship are proofs of an absence of spiritual energy among the upholders of Hindu culture, a deficiency which has been brought about mainly through economic distress following foreign domination." It should be remembered that cow-worship prevailed in India long before the Mahomedan rule.

The author lays much stress on the economic value of culture. It is true that cultural traits are adopted or rejected by people often from economic considerations. But the superiority of a culture does not rest so much on its economic worth as on the spiritual ideal and the æsthetic sense it embodies. To live in happiness and comfort may be a supreme object of life from the biological standpoint. But man also seeks truth and goodness for their own sake.

Finally, the author shows how the cultural progress of a country suffers from pride and prejudice. India has been the meeting ground of different cultures in modern times. A cultural readjustment is essential at this stage of her national development. But this cannot be effected without proper evaluation of different cultures free from narrowness and ignorance.

The book is nicely printed and got up.

GANDHIJI'S SATYAGRAHA OR NON-VIOLENT RESISTANCE. By *Richard B. Gregg. S. Ganesan, Triplicane, Madras. 498 pp. Price Re. 1/8/-.*

The promotion of world-peace has engaged many thinking minds since the last great War. The horrors of scientific warfare have made people averse to violence and conflict. But how to abolish war? Is not man a fighting animal by very nature? Then again, though war is an evil, it is not without truths and virtues. Is it not possible to secure the benefits of war and avoid its dangers at the same time? The author propounds the principle of Non-violent Resistance as a practical solution of this problem. The use of this method by Mahatma Gandhi and his faith in it drew the author to India, where he stayed four years watching the process in actual practice and trying to understand its full significance. The scope of Non-violent Resistance, as explained by the author, is not limited to the

case of India. It is a principle of universal application. Though the author has derived his inspiration from the Mahatmaji, the interpretation is his own.

The author begins by citing some notable instances of the successful use of Non-violent Resistance in modern times. It is not a new invention. It has been adopted in different countries in different times in individual and collective lives with wonderful success. The author has tried to be thorough in his treatment of the subject. He has dwelt at length on its various aspects, such as, economic, political, philosophical, spiritual and hygienic, and answered all possible doubts as to the feasibility of the method.

That Non-violent Resistance is an effective means to fight against wrongs nobody will perhaps deny. But its universal application depends on a wholesale change of man's habits and outlook on life. However, the examples set by a few will no doubt inspire many. And it is not too much to expect that with the passing of days the method will be of wider and wider application.

THE INNER GOVERNMENT OF THE WORLD. By Annie Besant. Theosophical Publishing House, Adyar, Madras. 82 pp. Price Re. 1/4/- (cloth), -/12/- (board).

The book contains three lectures delivered by the author at a convention of the Theosophical Society held in Benares in 1920. They give the author's view of the world and the way in which the world is guided and directed. The lectures combine scriptural and scientific truths with occult teachings. The printing and the get-up of the book are good.

EDUCATION AS SERVICE. By J. Krishnamurti. Theosophical Publishing House, Adyar, Madras. 75 pp. Price -/12/- (board) Re. 1/4/- (cloth).

The book expounds four essential qualifications of a teacher, namely, love, discrimination, desirelessness and good conduct, to each of which a chapter has been devoted. It is expected to be appreciated by those interested in teaching. The printing and the get-up are good.

NEWS AND REPORTS

R. K. MISSION HOME OF SERVICE BENARES

The twenty-ninth annual report of the above premier and one of the oldest philanthropic institutions of the Ramakrishna Mission for the year 1929 is to hand. It is a very nice record of service done to the poor *Nârâyanas* in many different ways.

The work of the Home may be divided into the following heads:

(A) *Indoor General Hospital*: The total number of new cases admitted was 1,562, of whom 974 were cured, 124 left treatment, 102 left protection or were otherwise discharged, 130 remained under treatment in the closing month of the year and 232 died. The total number of surgical cases was 228.

(B) *Refuge for the Aged Men*: The Home had 7 permanent invalids in the Refuge.

(C) *Refuge for Women Invalids*: The Home has a house at Dasaswamedh for accommodating helpless, aged and invalid women. It had 14 members there and this was all it could accommodate. It is keenly feeling the necessity of acquiring a piece of land and erecting a big block for extending this service to many more deserving cases.

(D) *Girls' Home*: There were 7 girls in the Women's Department of the Home, who were receiving education under a Lady Superintendent. They participated in the general work of the female hospital which is entirely run by voluntary lady workers. All these girls belong to respectable families and were studying at the local Girls' High School and College. They were being so trained as would help them to face the present situation of the society or, better still, to devote their lives to the service of the country and humanity.

(E) *Home for Paralytic Patients*: During the year 8 paralytic cases were accommodated and treated in the Home.

(F) *Dharamasâlâ for the Poor and the Helpless*: About 200 people were given shelter and food or either during the year.

(G) *Outdoor Dispensary*: 31,526 new cases attended the Outdoor Dispensary and the number of repeated cases was 47,137. The daily average attendance was 217 and the total number of operation cases was 704.

(H) *Outdoor Help to Invalids and Poor Ladies of Respectable Families*: The Home had 213 permanent recipients of such outdoor relief which cost it Rs. 2,209-14-3 in

money and 150 mds. 11 srs. 10 ch. of rice and *atta* besides clothings and blankets.

(I) *Special and Occasional Relief*: 975 persons came under this heading, being helped either with meal, clothing, passage-money, school-fees or the like.

The income of the Home under all heads including last year's balance came to Rs. 1,19,491-13-9 and the expenses to Rs. 39,560-11-3.

The immediate needs of the Home are as follows: (a) Endowments for beds for the sick and the invalid. The total cost of permanent endowment for each bed is Rs. 3,000 for the sick and Rs. 2,500 for the invalid. (b) Bedding and clothing. (c) Construction of a good kitchen and store-room in the female department. (d) Construction of an Invalid Home for women.

The Government of the United Provinces have made over to the Home of Service the sum of Rs. 25,000 for the acquisition of land and for the construction of a separate Women's Ward thereon. The price of the land to be acquired is Rs. 60,000 and the total cost of building the Ward has been estimated at Rs. 35,000. The sum of Rs. 15,588-8-0 has already been received. It is sincerely hoped that the balance will soon be forthcoming.

Any amount, great or small, will be thankfully received and acknowledged by (i) *Hony. Asst. Secy., Ramakrishna Mission Home of Service, Benares City, U.P.*, or (ii) *The President, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah, Bengal.*

R. K. MISSION SEVASHRAMA BRINDABAN

The Sevashrama completed its twenty-third year at the end of 1929. During the year under report, the number of both indoor and outdoor patients was greater than that of the previous year. The Indoor Hospital treated 274 patients, of whom 225 were cured, 38 passed away, 5 left treatment, and 6 remained. The Outdoor Dispensary treated 34,671 patients, of these 12,449 being new cases.

Through the generosity of Mrs. P. C. Kar, wife of Mr. P. C. Kar, Attorney-at-Law, Calcutta, a new Phthisis Ward was added to the Sevashrama which removed a long-felt want. It was opened by Mahatma Gandhiji.

Besides medical help the Sevashrama also rendered financial help wherever possible.

It disbursed Rs. 94/- to three helpless respectable ladies and two students.

During the year under review the total income of the Sevashrama was Rs. 6,430-8-3 and the total expenditure Rs. 5,444-8-6.

The immediate needs of the Sevashrama are: 1. A General Ward at an estimated cost of Rs. 7,000/-. 2. An Outdoor Dispensary, with an operation theatre, separate dispensing rooms for allopathic and homeopathic sections and a store room, at an estimated cost of Rs. 10,000/-. 3. A Guest House for the relatives of the patients coming from a great distance and sympathisers of the Sevashrama at Rs. 6,000/-. 4. A Bathing Ghat for pilgrims and people of the locality, as well as a protective embankment at an estimated cost of Rs. 10,000/-.

The monthly income of the Sevashrama is about Rs. 300/-, which can hardly meet the current expenditure of the institution. A stable Permanent Fund is, therefore, necessary. Anyone who desires to perpetuate the memory of his departed friends or relatives, can do so by building one or more rooms at a cost of Rs. 1,000/- each or removing any one or more needs of the Sevashrama mentioned above.

Contributions, however small, will be thankfully received and acknowledged by 1. *The President, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah, Bengal.* 2. *The Hony. Secy., Ramakrishna Mission Sevashrama, Brindaban, Dt. Muttra, U.P.*

R. K. MATH CHARITABLE DISPENSARY MADRAS

We have received a brief review of the work done by the above institution during the past half-year (January—June 1930). A comparative statement of the number of patients treated there shows that during the period under review the number was much greater than that in the previous periods, being as many as 11,399.

The present shed with its single room is quite insufficient to accommodate the doctor, his assistants, the stock of medicines and the ever-increasing number of patients. An operation room has also become an urgent necessity.

It has, therefore, been proposed to erect a building on a suitable plot of land at an estimated cost of Rs. 10,000. Funds are required also to meet the increased recurring expenditure occasioned by the rise in the number of patients and the necessity to

engage fresh assistants to the doctor. The want of modern appliances and outfits due to lack of funds is also being keenly felt. Any contribution towards the above objects will be thankfully received and acknowledged by *Swami Yatiswarananda, President, Ramakrishna Math, Mylapore, Madras.*

R. K. MISSION SEVA SAMITI
KARIMGANJ, SYLHET, ASSAM

The above institution has passed the twelfth year of its humble but useful service by the end of 1929 and has placed before the public a report of the work done during the past three years. In 1929 it was incorporated with the Ramakrishna Mission Seva Samiti of Sylhet and has since then been guided by it.

The activities of the institution consisted of (i) the reading and discussion of various

scriptures and the lives and teachings of Sri Ramakrishna and Swami Vivekananda, (ii) arranging meetings and gatherings on occasions like the birthday anniversaries of Sri Ramakrishna and Swami Vivekananda, (iii) providing and giving help to a few students, (iv) running a Lower Primary School, (v) observing the birthday anniversaries of Sri Ramakrishna, Buddha, Jesus, Swami Vivekananda and others accompanied with worship, *Bhajana* and feeding the poor, (vi) distributing Homeopathic medicines to poor people, (vii) nursing the sick, (viii) giving occasional relief to helpless persons both in coin and kind, and (ix) helping the people in times of flood and famine.

At the end of 1929 the receipts including the previous year's balance amounted to Rs. 664-11-6 and the expenditure to Rs. 627-8-3.

SIND AND KISHOREGANJ RELIEF

We have received the following appeal from the Secretary, Ramakrishna Mission, dated the 13th September :

Readers of newspapers are aware of the devastation caused by the Indus floods in the Larkana, Shikarpur and Sukkur districts of Sind, affecting thousands of people. To make matters worse hundreds of Hindu homes were looted and set fire to by Mahomedan hooligans in the Sukkur district. Many a village has thus been completely deserted and presents a weird spectacle. The Hindu inhabitants of these villages have taken shelter in near-by towns and are faced with destitution of the worst type. To alleviate their distress we have opened three relief centres at Nasirabad in the Larkana district, Rustam-Khanpur in the Shikarpur district, and Ghotki-Rohri in the Sukkur district, from which some 1,500 people are being helped with weekly doles of foodstuffs, besides clothes and utensils. Fodder is also being supplied.

Last week's report from our Mirzapur centre, in the Kishoreganj subdivision, Bengal, indicates that the condition is growing from bad to worse, and that there is no chance of improvement till the next crop is ready. This means that we shall have to continue our relief work for another couple of months. The other relief parties having closed their work presumably for want of funds, hundreds of families are beseeching us for help. Their appeal is irresistible. Seeing the gravity of the situation our workers have added 14 villages to the Mirzapur centre. There are many more villages which are feeling the pinch of hunger, and unless relief is quickly extended to them it will lead to deplorable consequences.

In the last three weeks we distributed to 1,493 people belonging to 31 villages 231 mds. 34 srs. of rice, 101 pieces of new cloth, and 647 pieces of aluminium utensils. The want of adequate funds is a serious handicap not only against extension of the work, but also against maintaining that already started. Any contribution will be thankfully received and acknowledged by (1) *The President, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah, Bengal,* and (2) *The Manager, Advaita Ashrama, 182A, Muktarām Babu Street, Calcutta.*