

Prabuddha Bharata

JANUARY, 1930

Volume XXXV.



Number 1

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

DISCOURSES ON JNANA YOGA

BY SWAMI VIVEKANANDA

Om Tat Sat! To know the Om is to know the secret of the universe. The object of Jnâna Yoga is the same as that of the Bhakti and Râja Yoga, but the method is different. This is the Yoga for the strong, for those who are neither mystical nor devotional, but rational. As the Bhakti Yogi works his way to complete oneness with the Supreme through love and devotion, so the Jnâna Yogi forces his way to the realisation of God by the power of pure reason. He must be prepared to throw away all old idols, all old beliefs and superstitions, all desire for this world or another, and be determined only to find freedom. Without Jnânam (Knowledge) liberation cannot be ours. It consists in knowing what we really are, that we are beyond fear, beyond birth, beyond death. The highest good is the realisation of God. It is beyond sense, beyond thought. The *real* “I” cannot be grasped. It is the eternal

subject and can never become the object of knowledge, because knowledge is only of the related, not of the Absolute. All sense-knowledge is limitation, it is an endless chain of cause and effect. This world is a relative world, a shadow of the real; still, being the plane of equipoise where happiness and misery are about evenly balanced, it is the only plane where man can realise his true self, and know that he is Brahman.

This world is the “evolution of nature and the manifestation of God.” It is our interpretation of Brahman or the Absolute, seen through the veil of *mâyâ* or appearance. The world is not zero, it has a certain reality; it only *appears* because Brahman is.

How shall we know the knower? The Vedanta says, “We are It, but can never know It, because It can never become the object of knowledge.” Modern science also says that. It cannot

be known. We can, however, have glimpses of It from time to time. When the delusion of this world is once broken, it will come back to us, but no longer will it hold any reality for us. We shall know it as a mirage. To reach behind the mirage, is the aim of all religions. That man and God are one is the constant teaching of the Vedas, but only few are able to penetrate behind the veil and reach the realization of this truth.

The first thing to be got rid of by him who would be a Jnâni, is fear. Fear is one of our worst enemies. Next, believe in nothing until you *know* it. Constantly tell yourself, "I am not the body, I am not the mind, I am not thought, I am not even consciousness; I am Atman." When you can throw away *all*, only the true Self will remain. Jnâna meditation is of two sorts: (1) to deny and think away everything we are *not*; (2) to insist upon what we really are—the Atman, the One Self—Existence, Knowledge and Bliss. The true rationalist must go on and fearlessly follow his reason to its farthest limits. It will not answer to stop anywhere on the road. When we begin to deny, *all* must go until we reach what cannot be thrown away, or denied, which is the real "I". That "I" is the witness of the universe, it is unchangeable, eternal, infinite. Now, layer after layer of ignorance covers it from our eyes, but it remains ever the same.

Two birds sat on one tree. The bird at the top was calm, majestic, beautiful, perfect. The lower bird was always hopping from twig to twig, now eating sweet fruits and being happy, now eating bitter fruits and being miserable. One day, when he had eaten a fruit more bitter than usual, he glanced up at the calm majestic upper bird and thought, "How I would like to be like him!" and he hopped up a little way towards him. Soon he forgot all about his desire to be like the upper bird, and went on as before, eating sweet

and bitter fruits and being happy and miserable. Again he looked up, again he went up a little nearer to the calm and majestic upper bird. Many times was this repeated, until at last he drew very near the upper bird; the brilliancy of his plumage dazzled him, seemed to absorb him, and finally, to his wonder and surprise, he found there was only one bird,—he was the upper bird all the time and had but just found it out. Man is like that lower bird, but if he perseveres in his efforts to rise to the highest ideal he can conceive of, he, too, will find that he was the Self all the time, and the other was but a dream. To separate ourselves utterly from matter and all belief in its reality is true Jnânam. The Jnâni must keep ever in his mind the "Om Tat Sat," that is, Om the only real existence. Abstract unity is the foundation of Jnâna Yoga. This is called Advaitism ("without dualism" or "dvaitism"). This is the corner-stone of the Vedanta philosophy, the Alpha and the Omega. "Brahman alone is true, all else is false and I am Brahman." Only by telling ourselves this until we make it a part of our very being, can we rise beyond all duality, beyond both good and evil, pleasure and pain, joy and sorrow, and *know* ourselves as the One, eternal, unchanging, infinite—the "One without a second."

The Jnâna Yogi must be as intense as the narrowest sectarian, yet as broad as the heavens. He must absolutely control his mind, be able to be a Buddhist or a Christian, to have the power to consciously divide himself into all these different ideas and yet hold *fast* to the eternal harmony. Constant drill alone can enable us to get this control. All variations are in the One, but we must learn not to identify ourselves with what we do, and to hear nothing, see nothing, talk of nothing but the thing in hand. We must put in our whole soul and be intense. Day and night tell yourself, "I am He, I am He."

A PREFACE TO THE IMITATION OF CHRIST

BY SWAMI VIVEKANANDA

The Imitation of Christ is a cherished treasure of the Christian world. This great book was written by a Roman Catholic monk. "Written" perhaps is not the proper word. It would be more appropriate to say that each letter of the book is marked deep with the heart's blood of the great soul who had renounced all for his love of Christ. That great soul whose words, living and burning, have cast such a spell for the last four hundred years over the hearts of myriads of men and women; whose influence to-day remains as strong as ever and is destined to endure for all time to come; before whose genius and *sādhana* hundreds of crowned heads have bent down in reverence; and before whose matchless purity the jarring sectaries of Christendom whose name is legion have sunk their differences of centuries in common veneration to a common principle;—that great soul, strange to say, has not thought fit to put his name to a book such as this. Yet there is nothing strange here after all, for why should he? Is it possible for one who totally renounced all earthly joys and despised the desire for the bauble fame as so much dirt and filth—is it possible for such a soul to care for that paltry thing, a mere author's name? Posterity, however, has guessed that the author was Thomas à Kempis, a Roman Catholic monk. How far the guess is true is known only to God. But be he who he may, that he deserves the world's adoration is a truth that can be gainsaid by none.

We happen to be the subjects of a Christian Government now. Through its favour it has been our lot to meet Christians of so many sects, native as well as foreign. How startling the divergence between their profession and practice! Here stands the Christian missionary preaching: "Sufficient unto the day is the evil thereof. Take no

thought of the morrow"—and then busy soon after making his pile and framing his budget for ten years in advance! There he says that he follows him who 'hath not where to lay his head,' glibly talking of the glorious sacrifice and burning renunciation of the Master, but in practice going about like a gay bridegroom, fully enjoying all the comforts the world can bestow! Look where we may, a true Christian nowhere do we see. The ugly impression left on our mind by the ultra-luxurious, insolent, despotic, barouche-and-brougham-driving Christians of the Protestant sects will be completely removed if we "once read this great book with the attention it deserves.

All wise men think alike. The reader, while reading this book, will hear the echo of the Bhagavad-Geeta over and over again. Like the Bhagavad-Geeta it says: Give up all *dharmas* and follow Me. The spirit of humility, the panting of the distressed soul, the best expression of *dāsya bhakti* (devotion as a servant) will be found imprinted on every line of this great book and the reader's heart will be profoundly stirred by the author's thoughts of burning renunciation, marvellous surrender and deep sense of dependence on the will of God. To those of my countrymen, who under the influence of blind bigotry may seek to belittle this book because it is the work of a Christian, I shall quote only one aphorism of *Vaisesika Darśana* and say nothing more. The aphorism is this: *अतोपदेशवाक्यः शब्दः* which means that the teachings of *siddha purushas* (perfected souls) have a probative force and this is technically known as *sabda pramāna* (verbal evidence). Rishi Jaimini, the commentator, says that such *āpta purushas* (authorities) may be born both among the Aryans and the Mlecchas:

If in ancient times Greek astronomers like Yavanacharya could have been so highly esteemed by our Aryan ancestors, then it is incredible that this work of the lion of devotees will fail to be appreciated by my countrymen.

Be that as it may, we shall place the Bengali translation of this book before our readers *seriatim*. We trust that the

readers of Bengal will spend at least one hundredth part of the time they waste over cart-loads of trashy novels and dramas.

I have tried to make the translation as literal as possible, but I cannot say how far I have succeeded. The allusions to the Bible in several passages are given in the foot-notes.

FACING THE INEVITABLE

BY THE EDITOR.

I

Our readers will excuse us if we revert to a problem in this number, which we considered to some extent last year also. The problem is nothing less than the harmonisation of the East and the West in their different aspects. This harmony has become an imperative necessity. Our sense of this necessity is not merely sentimental or even essentially so. It has been forced on us by the logic of circumstances. We may not like the Western ideas and ideals. They may seem even harmful. But it does not seem that we can escape them. We must come to an understanding with them. We cannot simply ignore them. The reasons are obvious. We have often dwelt on them and do not need recount them here again.

Our readers must have noted that all through last year specially, we made certain attempts, however feeble and unsuccessful, to conceive that required harmony. In our opinion nothing is more important at this juncture of history than this. Naturally there would be divergences of opinion. All do not look upon things in the same way. All do not find the same significance in events and things. And all have not a long penetrating vision. But only those who would take due account of both the ideals and the realities and understand the true purpose of the evolving age, would succeed in leading us out of the tangles of the present age.

It has been customary to conceive the conflict between the East and the West as one of spirituality and materialism or of religion and science. No doubt this has been a major issue. Through the last several decades, this battle has raged, and though it has not come to any clear issue, yet it may be said with some truth that a sort of compromise has been reached and above all, the jurisdiction of religion and spirituality has been clearly defined. It has been found that science has not the power to usurp the place of religion. There are inner needs of men, which no science, strictly so-called, can fulfil; and so far as the outlook and impartial unbiased method of science are concerned, religion can well adopt them without any loss to its integrity, as indeed it did long long ago in India. We may thus consider this aspect of the problem resolved to a certain degree. But the conflict between the East and the West still continues. Now the problem is more in the field of economics than anywhere else. Economics occupies a very important place in the life of the modern men and women both individually and collectively. It will be wrong to consider this economic predominance as simply a sign of materialism. Material it no doubt is, since economics has nothing to do with God. But the motive behind it is not merely material greed. It is a fact that in the preceding ages of human history, whether in

the East or the West, the masses lacked material comforts to a great extent. The societies were so very anxious to keep up their high ideals that in order to maintain them safely, large masses of men with their necessarily lower culture and obtuse understanding, had to be held in check. They could not be given the freedom of their natural expression. Their expression was bound to be secular in the main, pre-eminently material and earthly; and their overwhelming number was bound to tell unfavourably on the spiritual and cultural idealisms of the nations. Yet, this was a serious injustice to the masses. They must have the material comforts if they are to rise to the higher levels of life. The modern age in the West with its release from the shackles of religious traditions and the break-down of the powers of the churches and monarchies and aristocracies, afforded a free scope to the people to find a fulfilment for their natural aspirations. This was a gain for the people. And that could not but have its repercussion in the East. Everywhere there has been a rise of the people, demanding the comforts of life and freedom to exercise their normal faculties. These may be material or spiritual. But the point to be noticed is that the people have gained. They are better than before. And their conditions are bound to improve with the passing of time.

Yet, there is an other side. Are we not in our new-gained freedom leaning too heavily on one side? May be we are better off materially and even mentally. We may have wider scopes for the free exercise of our powers. But they are not ends in themselves. They are all means to a higher end. If, however, we forget the end in our eager pursuit of the means, we create another situation which, to say the least, is dangerous. The ideals also have their claims on us, not merely the realities. It cannot be denied at all that we have become careless of the inner necessities of life. We are too much externalised.

Our earthly pursuits seem to have contaminated us. A great confusion reigns over our mind about the relative values of realities and about the true value of spiritual ideals.

We may say that at present these two views are generally represented by the West and India respectively. The West is seeking to vindicate the secular, normal man, India the spiritual man. Could these two groups of nations be kept separate, the present problem would not have arisen. Each might pursue its own policy till it would have learnt through experience and seen a greater light or gone down to death. But that has not been. They have come together and now each must reckon with the other. This seems to us the most important problem at present facing both East and West,—the reconciliation of the modern economical life with the spiritual ideals. Various forms of this reconciliation have been proposed. We ourselves also have proposed one, as our readers know. But the problem is such that it will not be quite superfluous if we try to recapitulate it.

II

First we shall consider the claims of our ideals. It is needless to mention that the only thing worth having in life is God. To realise Him is the end and aim of every life. Life is meaningless without that end in view. The universe itself is nothing. Only God is. It is ignorance that makes us think that the world is real and conjures up the vision of variegated phenomena. In fact, these are all unsubstantial. Various attempts have been made from time to time to make life purposive without accepting the truth of an Eternal Existence. It is self-importance that makes us think that we are the first to assail God in this way. In every age spiritual truths have been assailed and sought to be proved unreal; but with the same result,—failure. Only the modes of attack have varied. The present age also has failed and will fail in a similar way. For though God

and the eternal truths may seem as mere imaginations to many, there *are* persons to whom they are more real than the sternest realities. Besides, we cannot say we have yet plumbed the depths of our own being. We know very very little of our own self. Much remains unknown. Who knows what those unknown depths contain? In fact the spiritual experiences of all lands and times have proved that at the core of all beings there is Divinity which makes all things real. These facts cannot be denied. All other realities fall before death. That alone can be a sure ground to stand on, which does not succumb to death. The *Atman* alone is that death-defying reality.

So in any scheme of life the quest of the *Atman* alone can be the end and aim. All other aspirations and activities must contribute to the realisation of the *Atman*, or they are futile and inimical. We know we are blinded by ignorance. We do not know what is really right or wrong for us. We are impelled on by our desires; and we cannot easily give them up. Yet through and in spite of all these, we have to be led to the inevitable goal. All civilised communities have found and devised means by which this difficult task can be performed. Elements of self-control have been introduced in all departments of our life, domestic, social, and cultural. Slowly we are being made to give up the earthly desires and learning that God alone is worth having. We are learning to renounce and give ourselves entirely to God. God cannot be reached except through renunciation. We cannot serve God and Mammon together. It goes without saying that mere external renunciation is nothing. It must above all be internal. The mind must be free of desires. That is the essential condition. But in order that inner detachment can be attained, it is necessary that renunciation of desires should be natural; if it is forced, it will be futile. That is to say, we must enjoy a little of the sweets and bitters of life. Only then shall we be convinced of its

hollowness. We must give some play to the powers and aspirations of mind and nature. Only then would we learn that there is no permanent satisfaction in external quests. Through *bhoga* to *tyāga*. That being so, the very renunciation requires us to acquire, possess and enjoy in the primary stages. They are necessary steps to renunciation. This fact is not often properly understood. Renunciation is often forced on people, with disastrous results. Not only the individuals do not derive any lasting benefit from compulsory renunciation, but the collective life also is enfeebled and dwarfed with eventual decadence in every sphere of life. This fact is a very important one,—the implications of the collective life. A community is not merely an aggregate of individuals. It does not merely repeat the progressive movements of the individual. An individual may without harm to himself give up all activities. In fact in the last stages of its progress he has to do so. Not so the society. It must give scope *always* to *all* types of minds and natures. It cannot suppress the lower expressions and content itself with the higher only without destroying itself. It must provide for all, though it should also guide all to the highest level of life. From this it follows that a religion which would condemn and reject all the lower aspects of life, will, unless the masses are prepared for it, spell ruin to the community by cramping the life of the people. This consideration is one of the main reasons why we should not insist on the common people giving up their vocations in their pursuit of the spiritual ideals. Through internal detachment, through *Karma Yoga*, the activities of the world have to be spiritualised and the spiritual ideals reconciled with the normal life of man.

Here an important question arises: Among the normal activities of the world there is much which cannot be called strictly moral. Take the economic life of a nation. A nation cannot thrive industrially unless it can win

in the keen competition that is going on all around. Economic life means exploitation in one form or another. You may live on somehow on strict moral principles, but that would be a very wretched life so far as material comforts are concerned; and if you are not spiritually inclined, if you have desires for enjoyment, such a life will be really harmful to you. But if one is to possess and enjoy the things of the world, as most men have to, one must be guilty of exploitation to a certain extent. It may be that a time will come when people will be able to live without injuring others any way. But such a state of things does not seem realisable within a few centuries.

What are we to do then about these necessary evils of life? The apparent answer will be: Do not do what is wrong. Quite true. But where does it lead to? It is a serious question whether the practice of *ahimsā*, non-violence, by persons who are not non-violent within, is really beneficial or harmful. We have answered this question to a certain extent in our article last June. We do believe that the formal observance of *ahimsā* breeds national weakness and causes downfall in the long run. And then the nation commits more sins than it will by following a normal course of life with its necessary dark phases. The Bhagavad Gita has gone deep into this question. In fact Hinduism itself has done so. Its conclusion is that the normal life should not be disturbed unnecessarily. But let there be a change in the mind. Let the mind be unattached. Then even the evil will cease to harm us. An individual, if he is highly developed spiritually, may dispense with the evils even in his outer life. Nor so the community. It must retain all aspects. So Hinduism preaches non-attachment. Do even the apparently evil if you have to, but try to be unattached. One has asked us if to be unattached is easier than practising non-violence internally and externally. Our questioner has thoroughly missed the essential point. If you

have the opportunity, by all means practise also external renunciation. But if you look at the problem from the collective point of view, you will at once find the danger to which such formal renunciation leads. By insisting on *ahimsā* for all we ask them to give up many functions which are necessary for a healthy economic, social or political life; and economic and political degradation and all what follow from them are the result. So we ask only the few to practise *ahimsā* internally and externally. But as a collective ideal we hold up the ideal of non-attachment. We know that only a few will truly practise non-attachment just as only a few can truly practise *ahimsā*. But all others will at least be vigorous, strong, manly men and not sneaking cowards as formal observance of *ahimsā* has made many of us. Yes, formal observance of *ahimsā* by the common people certainly breeds weakness in them. The last one thousand years of the Hindus' political slavery is an instance to the point. A Hindu's everyday experience is enough to prove the truth of our observance. We do not require any other historical research. Besides, no other nation ever practised *ahimsā* in the way India did.

III

There is another question yet: *Karma Yoga* and non-attachment can be practised if we possess the necessary mentality already. This mentality, it should be remembered, has to be created in us through the experiences of our daily life, through customs and traditions. The cumulative influence of our entire life should create a spiritual momentum in us. But suppose our daily activities are such that they tend to create an opposite mentality. Should not those activities be given up? If not, how can we hope to practise non-attachment and *Karma Yoga*? We have to recognise that all actions cannot be spiritualised; and all actions do not generate the needed mentality for spiritual development. This implies

that our socio-economic and political life should have forms which are in conformity with the spiritual outlook. Not all kinds of collective life are suitable for spiritual development. That is why in India we had decentralisation in all departments of life,—economic, social, political. Competition was eliminated as far as possible. Industrial life was simple,—men were the masters of tools and not tools of men; and people could easily infuse a spiritual sense into their vocations. Politically also rural life was generally undisturbed by the changes in the ruling dynasties. Too much centralisation is bad, it creates complexities, and life loses spiritual simplicity.

What our answer is to this, is not unknown to our readers. We would have gladly accepted the view-point of the above statement, had not some important considerations prevented us from doing so. We have already mentioned that without *bhoga* (enjoyment) there cannot be any *tyāga* (renunciation). There must be tremendous *rājasika* activities in the country. Are cottage industries enough for this purpose? Of course there was a time when cottage industries alone prevailed, and people were quite alive and robust-hearted. But now the powers of men are finding illimitable scope. Titanic activities are the order of the day. All mental conditions are relative. What we want is to rise to the pinnacle of glory and power. And to-day the pinnacle cannot be reached by means of such petty activities as cottage industry. We also feel the necessity of having a wider field. We also ask for as strenuous activities as the Western, otherwise we feel ourselves unfulfilled. We do not mean that such a feeling is correct; or that we cannot seek satisfaction in other fields: But there is no doubt that we are unable to avoid the desire to compete with other nations in the secular fields also. In the past ages, India has always been on a par with other nations in secular activities. There is no reason why that equality

should not be sought for in the present age also. Cottage industry thus will find itself at a disadvantage: it will not be sufficiently inspiring of the required *rājasika* ideal.

But a much more urgent consideration is the present industrial situation of the world and India. At the very outset let us remember that India's course cannot be in isolation of the other parts of the world. Whatever course of action she adopts must be with a due recognition of the world situation and its possibilities. Can she adopt the policy of cottage industry? So far as our understanding of the situation goes, she cannot. It is a fact that most of India's cottage industries do not exist now, and whatever industries exist, exist in a moribund condition. Can we revive them? If India were left free of foreign competition, if the world had not butted into India, she could follow the policy of cottage industry with some success. But the world did not choose to do so. It came and captured our markets. It flooded them with its commodities. And then came the British rule. All these resulted in the transformation of the economic life of the country. It is true to say that the economic system that now prevails in India is a part of the Western system itself. If we look around, at home or in the street, everywhere we shall see commodities which were manufactured in factories according to modern industrial methods. It may be said that attempts should be made to manufacture them in the cottages, in small workshops. But how great is the chance of the attempts succeeding? Take the case of transport. Trams, trains, steamers, motor-cars, not to say air-planes, all are more or less, if not wholly, manufactured in factories. They cannot be made cottage industries. Can we ever think of dispensing with the necessity of such quick transportation and revert to old methods? We do not see any chance of it. Take our daily necessities. How many of them can we produce in the cottages? Most

of them are produced in factories and have to be done so. Books and newspapers which are such important appendages of modern life, cannot be had except through the previous help of factories. So on and so forth. Unless we revert to primitive simplicity, we cannot forego most of the present articles of use and we cannot produce them except in factories.

It has been said that the bulk of Indian population live in villages where these factory products are not absolutely necessary. Whatever they require can be produced locally. Supposing this contention to be true, we would like to draw out an implication of this argument. The argument implies that our masses should be prosperous only to certain limit, but no more. For we must not forget that cottage industry cannot supply luxury articles except at a high cost and, if we insist on cottage industries, luxuries would be reserved only to the few. But can we expect the masses to live in the crude style while others are revelling in all sorts of comforts? What we mean is that there should not be extreme differences in style of living between the classes and the masses. Even supposing such differences are justifiable, will the masses be content with the bare necessities of life? Will they not ask for better and more comforts? Will they be wrong to do so? We do not think they will be. The fact is, any fixity in the style of living of the masses, as a necessary condition of an economic system, is bound to prove embarrassing and disintegrating in the long run. It would also be unreal. All such postulates are dangerous.

We hope we shall be excused if we try to answer a charge which has been levelled against us by a correspondent. He does not understand why we, being a monk, should ask for money and worldly goods for the people. It is regrettable that we have to answer such a question. We have already answered it partly in another connection. If we had thought that all our

readers are monks, we would certainly have insisted on their unqualified renunciation of the world and acceptance of the simplest kind of life possible. But unfortunately, they are not all monks. Most of them are householders. And they need other helps also. We eagerly want that every one in the world should become spiritual. But we cannot for a moment forget that an essential condition of spiritual living is the purification of the mind and desirelessness. So we want that they should have all that are necessary to satisfy their life and mind and turn it Godward. We cannot forget for a moment that our material conditions are abject, that we want more and better food, better sanitation, greater comforts of life, wider, much wider scopes of activity, and greater and deeper realisation of power. Only then can we be true aspirants for spirituality. How can we forget these indispensable necessities of our people? Will they not say, when we merely ask them to renounce the world: "We asked for bread, you gave us stone"? We could certainly be held guilty if there were a feasible means of reaching the state of *sattva* from the state of *tamas* without passing through *rajas*. But we do not know of any such means. We know that the intermediary stage of *rajas* must be passed through. There is no escape from it. Knowing it, it is absolutely imperative on us to consider ways and means by which the people can be lifted from their present degraded position. Is it so very wrong?

So we hope and strive for the prosperity of the people. We wish them to have some happiness in life, happiness such as *they* want. And we do not find that it can be had through mere cottage industry. But even supposing that it can be had, would we be allowed to choose this path? We have already shown how many of the things which have become indispensable to us cannot be produced except in factories. Should those factories be ours or of foreign capitalists? And then let us not forget the many industrial concerns

belonging to foreigners, which now over run the country. We may not have factories ourselves. But in the mean time others are coming and building factories in India. How shall we prevent them? Add to these, the many complications that arise out of international relationships. We repeat that we cannot have any economic system which is not directly or indirectly supported by the basic tendencies of world economics.

IV

Such, then, is our situation. On the one hand, there is the claim of the ideals, on the other, of the realities. The realities are inexorable. So also the ideals. If we have to sacrifice the ideals to placate the realities, we would rather let the realities go than give up our ideals. Better death for a good cause than life in ignominy. But before we take any extreme measure it behoves us to closely examine the situation and find out if the modern industrialism is really such a horror as we imagine it. In our last June article, we tried to find out the inner tendencies growing out of industrialism. We found that modern industrialism was not really without hope. In fact, we thought that it was creating an outlook which was also highly spiritual. Because we study industrialism from our old social standpoint, and because it is still growing and has not yet assumed full form, we find it ugly and abominable. But if we try to visualise the new collective form and outlook that it is gradually creating, we shall find it fascinating. Are we wrong in our understanding? We think not.

We must, however, make our position clearer. We never said nor do we say now that we are to *copy* Western industrialism in toto. It must never be divorced from spiritual idealism. We are not unaware that many evils are now associated with the Western industrialism. But we think that these are not essential to the mechanical methods of production, at least not all of them.

And which industrial system has not its evils? It is possible to make a distinction between what is essential in industrialism and what is accidental. The essentials of industrialism are not so evil as we think. Add to them a spiritual idealism, and the situation will be changed a great deal. We do not see any hope in the cottage industry system. The large-scale mechanical system is not without its hopes. Its first advantage is that it will save us from being swallowed up by foreign exploiters. We do not think it is without spiritual potencies. We do not believe that moral or strictly moral actions alone are capable of being performed in the spirit of *Karma Yoga*. The Gita gives us other hopes than that. We showed their implications in our last February article. Therefore we ask our countrymen to try to invite modern industrialism and spiritualise it. Thereby they will not only save themselves from being exploited by foreigners, but they will also supply an elixir of life to the Western nations overwhelmed by materialism. In this decision we think we are following in the footsteps of the great Swami Vivekananda who is undoubtedly the Leader of Modern India *par excellence*. Said the Swami :*

“What we should have is, what we have not, perhaps what our forefathers even had not ;—that which the Yavanas had ; that impelled by the life-vibration of which, is issuing forth in rapid succession from the great dynamo of Europe the electric flow of that tremendous power, vivifying the whole world. We want that. We want that energy, that love of independence, that spirit of self-reliance, that immovable fortitude, that dexterity in action, that bond of unity of purpose, that thirst for improvement. Checking a little the constant looking back to the past, we want that expansive vision infinitely projected forward ; and we want—that

* We give further quotations from the Swami on this point in *Notes and Comments*.

intense spirit of activity (*rajas*) which will flow through our every vein, from head to foot.

“What can be a greater giver of peace than ‘renunciation’? A little ephemeral worldly good is nothing in comparison with eternal good ; no doubt of that. What can bring greater strength than *sattva guna* (absolute purity of mind)? It is indeed true that all other kinds of knowledge, are but ‘non-knowledge’ in comparison with Self-knowledge ; but I ask,—how many are there in the world fortunate enough to gain that *sattva guna*? How many in this land of Bhârata? How many have that noble heroism, which can renounce all, shaking off the idea of ‘I and mine’? How many are blessed enough to possess that far-sight of wisdom, which makes the earthly pleasures appear to be but vanity of vanities? Where is that broad-hearted man who is apt to forget even his own body in meditating over the beauty and glory of the Divine? Those who are such are but a handful in comparison to the population of the whole of India ; and in order that these men may attain to their salvation, will the millions and millions of men and women of India have to be crushed under the wheel of the present-day society and religion?

“And what good can come out of such a crushing?

“Do you not see,—taking up this plea of *sattva*, the country has been slowly and slowly drowned in the ocean of *tamas*, or dark ignorance? Where the most dull want to hide their stupidity by covering it with a false desire for the Highest Knowledge, which is beyond all activities, either physical or mental ; where one, born and bred in life-long laziness, wants to throw the veil of renunciation over his own unfitness for work ; where the most diabolical try to make their cruelty appear under the cloak of austerity, as part of religion ; where no one has an eye upon his own incapacity, but everyone is ready to lay the whole blame on others ; where knowledge consists only in get-

ting some books by heart, genius consists in chewing the cud of others’ thoughts, and the highest glory consists in taking the name of ancestors :—do we require any other proof to show that that country is being day by day drowned in utter *tamas*?

“Therefore, *sattva*, or absolute purity, is now far away from us. Those amongst us who are not yet fit, but who hope to be fit, to reach to that absolutely pure *Paramahansa* state,—for them, the acquirement of *rajas*, or intense activity, is what is most beneficial now. Unless a man passes through *rajas*, can he ever attain to that perfect *sâttvika* state? How can one expect *Yoga*, or union with God, unless one has previously finished with his thirst for *bhoga* or enjoyment? How can renunciation come where there is no *vairâgyam* or dispassion for all the charms of enjoyment?

“On the other hand, the quality of *rajas* is apt to die down as soon as it comes up, like a fire of palm leaves. The presence of *sattva* and the *Nitya* or Eternal Reality, is almost in a state of juxtaposition,—*sattva* is nearly *Nitya*. Whereas, the nation in which the quality of *rajas* predominates is not so long-lived, but a nation with a preponderance of *sattva* is, as it were, immortal. History is a witness to this fact.

“In India, the quality of *rajas* is almost absent ; the same is the case with *sattva* in the West. It is certain, therefore, that the real life of the Western world depends upon the influx, from India, of the current of *sattva* or transcendentalism ; and it is also certain that we shall meet many formidable obstacles in the path of realisation of those noble aspirations and ideals connected with our after-life.

“The one end and aim of the *Udbodhana** is to help the union and

* The article, from which this quotation is made, was written by the Swami as an introduction to the *Udbodhana* when it was started in 1899 as the Bengali organ of the Ramakrishna Order.

intermingling of those two forces, as far as it lies in its power.

“True, in so doing there is a great danger,—lest by this huge wave of Western spirit, are washed away all our most precious jewels, earned through ages of hard labour ; true, there is fear lest falling into its strong whirlpool, even the land of Bhârata forgets itself so far as to be turned into a battle-field in the struggle after earthly enjoyments ;—aye, there is fear too, lest going to imitate the impossible and impracticable foreign ways, rooting out as they do our national customs and ideals, we lose all that we hold dear in this life and be undone in the next!

“To avoid these calamities we must

always keep the wealth of our own home before our eyes, so that every one down to the masses may always know and see what his own ancestral property is,—we must exert ourselves to do that ; and side by side, we should be brave to open our doors to receive all available light from outside. Let rays of light come in, in sharp-driving showers from the four quarters of the earth ; let the intense flood of light flow in from the West,—what of that? Whatever is weak and corrupt is liable to die,—what are we to do with it? If it goes, let it go, what harm does it do to us? What is strong and invigorating, is immortal ; who can destroy that?”

THE DIARY OF A DISCIPLE

27TH MAY, 1913.

The disciple was listening to Swami Brahmananda at the Belur Math. The Swami said :

“Oh, how deep was the Master’s devotion to truth! If he happened to say that he would not eat any more, he could not, even if he was hungry. Once he said that he would go to Jadu Mallik’s, but afterwards forgot it. I also did not remind him. At night after supper he remembered the appointment. It was then quite late in the night, but he must go. I accompanied him with a lantern in hand. When we reached the house, we found it closed and all asleep. The Master then pushed back the doors of the parlour a little and placed his foot once inside the room and came away.

“He could see the inside of a man by merely looking at his face as though he was looking through a glass pane. Whenever a visitor came he would look him over from head to foot, and he would understand all. And then he would answer his questions.

“Even great saints sometimes cannot give up egoism. Even Bhaskarananda Swami (of Benares) showed me his photograph and said : ‘See, my picture

is being sold!’ But the Master! When Keshab Sen wrote about him in his paper, he forbade him.

“One day the son of a public woman came to Dakshineswar. The Master was sleeping in his room. The man entered and touched his feet. The Master at once started up, as if some one had thrown fire on him. He said : ‘Tell me frankly all the sins that you have committed. If you cannot, go to the Ganges and speak them out loudly. You will be freed from them.’ But the man was ill-fated, he could not.”

28TH MAY, 1913.

At night Swami Brahmananda, R. (a nephew of Sri Ramakrishna) and a few devotees were sitting on the upper veranda of the main building of the Belur Monastery.

R. said : “The other day T. of Belgharia (a prominent householder disciple of the Master) came to Dakshineswar. He is now employed at Sealdah. He has married a second wife and has many children. He seems to be much entangled. He has lost his former beautiful appearance.”

Swami Brahmananda : “What a beautiful mind he had in those days!

Even now he has it. The Master selected his men with great care. N. possessed such a high spiritual state, but the Master said: 'If that be so, why does not his *dhoti* glide off his waist?' When he learnt that N. had ten thousand rupees deposited in a bank, he remarked: 'That is why it is so. The fellow who would look before and after, would be lost.'

A Devotee: "Maharaj, it is all so very mysterious! N. and T. were such advanced souls, and yet, though they were blessed by the Master, they went wrong. Some believe that whoever had seen the Master is saved. Ram Babu also held that view."

Swami: "His case was exceptional. He had such tremendous faith! And towards the end, he renounced everything in pursuit of his spiritual mood. Others only profess faith, but they do not possess it. . . ."

"And merely seeing a great soul won't do. One must meditate and assimilate, one must have discrimination and dispassion. . . ."

"Ah, how joyfully we lived with the Master at Dakshineswar! Sometimes he would convulse us with side-splitting laughter by his witty talks. What we now cannot realise by meditation, we then attained automatically. If my mind went wrong by even a little, he would understand it from my appearance; and he would pass his hand over my chest and set it right. And how free was I not with him! One day I was rubbing oil on his body in the semi-circular western porch. For some reason I got angry with him. I threw away the bottle of oil and strode off with the intention of never returning to him. I went out of the Temple and came near Jadu Mallik's garden-house. And then I could not proceed further. I sat down. Meanwhile he had sent R. to call me back. When I came, he said: 'Did you see? Could you go? . . .'

"Once I did a wrong thing and became extremely penitent. I went to confess it to him. He asked me to

follow him with his water-jug. While returning, he said: 'You did this last night? Never do so any more.' I was dumb with wonder. How could he know?

"Another day, when I returned from Calcutta, he said: 'Why can I not look at you? Have you done anything wrong?' 'No,' I replied,—I had forgotten that I had told a fib. 'Did you tell any lie?' he asked me. Then I remembered that I had." . . .

29TH MAY, 1913.

The disciple wanted to know how Sri Ramakrishna passed an usual day at the Dakshineswar Temple. Accordingly, he approached R. who had long served the Master and could therefore furnish him some information.

R.: "He would usually get up at 3 or 3-30 in the morning. As soon as he left his bed, I would wake up, and say, 'Have you got up?' 'Yes,' he would reply. . . . I would then either follow or precede him with a jug and towel towards the *Jhâu-talâ*. . . . He would go to the tank and there sit on the ghat dangling his legs and throw off his cloth. I would bring him water and he would wash his face, hands and feet and return towards his room. I would quickly scour the jug and wash his cloth and follow him. In his room he would put on fresh cloth and go to the southern veranda to clean his teeth. . . . He would next take a little Ganges water on his palm and sprinkle it on his head saying, '*Brahma-vâri* (Brahman in the form of water)! *Brahma-vâri! Gangâ! Gangâ! Hari Om Tat Sat!*' He would next take from a small bag the *prasâda* of Jagannatha and Kali and swallow a little of it, and also a few bits of dried *bel* leaves offered at the shrine of Tarakeswar. Then he would join his palms and salute all the pictures in his room and sit down on the smaller cot.

"The Master would generally be in two moods. On some days he would observe all the usual forms of ceremonial purity, on other days he would

completely ignore them. On the latter days, he would not care to wash himself properly, and ask for food as soon as he returned from the tank ; and he would most reluctantly wash his hands with water, after he had eaten. . . . One day he explained 'You see,' he said, 'Mother keeps me sometimes in the mood of a child, sometimes of a madman, and sometimes of an unclean spirit'

"At about 9 or 10 in the morning, after he had finished his talks with the devotees, I would rub oil on his body, and only with his special permission, put oil on his head. One day, I had put my hand on his head in order to smear his hair with oil, without asking his permission. He got very angry and went to strike me and at once plunged into *Samādhi*. I was struck dumb with wonder, and my heart began to quake

with fear. A long time after he heaved a deep sigh and came down to consciousness. He then said : 'Do not put your hand on my head in this way. There is no knowing in what spiritual condition I may be in. Ask for permission before you touch my head.'

"Another day, seeing a thread lying on his hair, I inadvertently stretched my hand to take it off. But he got very angry, and said : 'What ! you are again touching my head?' I had forgotten his warning. . . . After oil had been rubbed, he would go to the central ghat of the Ganges for bath, and after bath go to the Kal temple. There he would decorate the Mother with flowers, or offer flowers and *bel* leaves at Her feet, or he would put flowers on his own head and plunge into *Samādhi*."

THE SWAN SONG*

BY ROMAIN ROLLAND

And so from 1881 onwards he lived surrounded by disciples, who loved him as a father, at Dakshineswar, lulled by the sweet murmur of the Ganges. The eternal song of the river, turning and flowing northwards with the coming tide at noon, was the undercurrent of this beautiful companionship. And it mingled at dawn and sunset with the chime of bells, the ringing of conches, the melody of the flute (*rasunchauki*), the clashing of cymbals, and the temple hymns, punctuating the days of the Gods and Goddesses¹. The intoxicating perfume of the sacred garden rose like

incense borne on the breeze. Between the columns of the semi-circular

by drums and cymbals. The east was not yet red, before flowers had already been gathered in the garden as an offering to the Gods. The disciples, who had spent the night with the Master, meditated as they sat on the edge of his bed. Ramakrishna got up, and naked walked about singing in his sweet voice, he tenderly communed with the Mother. Then all the instruments played their symphony in concert. The disciples performed their ablutions, then returned to find the Master on the verandah; and the conversations continued overlooking the Ganges.

At noon the bell announced the end of worship in the temples of Kali and Vishnu and the twelve temples of Shiva. The sun burned down. The breeze blew from the south, the tide rose. After a meal the Master took a short rest and then the conversations began again.

At night the temple lamplighter lit the lamps. One lamp, burned in a corner of Ramakrishna's room, where he sat absorbed. The music of conches and temple bells announced the evening service. Under a full moon the conversations continued.

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

¹ The book containing the conversations (*The Gospel of Sri Ramakrishna*) recalls at every turn the setting and the atmosphere.

Before daybreak the bells softly announced the service of matins. The lights were kindled. In the hall of music the morning hymns were played by flutes accompanied

verandah sheltered by an awning, sails, multicoloured like a crowd of butterflies, could be seen passing along the divine river, the image of Eternity.

But the precincts of the sanctuary were throbbing with the incessant waves of another human river—a crowd of pilgrims, worshippers, pandits, religious or curious persons of all sorts and conditions from the great neighbouring city or other parts of India to see and overwhelm with questions the mysterious man, who yet did not consider himself remarkable in any way. He always answered them in his charming patois with unwearied patience and that air of familiar good grace, which, without losing contact with the deep realities, allowed nothing to pass unobserved in the scenes and the everyday people passing before him. He could both play the child and judge as a sage. This perfect, laughing, loving, penetrating spontaneity, a stranger to nothing human, was the chief secret of his charm. In truth such a hermit was very different from those of our Christian world! If he sought out and absorbed sorrows, they disappeared within him; nothing morose or austere could grow in his soil. This great purifier of men who could free the soul from its swaddling clothes and wash away all stain, making a saint of a Girish, by his indulgent smile and his penetrating and serene glance, would not admit the morbid idea of shameful sin, veiling its nakedness by an external preoccupation with itself, into the air of the beautiful garden of Dakshineswar, redolent of the scent of roses and jasmine. He said:

“Certain Christians and Brahmans see in a sense of sin the sum total of religion. Their ideal of a devout man is one who prays, ‘O Lord, I am a sinner!’ Deign to pardon my sins! . .

* What would he have said if he had known the Oratorien of the XVII century, which the Abbot Brémond, Francois de Clugny (1637-1694) revived? It revels in a state of sin, and has no other purpose in life than to develop his *Mystic of Sinners* in three

.’ They forget that a sense of sin is a sign of the first and lowest step of spiritual development. They do not take the force of habit into consideration. If you say, ‘I am a sinner,’ eternally, you will remain a sinner to all eternity You ought rather to repeat, ‘I am not bound, I am not bound Who can bind me? I am the son of God, the King of Kings’ Make your will work and you will be free! The idiot who repeats without stopping, ‘I am bound,’ ends by becoming really bound. The miserable man, who repeats tirelessly, ‘I am a sinner,’ really becomes a sinner. But that man is free who says, ‘I am free from the bondage of the world. I am free. Is not the Lord our Father? . . .’ Bondage is of the mind, but freedom is also of the mind. . . .”³

He let the wind of his joy and freedom blow on all those around him. And languid souls, oppressed by the weight of the tropical sky, unfolded again their faded leaves. He comforted the weariest with the words, “The rains will come. Patience! You will become green again.”

It was the home of freed souls—those who were—and those who would be—time does not count in India. The Sunday receptions often partook of the nature of little festivals, Sankritans. On ordinary days his interviews with his disciples never took the form of doctrinal instruction. Doctrine was immaterial. The only essential was practice suited to each spirit, to each occasion of life, with the object of drawing out the essence of life in each

books reeking of sin, yet written in perfect innocence. (1. The Devotion of Sinners by a Sinner. 2. The Manual of Sinners by a Sinner. 3. Concerning the Prayers of Sinners by a Sinner.)

Cf. Henri Brémond, *La Métaphysique des saints*, I, p. 279 et seq.

³ *Gospel*, I, 293 and 178.

He repeats this great saying, which I would like to inscribe on the heart of all believers: “God can never appear where there is shame, hatred or fear.” (*Sri Ramakrishna’s Teachings*, I, par. 316).

man, while he exercised full liberty of spirit. All means were good: inward concentration as well as the free play of intellect, brief ecstasies as well as rich parables, laughing stories and even the observation of the comedy of the universe by sharp and mocking eyes.

The Master is sitting on his little bed and listening to the confidences of the disciples. He shares in their intimate cares and family affairs; he affectionately prods the resigned Yogananda, curbs the impetuous Vivekananda, and mocks the superstitious ghosts of Niranjana-nanda. He loves to race these young runaway colts against each other. Then he will fling into the confusion of impassioned debate just the pregnant and mischievous remark that will enlighten them and bring them back at a walking pace. He knows without seeming to use the reins how to bring back to the mean those who go too far and those who do not go far enough, how to awaken the slumbering spirit and how to restrain excess of zeal. His eyes can both rest with tenderness on the pure face of his St. John, Premananda (Baburam), one of those whom he classes with the "Nityasiddhas"—those who are pure and perfect before their birth⁴ and have no need of instruction, and sparkle with irony when faced with exaggerated Puritanism.

"Too much concentration on ceremonial purity becomes a plague. People afflicted with this disease have no time to think of man or God."

He kept the neophytes from the useless and dangerous practices of the Râja Yoga.⁵ What point was there in risking life and health when all that was necessary was to open the eyes and heart in order to meet God at every step?

⁴ To this group of the elect Narendra, Rakhal and Bhavanath also belonged. (*Gospel* I. 238). It is noteworthy that their particular type of spirit had nothing to do with their selection. Baburam was a fore-ordained Jnânin and not a Bhakta.

⁵ Cf. Saradananda: Ramakrishna said to his disciples, "These practices are no longer

"Arjuna invoked Sri Krishna as the Absolute Krishna said to him, 'Come for a while and see what I am like.' He led him to a certain spot and asked him, 'What do you see?' 'A great tree!' said Arjuna, 'with bunches of berries hanging from it.' 'No, my friend,' said Sri Krishna. 'Draw near and look closer; those are not blackberries but innumerable Sri Krishnas'"

And was there any need for pilgrimages to holy places?

"It is the sanctity of men that makes the sanctity of places. Otherwise how can a place purify a man?" God is everywhere. God is in us. Life and the Universe are His Dream.

But while he embroidered apologues⁷ upon this everlasting theme with his clever fingers, the little peasant of Kamarpukur, who united in himself the two natures of Martha and Mary,⁸ knew how to recall his disciples to practical life and humble domestic details; he did not allow idleness, uncleanness, nor disorder, and in this

for this iron age of Kali, when human beings are very feeble and short-lived. They have no time to run such grave risks. And it is no longer necessary. The sole object of these practices is concentration of mind; and this is easily attained by all who meditate with piety. The grace of the Lord has made the way of realisation easy. It is only necessary to carry back to Him that power of love, which we pour out on the beings surrounding us." (A free condensed translation.)

⁶ *Gospel*, II. 16.

⁷ Here is one beautiful example among many others:

"A woodcutter went to sleep and dreamed. A friend woke him up.

'Ah!' said the woodcutter, 'why did you disturb me? I had become a great king, the father of seven children. My sons were accomplished in war and in the arts. I was enthroned and occupied with affairs of state. Why did you shatter this happy world?'

The friend replied, 'What harm have I done? It was only a dream.'

'You do not understand,' the woodcutter replied. 'To be a king in a dream is as true as being a woodcutter. If to be a woodcutter is real, to be a king in a dream is also real.'" (*Gospel* II. 235).

respect he could teach the sons of the great middle classes; he himself set the example, scouring his house and garden.

Nothing escaped his eyes. He dreamed, he saw, he acted. And his gay wisdom always kept the gift of childlike laughter. This is how he amused himself by mimicking worldlings and false zealots:

"The Master imitated a Kirtani (a professional singer of religious hymns) very funnily, to the great amusement of the disciples. The Kirtani and her troupe made their entrance into the assembly. She was richly dressed and held a coloured handkerchief in her hand. If some venerable gentleman entered the assembly, she greeted him as she sang, and said to him, 'Please, come in!' And she would raise the sâri from her arms to show the ornaments adorning them. The Master's mimickry made the disciples roar with laughter. Paltu rolled upon the ground. The Master said, smiling at him, 'What a child! Paltu, do not go and tell your father. The slight esteem in which he holds me will vanish entirely. He has become a pure Englishman!'"

Here are some other types that he described.

"There are people," said Ramakrishna, "who never want to chatter so badly as at daily worship. But being forbidden to speak, they gesticulate and grimace with closed lips:—'Euh! Euh! Bring me this. . . Pass me that. . . Chut! Chut! . . .'" One is telling his beads, but while doing so he sees the fishmonger. And while his beads slip between his fingers he has designated the fish that he wants. . . . A woman went to bathe in the sacred waters of the Ganges. She ought to have been thinking about God, but this is what she was gossiping: 'What jewels are they offering your son? . . . Such and such a person is ill. . . Such and such a person has gone to see his fiancée. . . And do you think the dowry will be a large one? . . . Harish adores me, he cannot do without me for a single hour. . . . I have not been able to come

for a long time; the engagement of so-and-so's daughter has taken place and I have been so busy! And ta, ta, ta. . . .' She came to bathe in the sacred waters, but she thinks of anything but that. . . ."

And at that moment, as his glance fell upon one of his audience, he passed into Samâdhi.⁹

When he returned again to earth he renewed the thread of his interrupted discourse without a break, or else sang one of his beautiful songs to the Mother "with the blue skin," or to dark Krishna the Beloved.¹⁰

"Oh, the sound of the smooth flute played in the wood yonder! I come! I come! I must. . . . My Beloved with the dark skin awaits me. . . O my friends, say, will you not come with me? . . . My Beloved! . . . I fear that for you he is nothing but a name, a sound void of meaning. . . . But for me he is my heart, my soul, my life!"

"Plunge, plunge, plunge in the depths, O my soul! Plunge into the Ocean of Beauty! . . . Go and search the regions deeper than the depths of the seas! Thou wilt attain the jewel, the treasure of Prema (Divine Love). In thy heart is the Brindaban (the legendary home) of the God of Love. Go and seek, go and seek, go and seek! And thou shalt find. Then the lamp of Knowledge will burn extinguishably. Who is this being who steers a boat over the earth—over the earth—over the solid earth? . . ."

"Companion of the Absolute, O Mother, Thou art plunged in the bliss of Play. . . The wine of joy intoxicates. Thy feet reel, but never lose their balance. The Absolute, Thy husband, is lying at Thy side, motionless. Thou drawest Him to Thy breast, and lovest all control of Thyself. The

⁸ The Martha and Mary of the Gospel according to St. Luke. Chap. X.

⁹ *Gospel*, II. 285-6.

¹⁰ These colours for Ramakrishna had a symbolic sense. The dark blue of the Mother brought the depths of the sky to his mind.

Universe trembles under Thy feet. Madness is in Thine eyes and in the eyes of Thy husband. . . . In truth the world is a thing of joy. . . . O my Mother with the blue skin! . . ."¹¹

His song shares the wine of love intoxicating the Mother.

"One of his glances," Vivekananda once said, "could change a whole life."

He spoke from experience, this Naren, who had upheld his philosophic doubts in passionate reaction against Ramakrishna, until he felt them melting in his constant fire and avowed himself vanquished. He had proved the truth of what Ramakrishna had told him: that "Living faith may be given and received in a tangible fashion and more truly than anything else in the world." Ramakrishna's certainty was so gentle yet so strong that the most brutal denials of these young people made him smile: he was so certain that they would disappear like morning mist before the midday sun. When Kaliprasad assailed him with a torrent of denials, he said,

"My son, do you believe in God?"

"No."

"Do you believe in religion?"

"No, nor in the Vedas, nor in any Scripture. I do not believe in anything spiritual."

The Master indulgently replied,

"My son, if you had said that to any other Guru, what would have happened to you? But go in peace! Others have passed through these trials before you. Look at Naren! He believes. Your doubts will also be enlightened. You will believe."

And Kaliprasad later became the holy apostle, Abhedananda.

Many university men, sceptics and agnostics were similarly touched by this little man, who said the simplest things

in his peasant's language, but whose inner light pierced to the depth of souls. There was no need for his visitors to confess themselves. . . .

"The eyes," he said, "are the windows of the soul." He read through them at the first glance. In the midst of a crowd he could go direct to a bashful visitor, who was hiding himself, and put his finger on his doubt, his anxiety, his secret wound. He never preached. There was no soul-searching or sadness. Just a word, a smile, the touch of his hand communicated a nameless peace, a happiness for which men yearned. It is said that a young man on whom his glance rested stayed for more than a year in an ecstasy, wherein he did nothing but repeat:

"Lord! Lord! My Well-beloved! My Well-beloved!"

The Master forgave everything, for he believed in infinite Kindness. If he saw that some of those who asked his help were not fortunate enough to attain the God whom they sought in this life, he desired to communicate to them at least a foretaste of bliss.

No word with him was only a word; it was an act, a reality.

He said:

"Do not speak of love for your brother! Realise it! Do not argue about doctrine and religions. There is only one. All rivers flow to the ocean. Flow and let others flow too! The great stream carves out for itself according to the slope of its journey—according to race, time and temperament—its own distinct bed. But it is all the same water. . . . Go. . . . Flow on towards the Ocean! . . ."

The force of his joyously flowing stream communicated itself to all souls. He was the power, he was the slope, he was the current; and the other streams and brooks ran towards his river. He was the Ganges itself.

¹¹ *Gospel, passim.*

FROM THE NATIONAL TO THE INTERNATIONAL

BY SISTER NIVEDITA

There is one mistake which our people are constantly making. It concerns the true place of foreign culture in a sound education. The question is continually cropping up, with regard to a hundred different subjects. People think that because we advocate Indian manners, or Indian art, or Indian literature, therefore we condemn European; because we preach an Eastern ideal, we despise a Western. Not so. Such a position would ill become those who have taken on their lips, however undeservingly and falteringly, the great names of Ramakrishna Paramahansa and Vivekananda. Interchange of the highest ideals,—never their contrasting, to the disadvantage of either—was the motto of our great Captain, and the wisdom of this ought to be easily set forth.

Every branch of culture—be it manners, art, letters, science, or what not—has two stages, that of development and that of emancipation, of the required faculty. Through a severe cultivation in the manners of our own people, we acquire gentleness, and express this refinement through any civilisation to which, later, we may have to adapt ourselves. No woman can become a gentle-woman of any type, if her ancestors have not attained such inner control, such courtesy, such refinement, in whatever environment belonged to them. Only with infinite difficulty can we raise ourselves above the level of our past though we may express that past in an infinite number of new ways.

But it is only through the thoroughly-understood that we can reach our highest development of faculty. Our language, our literature, our ideals, are all part and parcel of the same thing out of which springs our system of manners. One emphasises and elucidates the other. One is concurrent with the other. All make in the same direc-

tion. Taken all together, they carry us to points of observation and degrees of discrimination that without their help we could not have reached.

A foreign system, the invention of a strange people, can never be so intimately ours as this. We can never reach the same last pitch of utmost perfection in anything that is not our mother-language, as it were, anything that bears on it the impress of a character different from ours, and accumulating that difference, through strange forms and institutions of many kinds. In the foreign thing, we can never be as perfect as the foreigner. Through the foreign thing, we can never reach our own perfection.

But there is such a thing as Freedom. In the use of every faculty, separately, there comes a point of development more or less correspondent to *mukti* for the whole personality. When the training is finished, when preparation is sufficient, then there arrives enjoyment, use. Here we come upon the value of foreign culture. The freed faculty is same-sighted. Education has been its introduction,—it is not a barrier!—to the riches of the world. Education has sought to bring the man to the knowledge of *humanity*. Through the creations of his own people, he has realised the heart of mankind. He has learnt to discriminate the common impulse of all men, from the special form peculiar to each people. He himself respects woman, for instance, in the Indian way, through Indian forms. But he knows that *respect* is the thing required, and he is made free to enrich his expression from all sources. It would be a sin to bring up an Indian child on anything but the Mahâbhârata. But if he could not, when educated, appreciate the poetry of Homer, that fact would mean a limitation of his culture.

A thorough training in our own ideals is the only preparation for an enjoyment

of all. A truly cultivated Western man will kneel before the character of Bhishma, as the Indian will clasp his hands before Tennyson or Fra Angelico. We learn our own, in order to enjoy all. Through our own struggle, we appreciate their effort. But we must not seek to reverse the process. We must not seek, through Tennyson to

produce the love of the Râmâyana. Such shilly-shallying can induce only an imitative and bastard culture. Not by such training of poetic faculty can immortal literature ever again be written by us. Not even can there be perfect appreciation either of our own or foreign greatness.

SAMKARA AND BRADLEY

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

Bradley's *Appearance and Reality* is an epoch-making book on Absolutism. It covers a large ground. It embraces all the problems that interest the philosophers. The great claim of Bradley upon the attention of students of Philosophy lies in his recognition of intuition in the apprehension of truth. His originality lies in transcending thought as the oracle of truth. In recent times, perhaps with the exception of Prof. Alexander, none equals Bradley as a master of dialectics. But his claim of of the apprehension of truth by immediate feeling marks him out as a thinker, who is also a seer. "The whole must be immediate like feeling." This latter aspect of his philosophy has an attraction for the Indians, for they read in Bradley a spirit akin to their own. Indian absolutism, especially the monistic schools of Vedanta, have all along maintained that the absolute truth is intelligible, not in terms of thought. Samkara is clear about this point. He exhibits the limitations of conceptual thinking.

This community of spirit between the two great teachers of absolutism would surely make a comparative study of the details of their systems interesting and appealing. Both have built up a great tradition behind them. Samkara's spirit still reigns in Indian Philosophy. And comparative study can show how far the Samkarites are justified in their vision of life. Modern Philosophy has given us things, which have been anti-

ipated in ancient metaphysics of India. Their methods may differ, but the conclusions are the same.

The first problem that attracts us is the determination of Reality. Philosophers and mystics are never tired of seeking the Reality beyond phenomena. Spirit is Reality. Bradley has it, "the more we are spiritual, the more we are real." The quest of the reality is the great quest. Life has in it an instinctive demand to rise from appearances to the understanding of truth. The Katha Upanishad puts the eternal quest in a very significant passage: "The proper object of search is that, knowing which all things are known." This great seeking lies in the human breast, for the very experience of the illusions of life can only make us sore at heart and seek the eternal and the enduring. Humanity can never be indifferent to this problem. The instinctive adaptation certainly cannot satisfy men, and naturally the demand of apprehending the essence of being arises.

What then is Reality? Reality is the primal fact, the initial existence. It is the supreme fact, the fact of all facts (*Satyasya Satyam*). This position of the absolute fact is the necessity of thought, for thought cannot conceive the appearances built up in the airy nothing.

Reality is then existence; but an existence that is constantly changing is to be distinguished as appearance,

for the absolute fact cannot be a changing principle. Change implies development or growth, and growth is indicative of finitude and imperfection. The Vedanta here claims that the absolute fact is an integral existence which does not allow change or modification in it or of it. The Absolute is the unchanging fact without history, the appearance is the fact with its history of development and growth. It has character as well as existence. The Absolute has existence, but no character. Character implies a predication of a "what" to a "that" in Bradley's terms, and the predication determines the nature of the appearance and unfolds its meaning and value. The finite or the appearance is ideal inasmuch as it is relative concept. "The essential nature of the finite is that everywhere, as it presents itself, its character should slide beyond the limits of its existence." It is true in its ideality. The truth of ideality is to be distinguished from the truth of reality. Ideality is an existence which is essentially characterised by self-organisation, self-reference, self-expression, self-radiation, self-development. It has a constant reference to a concrete centre. It can never transcend this reference, though it can radiate itself. The reality of truth is its complete transcendence. Organisation and development are usually associated with truth, regardless of the fact that truth in reality or in transcendence cannot be consistent with the principle of development and organisation. Development implies a necessity of growth which even if it be internal cannot make truth self-consistent and perfect. Some want, some necessity is inherent in truth to make it a developing process. Indian Philosophy has rejected this idea of development. Vedanta has gone far, it has rejected the organic idea of truth. Organic unity is an attractive expression for conveying the idea of absolute truth inasmuch as it may be an all-inclusive unity, shorn of the idea of development. The Absolute, it may be

claimed, is an all-embracing unity, complete in itself. It transcends all divisions and differences. Such a conception is indeed attractive as in it the Absolute includes every element of existence which it ultimately transcends. Such a picture of the Absolute is synoptic. The Absolute is unique in this sense that it represents a unity which is not obtainable anywhere. A finite being is an incomplete unity ; and as such it is not unique. The picture of unity is complete in the Absolute, as nothing is besides it, nothing can exist beyond it.

A distinction between appearance and reality may be drawn in this sense that appearance is partial unity and reality is complete unity. A perusal of Bradley's system will acquaint the reader with this kind of distinction. Bradley calls the finite an appearance and not reality, for the finite is not the all-absorbing unity. The Absolute is absolute because of this all-absorbing character of unity. In this sense the finite of Bradley is not as much real as the Absolute. This unity, according to Bradley, is immediate and unique. This immediacy cannot be attributed to the finite soul, for immediacy is consistent with Absolute and not with the finite being. The Absolute only, according to Bradley, is unique, because it is the fact. The other elements of existence are not facts in the sense in which the Absolute is a fact. They are not unique. The Absolute is unique. Their existence is relational and interdependent ; and they cannot have, therefore, the uniqueness of the whole.

Bradley with the true insight of an absolutist has really hinted at the true nature of the Absolute. The Absolute to be absolute must possess the character of *immediacy* and *uniqueness*. It is unique since like it nothing exists, and it exists by itself independent of and embracing all relations in it. It is immediate, for mediateness implies relations and related elements are partial truths and not full truths. Since the

Absolute is the only being, it cannot be mediate to itself. It is immediate.

In these affirmations Bradley does not differ from Vedanta. Brahman is unique, Brahman is immediate (*Yat sākshāt aparoksha-Brahma*). Vedanta further adds that Brahman is non-relational, not in the sense that the final term embraces all relations, but denies and transcends all relations.

The chief problem of Philosophy is the problem of relations, specially the relation between the one and the many. Experience presents to us a network of relations, internal and external. And Philosophy is called upon to explain them or explain them away in the light of reason.

Ever since Hegel, the problem of relations has occupied an interesting place in Philosophy, for Hegel wants to rationalise relations by declaring that thought and reality are identical. Hegel's influence has been tremendous in Philosophy, and hosts of Neo-Hegelians have been anxiously working up the unity of being and thought. The Absolute of Hegel realises itself in and through the world of relations as the final totality of existence embracing every element of existence and yet transcending it in its totality. Hegelian Philosophy by its unique emphasis on all the aspects of experience in the life of the Absolute has been supposed to be the panacea for all difficulties in Philosophy. Hegel's Absolute is ultimately thought, and the chief character of thought is its synthetic and architectonic unity.

Bradley was influenced in his constructive Philosophy by the intellectualism of Hegel. But his genius was bold enough to declare that thought is not the ultimate reality. For thought is after all relational and the Absolute is non-relational. Thought predicates relations, a "what" to a "that" and in this predication the "that" transcends the "what." In every judgment the genuine subject is reality which goes beyond the predicate. Thought predicates an idea of a concrete subject.

It separates an element from and restores it to the subject and therefore is of necessity richer than the element by itself. In every predication, therefore, the subject transcends the predicate. An aspect of the subject is presented in the predication, but this aspect is swallowed up by the subject, since the subject is the whole and the predicate is the presentation of the subject by its parts.

Thought all along presents the relations of the predicate and the subject, and unfolds the relations; and in this process of unfoldment it conceives the ideality of the subject but not its reality. By the ideality of the subject we mean the presentation of the subject in relations. By the reality of the subject we mean the presentation of the subject in its non-relational character. Thought cannot transcend the relational view of the subject and apprehend it in its uniqueness and immediacy. It may develop the idea of content, but the correct estimate of reality still falls short of truth. Truth and thought are not *the thing itself*, but are *of it* and *about it*. Thought predicates an ideal content of a subject, which *idea* is not the same as *fact*, for in its existence and meaning are necessarily *divorced*. Moreover Bradley is anxious to include every sort of immediate experience in the Absolute, and Bradley, therefore, naturally fights shy of defining reality to be thought. Thought is relational. Non-relational elements of experience, *e.g.*, feeling, cannot be included in thought. Bradley says, therefore, that "to make thought include immediate experience, its character must be transformed. It must cease to predicate. It must get beyond relations. Thought, therefore, must be absorbed into a fuller experience." Bradley calls this experience *feeling*. In the immediacy of feeling he finds the element which truly expresses the character of the Absolute. The Absolute is the whole which includes and goes beyond the details of experience. When thought begins to be more than

“relational,” it ceases to be mere thought. Feeling is beyond relations and possesses the character of immediacy which thought lacks. But this should not lead us to suppose that the Absolute is feeling. Feeling and willing and in fact all elements of being must be transmuted in this whole, into which thought has entered. “Such a whole state would possess in a superior form that immediacy which we find (more or less) in *feeling* and in this whole all divisions would be healed up.”

Bradley’s attempt has specially been to reconcile the relations of thought with the immediacy of feeling, for he cannot hold that the Absolute is completely naked and devoid of content, nor can he hold that the Absolute is a network of relations, itself being a term in the series. His task is to synthesise the relational content with the non-relational unity. “It would be experience entire, containing all elements in harmony. . . . Every flame of passion would still burn in the absolute unquenched and unabridged, a note absorbed in the harmony of its higher bliss.” “In this consummation thought is so transformed that to go on calling it thought seems indefensible.”

In other words, Bradley seems to labour under the difficulty of reconciling two elements that cannot be reconciled, *viz.*, *thought* and *immediacy*. He sees clearly almost with mystic intuition that the Absolute is the immediacy of experience; the Absolute is ultimately the unity of truth and fact. He thinks that the Absolute is the synthesis of thought transcending its relational character. The Absolute is thought absorbed into a fuller experience. “The Absolute is, therefore, the basis from which relations are thrown out and into which they again return with a fuller life and greater synthesis.”

Here arise the difficulties of Bradley. Like the mystic he feels the truth of the Absolute being immediate, but his logic cannot forego the relations, and insists upon a room for them in the Absolute. We can understand the

Absolute to be either a fact or a unity of thought or relations, but we cannot understand the quaint mixture of the immediacy of experience with the immediacy of thought. We cannot see how the immediacy of relations can pass into the immediacy of feeling. Feeling is non-relational, thought is relational; how can thought forego its claim and deny itself in the abyss of non-relational feeling? Bradley says that “thought does desire such individuality,” but he admits that “individuality cannot be gained while we are confined to relations.” Bradley seems to struggle between the truth of Absolute which is immediate and the truth of relativity which is mediate, between fact and meaning. He begins with a distinction of truth and fact, but he cannot show how this distinction is superseded in reality.

The immediacy of experience seems to have inspired him with the idea of reconciling fact and meaning; for experience is not only a fact, it has also a meaning. It is, therefore, the symbol of a meaning that is at the same time a fact. Meaning generally is relational, while fact is non-relational; experience is both, though in experience meaning or thought loses its distinctive character. Bradley says, “thought and fact are not the same, . . . if their identity is worked out, thought ends in a reality which swallows up its character.” The Absolute, because of its being the highest immediate experience, is embrative of meaning and immediacy. It cannot be immediacy without meaning, that which makes it naked and a bare immediacy, an ethereal existence without any content. Feeling has content, but it is not relational.

Vedanta is clear on this point. It accepts with Bradley that the Absolute is unique and immediate, but it does not attempt the impossible synthesis of *meaning* and *fact*. The Absolute is non-relational. The Absolute is the immediacy of intuition. Intuition differs from the immediacy of ex-

perience. It has a content without a meaning. It is not bare void. It is fact, without a meaning.

Intuition should not be supposed to be intuitive. Intuition is not a psychological process. It is the bare knowledge without distinctions. The conception of wholeness does not arise, for besides the absolute fact nothing exists. The demand of the synthesis of the whole and parts does not arise in the Vedanta, for this demand is of thought; thought presupposes these distinctions and then calls for a synthesis. In the absolute intuition these distinctions do not arise, and naturally no question of synthesis arises. The standpoint of Vedanta is not experience, but intuition; and the manifoldness of experience which requires an explanation in philosophy is no problem to the Vedanta, for it does not obtain in intuition. The immediacy of intuition is, therefore, fundamentally different from the immediacy of experience. The immediacy of experience cannot deny the manifoldness. In experience the meaning and the unity are implicit, in thought they become explicit. But this immediacy of experience should not pass for the immediacy of feeling. The immediacy of feeling is the immediacy of fact. The former synthesises difference, the latter denies them. Fact is position without meaning, and therefore cannot be identical with experience. Experience may present a whole embracing elements, but fact is beyond experience. The immediacy of experience is, therefore, to be distinguished from the immediacy of fact; and Bradley in recognising the immediacy of feeling seems to be fully alive to the distinction, though his passion for the Absolute as an all-inclusive reality gives him a false guidance and makes him pass off the immediacy of feeling for the immediacy of experience. Immediacy of feeling is absolutely non-relational, immediacy of experience is relational, though this relation may attain a unity. This confusion lies at the root of Bradley's

system, and hence he is moving between two opposites, *viz.*, the unity of experience and the immediacy of feeling. His logic demands the former, his intuition, the latter; and in characterising thought-relations as mediate, Bradley is anxious to avoid the immediacy of Hegelian unity of thought and being; though he seems unconsciously anxious to keep all the distinctions in the Absolute, yet he feels that the Absolute is above all distinctions. His Absolute seems to be non-relational fact, assimilating all relations. The immediacy of experience cannot deny the terms of relations nor the element of relation. It can transcend them by absorbing them. But this immediacy is, therefore, determinate and unitive. The whole does not deny the elements, nor is it denied in the parts. The whole has a distinct character in reference to the parts, and this distinctness marks it out as the integral existence, different from the parts. This distinction is the differentia of the whole, and therefore the whole cannot be non-relational in the sense of denying all relations. But the immediacy of feeling is a non-relational integral existence. It is unique. It denies relations. It is not the whole of experience. It is the bare feeling, devoid of all internal distinctions. Bradley's attempt to include all internal distinctions in the Absolute and at the same time to regard the Absolute as non-relational seems to be a hopeless task; for the Absolute to be non-relational must cease to include relations. The non-relational Absolute can be either the totality of relations or synthesis of relations. The former makes it impersonal. A mere totality loses its individuality or singularity. The impersonal totality has no character. It is a numerical quantity. The latter makes the Absolute the highest concrete existence. It is the perfect being. The finiteness is partiality of being, the absoluteness is the completeness of being. Such a concrete being cannot be non-relational. Relationality is of the

essence of concreteness. When the relations are thought away or absorbed, the bare being remains, but such a being cannot embrace relations. Bradley says that his "absolute is a higher experience superior to the distinction which it includes and overrides." If the relations or distinctions are in the Absolute, they are in the Absolute as real; they may be assimilated in the Absolute, but the Absolute cannot deny them as elements of its being. The transcendence of relations is not the denial of relations. A being which embraces relations must necessarily be concrete, and must be an element in the totality. Relations exist in centres, and if the Absolute contains internal distinctions, it must be the locus of all relations; and the locus of relations cannot remain non-relational. The non-relatedness may be true of the Absolute in the case of external relations, for the Absolute can have nothing external to it. But the same cannot be true of the internal distinctions, since the Absolute contains such distinctions. Internal distinctions are true of the partial as well as of the complete being, the finite elements are distinguished from one another, as well as from the Absolute. This makes the Absolute an element in the totality. It differs from the finite. The finite beings allow external distinctions; the Absolute cannot allow such distinctions. Nothing is external to it; but this absence of externality does not make the Absolute non-relational. Bradley's mistake lies in thinking that the internal distinctions are not inconsistent with the non-relational character of the Absolute. The Absolute, to be absolute, Bradley truly hints, must be non-relational. But the internal distinctions cannot make the Absolute non-relational in the sense of denying or even superseding all relations. The supersession of relations differs from the assimilation of relations. Non-relational cannot be used by Bradley in the former sense, since he is in favour of internal distinctions in

the Absolute. Assimilation expresses Bradley's ideas better. But assimilation of relations does not make the Absolute non-relational. The illustration of musical harmony is to the point. Harmony is the whole in which the distinct notes are integrated, and therefore, harmony presents the whole in which distinctions are assimilated and absorbed. But the note of harmony has a character. It is not the composite tunes, it is something unique and this uniqueness differentiates it from the distinctive tunes. But can it be said that this unique note is not relational to the composite tunes? The composite tunes are its content, and cannot be lost in the harmony. They are there. The distinctions are not lost. They are now seen in a new setting. Harmony assimilates the tunes, but harmony itself cannot deny the tunes. It cannot be "non-relational."

It must be borne in mind that the analogy of musical harmony cannot correctly express the relation of the finite and the Absolute. The Absolute does not include the distinctions of facts alone, but it includes the distinctions of persons also. Persons are not things in the sense in which facts are. Persons are the centres of internal distinctions and facts are the meeting points of external distinctions. Persons are, therefore, unique and different from facts. The assimilation of such persons in the Absolute is different from the assimilation of tunes in harmony. Each finite centre is real in the sense in which the Absolute is real, inasmuch as it is the assimilation of internal distinctions. But how can such a finite being be assimilated in the Absolute without retaining the least distinction? The finite being has character. However partial it may be as a centre of unity and uniqueness, it cannot be reduced to the position of facts or bare existences. The Absolute may be the highest reality by its character of all-absorbingness, but it cannot cease to be personal, inasmuch as it is inclusive of personalities. How the finite person-

alities are absorbed in the non-relational unity is not explained. The Absolute is the highest unity because it is the supra-person. To be personal is to be relational. The Absolute by assimilating the internal distinctions cannot cease to be either personal or relational. The assimilation does not mean that the relations cease to exist, it only means that the relations are not static, they are dynamic and at every point touch the all-absorbing unity. The criticism which can be applied to external distinctions, cannot be extended to the dynamic relations. In the dynamic conception of relation, relations are real but they are assimilated in a higher unity. The highest unity, therefore, cannot cease to be personal, though it can assimilate the aggregate of relations in the concrete unity in itself. But by that reason, it cannot be non-relational and impersonal. The integration of persons is not possible in a non-relational identity, it is possible in the concrete unity. Bradley's non-relational Absolute reduces the finite being to the category of appearance. But the appearances are not unreal, they are real, but not the full reality, since they imply relations, internal and external. This seems to be a dilemma. The test of reality, according to Bradley, is unity. The unity is unique in the Absolute. But in the finite beings the unity is not complete; but this lack of completeness connotes no distinction between the Absolute and the finite beings. The finite beings possess a unity and constancy not altogether different from the Absolute, though the partial unity differentiates it from the Absolute. Still the finite is the limited picture of the Absolute. Even the idea of unity is intimate in the finite beings, although the idea of an absorbing wholeness is not included therein. The distinction, therefore, between the finite and infinite cannot be an absolute distinction. They belong to the same category. The Absolute, therefore, might absorb by its all-absorbing wholeness, the details of

its existence; but in this unity the finite beings cannot lose their identity and integrity and be called appearances. The finite and the infinite as realities do not essentially differ; and, therefore, the Absolute by rejecting external distinctions cannot be a non-relational unity. The Absolute must necessarily be a unity assimilating all distinctions, which thereby does not cease to exist in the Absolute. Non-relational unity might have a twofold significance: (1) unity denying all relations, (2) unity assimilating all relations. Bradley cannot accept the former, the latter is more consistent with his fundamental position. But the assimilating Absolute must be personal in the highest sense of the term. It cannot be a naked existence. The Absolute cannot be impersonal.

His Absolute is an individual as well as a system. "Reality is not the sum of things. It is the unity in which all things, coming together, are transmuted." To deny the individuality and the personality of the Absolute is at the same time the denial of its being a system. Bradley, in ultimately emphasising the non-relational character of the Absolute, cannot logically maintain the Absolute to be an individual. With individuality drops the conception of a system. The whole or the system may be the individual, but thereby it does not cease to be relational. The whole must have a character and cannot cease to be personal. It may integrate differences in it, but integration of differences does not necessarily make the whole non-relational.

Samkara on this point is very clear. He is bold enough to declare that the Absolute is the negation of all relations, external and internal. It is necessarily impersonal. Samkara has not made any attempt to synthesise appearance and reality. Appearance to him is ideal and illusory; to Bradley it is ideal. To Bradley appearance is ideal because of its being a partial presentation of reality. To Samkara ap-

pearance is ideal because it is a false presentation of reality. The meaning and value of appearance, therefore, differs in Samkara and Bradley. This is the most important point of difference in the estimation of reality. And this has been the fundamental point of difference in Samkara and Bradley. Bradley is anxious to integrate appearance in reality, and at the same time seems to have been overpowered by the conception of an Absolute transcending all relations. His mind was, therefore, oscillating between a logical demand for systematisation and a mystic apprehension of transcendence. Samkara, on the other hand, seems to have got over the limitations of logical consciousness and is bold enough to deny all synthetic conceptions of the Absolute. Mâyāvâda is essentially the Philosophy of transcendence and not the Philosophy of synthesis.

Relations, Bradley, truly points out, have no meaning except within and on the basis of a substantial whole. Plurality and relatedness are but features and aspects of unity. From this Bradley concludes the internal relativity of reals. Bradley, by the doctrine of internal relativity of the reals, steers clear of the extremes of Pluralism and unmodified Monism. Pluralism vanishes inasmuch as reals are not the Absolute. Unmodified monism vanishes inasmuch as the reals are partially true.

This reduction of reals to partial truth, Bradley thinks, gives them their proper place in the absolute unity. The partiality of truth is the mark of appearance. A finite being is an appearance. The Absolute is the only truth, the finite beings are not truth in the sense in which the Absolute is. But partial truth is not falsity. It is neither being nor non-being.

SISTER NIVEDITA AND HER CALCUTTA SCHOOL

BY PRABHAT KUMAR SETT, M.A. (OXON), BAR-AT-LAW

I

“Never forget—the word is ‘woman and the people’ ”—this was at once the Great Teacher’s command and prayer to his most beloved disciples. Service to them first (—if you mean to live and grow), service, mind you, and not aggressive interference—service that will help them to realise their position—service that will rouse in them the powers that have been lying neglected and dormant. No tyrant’s dictation—no dogmatic prescription. The mystery is too great to admit of human deciphering. Let it unfold itself. Only prepare the way by removing the proved obstacles and living the life. No fear. The celestial light will shine inward and irradiate the mind through all her powers. Miss Margaret Noble or Sister Nivedita, the founder of the school under treatment, was Swami Vivekananda’s most precious offering

at the feet of the Motherland for the regeneration of its women.

Men’s views on women are as much interesting to the fair sex as women’s views are to men on themselves. And these certainly have their utility, as for example, in understanding each other better and in safeguarding and improving the network of social relations between the sexes. But suppose women were to express and enforce their opinion, say, about the freedom of our movements, the desirability or otherwise of our being seen in public, or the faith it is good for us to believe in! Well! Unthinkable! Isn’t it? Yet need we be told that this is what we, men, have been doing all these centuries in matters concerning our women? In consequence, the Indian horizon is dark enough. In order to do its share towards the undoing of this disastrous evil, the Nivedita Girls’ School was

started in Calcutta in its northern extremity—a locality peopled largely with middle-class Bengalees.

The institution, as many of us know, stands on the rock of Sister Nivedita's whole-hearted sacrifice and unselfish love for the women of India. Miss Margaret Noble was an English lady with Irish blood in her. She had a good literary training and her full share of Celtic imagination. Perhaps it is this blending of English blood with Irish that made her imaginative as well as active, idealistic as well as practical. She was not of the ordinary sort—easy-going and contented with their lot. She felt the stir of a divine unrest. Orthodox views, especially in religious matters, were fast losing their hold upon her. Reason rebelled against authority. Scepticism deepened in her and she perhaps felt more at home with such of her friends as had the boldness to take their stand on reason. It was one winter evening in a friend's drawing-room in London when the great turning point in her life came. The incident, we refer to, was her first meeting with Swami Vivekananda. The arrangement, it seems, was made by the hostess specially for her unbelieving friends to listen to this young but wonderful teacher of the East overflowing with wisdom, irresistible in argument. He was listened to with rapt attention and was asked questions. In reply to the hostess's enquiry about the stranger's teachings the band of fair sceptics assured her, each in turn: "It was not new," and went their way. But soul had spoken to soul, in depth and in power. And the response came subduing the clamours of the intellect. "As I went about the task of the week, it dawned on me slowly that it was not only ungenerous, it was also unjust, to dismiss in such fashion the message of a new mind and a strange culture." Unfortunately space will not permit us even a short excursion into the story of the sweet relation between the Master and the disciple, sweet in its

freedom, sweet in its clash and conflict, sweet in its harmony through dear-bought conviction. We refer, however, our readers to the writings of the Sister herself, especially her *The Master as I Saw Him*.

Miss Noble was an enthusiastic educationist and had a plan of reform in connection with the slums of London. She ran a school at Wimbledon. But she heard a more imperious call in her soul. Drawn towards Indian culture and Indian ideals through contact with Swami Vivekananda and pained withal at the fallen condition of the Indians, she came away to this country early in 1898 with a heart passionately yearning for service and an intellect ever in search for measures that would do best. She chose her sphere—the uplifting of our women, gathered a good deal of experience and formed her ideas through observation and intimate acquaintance, personal as much as historical. With unfailing instinct she got to the source of national inspiration and felt a mother's anxiety to keep it undefiled. Wondering she studied the ideal characters from Sita and Savitri down to Padmini, Mirabai and that widowed Queen of Jhansi, and great was her sorrow when she came to consider how the country had practically ceased to produce such characters. The merits of the East as well as its shortcomings stood revealed before her uncommon intelligence and all-comprehensive sympathy. "The men of the Indian higher classes are sinking into a race of cheap English clerks, and are becoming more and more incapable of supporting their numerous dependants. New activities calling for enterprise and power of combination will have to be opened up by them, if this state of things is to be retrieved. And in such an epoch of reconstruction the sympathy and co-operation of the women will be absolutely necessary as a social force."

She realised the difficulties on her way and strove to fight them down. Her deep reverence for the ideals of

womanhood, her firm faith in those she had to do with, combined with her spirit of service, made her a magazine of enthusiasm and energy. Nothing was too difficult for her. Whoever came in touch with her became convinced of her mission. The Indian insistence on steadiness and quiet and self-effacement in preference to the more active and aggressive virtues, prized so much in the West, was fully appreciated; for, the highest goal was the perception of oneness. Yet, "the mother's heart in the women of the dawning age must be combined with the hero's will." She was full of admiration for the age of Sita, yet she was fully alive to the changes through which India had since passed. She saw why the Indian women to-day were of so stunted a growth, at least in some material respects. She saw the defect of the present education for women in India. It was more a discipline than a development. A new type of women must be evolved—a type not antagonistic to the old one in the essentials but fuller in being amply equipped for the present requirements. Education here is "to produce an Oriental in whom Orientalism had been intensified, while to it had been added the Western conception of the Cause of Humanity, of the Country, of the People, as a whole, Western power of initiative and organisation, Western energy and practicality." A very careful diagnosis; a very sympathetic handling; a solicitous care not to let fall a harsh word. But love instead, and soothing charm.

Distress only reminded the great Sister of the need for remedy. Destructive criticism or programme had no attraction for her. In her choice of methods she was most up-to-date and scientific and always kept in view the ideals she strove for, the materials she had to work upon and the means available and suitable for the purpose. She was not in favour of aggressive measures. Yet she kept the door half

open for new ideas and innovations. Nothing was either good or bad simply because it happened to be new or old. Things on their own merits. Judge them by their true results. Do not blame them for the offspring they justly disown. Mind how you discard things in blind haste, things that age hath tested and stamped with the mint-mark of real worth.

Such was the founder of the institution, such the aims she heroically toiled for. She was indeed the greatest gift of England to Mother India. Indian women must be ideal women. This was the Sister's consuming passion. She prepared herself for great experiments. In a spirit of entire self-effacement she says: "It was characteristic of the Swami's method, that I had not been hurried in the initiation of this work, but had been given leisure and travel and mental preparation." She perceived clearly (as she said) that this school, when opened, must at first be tentative and experimental. She felt herself a learner. And her method is best summed up in her own words: "The one thing that I knew was that an educational effort must begin at the standpoint of the learner, and help him to development in his own way." Growth and not superimposition was the watchword.

On her return from the North Indian tour she made her quarters in the northern parts of Calcutta. She adopted Indian ways in food and raiment in her eagerness and enthusiasm to serve India in the most effective way. Indian culture was already hers, she only pined how best to make it prevail among the children of the soil. No sacrifice for the purpose was too great for her. She set about her work with unflinching zeal. In November, 1898, on the day of Kâli-pujâ, with the prayerful blessings of the Holy Mother, she started her work. "I cannot imagine," wrote the Sister, "a grander omen than her blessing spoken over the educated Hindu womanhood of the

future." "She (Sarada Devi) is Sree Ramkrishna's final word as to the ideal of Indian womanhood." Her training consisted in holding classes, teaching children in the Kindergarten method. The girls learnt the three R's in the easiest way. Miss Noble or rather Nivedita became their beloved 'Sister.' Instruction was seasoned with delightful appealing stories and was backed up by example. One of her pupils Sreemati Saralabala has given us her delightful reminiscences of the Sister in a very touching way. In matters of discipline she was very strict. But obedience on the part of the pupils sprang out of love and love alone. A look of rebuke would make the young offender extremely sorry. It was the custom at the school that when a girl was asked a question, the others must bide their turn. A very brilliant girl once unwittingly and almost in spite of herself transgressed this rule. A look of the Sister and a show of indifference manifested through not asking her any question at the time, sent her into sobs, and the pupil was seen crying the rest of her day at school. Who will gauge the depth of the sacred relation between the Sister and her pupils? Subsequently, on the occasion of a pujâ in a private house, the same little girl caught sight of the Sister in the gathering. "Oh Sister," she shouted in joy and ran and threw herself on her. "My child," ejaculated the Sister and lifted her up in her arms. Tears stood on her bright, loving eyes. Thus in the relation between the teacher and the taught love always came first, discipline followed incognito.

She encouraged all her pupils and made them feel that failure was really partial success. The pupils on their part vied with each other as to who could satisfy her the most. History was taught in a very impressive manner. The wonderful teacher lost herself in her subject. The pupils found themselves breathing the atmosphere of the age they were studying. The

lesson on the history of Rajputana was livened up with the tale of her own wanderings there. "At Chitore I climbed the hill, knelt down on a stone, closed my eyes and thought of Padmini Devi." With these words the wonderful lady had already closed her eyes and lost herself in meditation upon her heroine. The expression of her face at the time, writes her pupil, was such as none who saw would ever forget. "Padmini Devi stands before the great fire, her hands folded. With eyes unopened I tried to think her last thought—Oh! how wonderful! how wonderful!" The words spoken, she remained still for sometime, steeped in the thought of Padmini. No effort, no laboured device was necessary on the part of the teacher to make herself or her subject attractive to the pupils. Nature had been over-flowing in her bounty upon the lady.

One cannot describe in words the love for the country which this angel from the West inspired among her girls. The very dust of India was sacred to her. Everything Indian had a meaning for her, be it a girl's handiwork or a piece of stone. Her treasured collection of things in her own room included articles which to us have no importance of their own, save the very great one—their association with her. "India! India! India!" she would solemnly break out to her pupils, "India should be your thought, your dream and your worship. She should be your holy 'mantram'." With this she would actually get hold of her beads and repeat the name of Mother India. The heights she was of tolerated no sharp corner, no difference. The motto was self-effacement, oneness, ideal service.

Her love of art was infectious. The national spirit seeks its release and rejuvenation in its works of art. And Indian art was wonderfully interpreted. The pupils were encouraged in their efforts. And the Sister's most favourite collections included presents from her pupils of the products of their youth-

ful attempts. Sewing and embroidery too were zealously taught.

She also had a plan of teaching her girls gardening and care of animals. But on account of financial difficulties it could never be worked out. She tried in every way to cut down even her own personal expenses, which were already very moderate, so that the money saved could be transferred to the use of our girls and through our girls our society and our country. Dr. Rabindra Nath Tagore spoke of her life as the tapasyâ of a Sati. The comforts, the many meals even, she forewent are spoken of by her friends with admiration mingled with tears. Many will bear testimony to her capacity for taking pains. She fought down physical pain and the severities of the change of climate. It was not for nothing that she loved the symbol of the thunderbolt, the materials whereof were the bones of a sage willingly offered that the gods might forge a mighty weapon wherewith to destroy evil for which their enemies stood and make goodness prevail.

II

This wonderful lady's breadth of outlook and depth of heart were characterised by a firmness of resolve which made the passage from idea to action so certain a process. So that in speaking of her aims and plans the history of the institution has already been half told. Her first experiments were carried on in the years 1898 and 1899. The school had to be closed down when she left the shores of India in 1898. She returned to this country in 1903 and educational works were re-started in the same locality. It must be remembered, however, that during these years of absence she had not forgot India. She was raising funds in America for an institution here—an institution that would help the re-generation of Indian womanhood. One on a very moderate scale would do, to start with. Once it was established, its good work, she trusted, would do the

rest. Girls trained there would be its future workers. Many of them would spread culture and sweetness through the length and breadth of the country. Many more institutions of the type would spring up. These were the ideas she cherished dearly in her heart.

We should by no means here fail to mention the great debt that the institution is under to the late Mrs. Sarah C. Bull of U. S. A., wife of the late famous Norwegian violinist Mr. Ole Bull, and a staunch friend and supporter of the Swami Vivekananda, for the help which she extended to the Sister Nivedita in the starting of it. And not only did she help the Sister with the needed funds in the days of its infancy, but maintained it all along in the after years of its existence with liberal allowances from her own purse. The amount which was received from her estate after her death in 1911, forms the nucleus of the permanent fund of the school. The regular help in money which continued to be remitted from the U. S. A., in her memory, contributed very materially to the upkeep of the school by meeting its annual recurring expenses, without which it would have been impossible for it to go on.

Other noble hearts also responded to the great mission of the Sister. Sister Christine was for many years an invaluable worker of the institution. After the death of Sister Nivedita she was its very life up till her departure to America in 1914. She was sweetness itself. She combined the simplicity of a child in her manners, the wisdom of a scholar and the active zest of a very practical person. She would often sit in the same row with her pupils, to be lost in them, and felt as one of them. And the pupils also regarded her as one of their own. Her co-workers too were extremely fond of her. Nothing can do more justice to her than what Nivedita herself has said:

“In the autumn of 1903, the whole work for Indian women was taken up and organised by an American disciple,

Sister Christine, and to her, and her faithfulness and initiative, alone, it owes all its success up to the present. From the experiment which I made in 1898 to 1899 was gathered only my own education."

"But perhaps it is enough to try to describe the educational effort that is being made here by my friend and colleague Sister Christine, an American educator, whose interest in the work is at least as deep and close as my own. Before her advent our school consisted of classes for little girls, in which Kindergarten methods were practised with more or less success. When Sister Christine, however, took up the management at the end of 1903 it was with the intention of devoting herself specially to the cause of married women and widows. This effort she added to that already established, and, by this means, greatly extended the scope of the work. It was at first quite a question whether well-born orthodox women of this status could be persuaded to enter the home of two European women, even for the purpose of lessons, on two afternoons each week. To our amazement and delight, however, on making the attempt we found that we were accepted so entirely as recognised members of the community that orthodox ladies of the strictest tradition were perfectly willing to come to us, accompanied by their younger sisters and their daughters-in-law, and that, in fact, the only limitations upon our numbers lay in our lack of further means for teaching and conveying to and fro.

"The work began with lessons in plain sewing, cutting-out, and art needlework, together with talks and readings from classical and other books, in Sanskrit and Bengali. In this part of the work we received much valuable help from ladies of the Brahmo Samaj. It was, in fact, a great happiness to us to be able to bring these into closer touch with the orthodox community.

"The work thus begun has gradually been made of a more technically educational character. There is now a class

for young wives,—whose ages range from sixteen to thirty years,—who do their needlework at home and come daily, at their own request, to receive the ordinary elements of literary education. Hindu Society is, indeed, deeply conscious of the need for new standards in the education of women, and the work of the Vivekananda School under Sister Christine's management would carry the orthodox world before it could it only be put on a sufficiently large footing in funds and building."

After Sister Christine left for America Sreemati Sudhira Bose, educated in the Nivedita School, took charge of the institution and very ably carried on the work of management up to her sad end through a railway accident when she was only about thirty years old. It was her heart's desire to see such useful institutions established throughout the country so that women of India might shake off the weight of ignorance that had gathered thick during the course of centuries. It was she who started the "Mâtri Mandir" (now called "Sâradâ Mandir") in the year 1914 for the purpose of providing residence to such of the students as wanted to dedicate their life entirely to the cause of enlightening the women of the Motherland. It was also for the use of students whose homes were too far away for daily attendance from there. Its another object was to teach poor ladies of the locality such work as would help them to eke out a living. For such of them as were educated, it tried to get jobs in good families. In order to meet all the expenses of the Mâtri Mandir she herself along with her co-workers did private tuition and other works. Her short career of service, as it were, burnt out in a blaze. Her premature death has been a great loss to the country. The work is now being conducted by some co-workers and students of Sudhira, who have also devoted their life to the cause of religion and Indian womanhood.

The good work done by the school was very much appreciated by the kind-

hearted public on whose charity the institution depends for its upkeep. The present building is an unthought-of improvement out of very slender beginnings. The old school was situated at 17 Bosepara Lane, a rented house, at Baghbazar. Later on land could be purchased for the school and the present premises, through the untiring energy of Brahmachari Ganendranath, built thereon, several views whereof are presented to our readers in the illustrations herewith. The school was removed to the new building in 1922. The architecture is a fitting tribute to the memory of one who did so much to revive Indian art, believing firmly that national art expresses as well as revivifies national energy. An excellent description of the building appeared in an article in *The Calcutta Municipal Gazette*, from which we quote the following lines:

"Great pains have been taken over the edifice of the Nivedita Girls' School in order to ensure that its design and decorations may be not only representative of genuine Hindu art, but may not also overlook modern conveniences nor call for needless waste of money. The scheme of decorations has been in the main designed by Nando Lal Bose, the most distinguished of Abanindranath Tagore's disciples, while the credit for their marvellous execution is due to Nitai Charan Pal, an artificer who has specialised in architectural decorations and has ungrudgingly given of his best to this work. The entrance to the school-building is reminiscent of a Hindu temple of the Middle Ages. The panelled door with brass knobs conveys the idea of strength combined with beauty. Two brass handles, looking like knockers, but shaped like elephants' tusks, arrest attention both by the originality of the idea and its striking effect. With *Makarbahini* Ganga on the right, *Kurmabahini* Jamuna on the left, and *Gaja-Lakshmi* on the lintel-top—all in bas-relief of the Jagamohan style—facing one, one almost feels transported to some scene of Hindu

pilgrimage. The first step taken by a visitor is on a slab of Chunar moonstone, on which a multifoil lotus is engraved.

"The vestibule too has its share of decorations—though these are on a minor scale. The corridor leading from the vestibule runs along every side of a spacious and well-kept quadrangle. On the east is the *thakur-dalan*, paved in green cement and adorned with pictures of Paramhansa-dev, Mataji and Swamiji. The pillars which support the corridor are of polished cement, as graceful and as solid as granite—though quite inexpensive. They are modelled on those of Elora and represent one of the best developments of Chalukyan architecture. The decorations are alternately *Kirtimukha* and lotus. The brackets display a conch shell, in the centre of which is the sacred *aparajita*. The staircase railings are centred by two Buddhist *vajras* crossing each other; and an arch opening on a mezzanine landing bears a peacock in what may be described as perforated fretwork. The class-rooms are all well lighted and ventilated, one of their peculiarities being that a special composition of cement has been plastered into a part of the wall to serve as a blackboard. There is a fairly extensive library on the first floor containing a collection of Bengalee and English books and periodicals. The models and maps (including relief maps) for geography teaching call for special notice. The parapet on the terrace and the temple in its centre which displays the Bhubaneswara style—at once reminds us of the court-yard of a Bhubaneswara temple. And thus from ground floor to terrace and from the gate to the interior, the whole building breathes the spiritual aroma of the days of Hindu glory."

Girls are still being trained in the scientific ways introduced by Sister Nivedita and Sister Christine. The courses of study for the different classes are very carefully graduated in the order of their difficulty. Along with

Bengalee, Sanskrit, English, Mathematics, History and Geography, are taught Drawing, Music, Needlework, Rules of Hygiene and House-keeping. Needles to say, religious training occupies a place of central importance in the curriculum of the school. When Sister Nivedita died in 1911 the school had only 50 pupils on its rolls. The present strength is 350. The teaching staff consists solely of twelve ladies, seven of whom have entirely dedicated their life to the great cause. The school is a branch of the Ramakrishna Mission, the Governing Body of which exercises over it the power of control. The girls are taught free. Only those who are admitted into the Sâradâ Mandir on account of the distance of their homes pay the sum of Rs. 12 a month for board and residence. Those requiring the use of the school conveyance pay Rs. 3 a month. The expenses are so far being met almost entirely out of the interest of the permanent endowment funds.

Thus some of the Sister's ideas have been put into practice. There are many more which could not be given effect to for want of funds. The work even in its present dimensions is badly in need of support from the public for its continuation. It is for the public to think of

the great Sister who gladly laid down her life so that Indian women might grow to their full stature. It is for them to think of the ideals of Indian womanhood that are struggling for revival in response to the quickening touch of selfless heroes like Vivekananda, Nivedita and others only less renowned than these. Indians have been famous for the hospitality they extend to good ideas, irrespective of their origin. Let us not forget that a Western lady has given her all at the altar of women's education here, and another Western lady has devoted the best part of her life, and our Indian sisters also have dedicated their life so that the lamp of culture might be kept burning, that the sacrifice and example of the great Sister might not pass into oblivion. A great cause awaits our response.

Before we close, we must thank our sisters at work in the institution and congratulate them on their choice of the life of service and renunciation. The object to achieve and the examples set before them are extremely exacting. But the trumpet has been sounded, the fight goes on well. The source of their inspiration is great and inexhaustible. We shall wait for great deeds patiently but in confidence.

WHAT CONTEMPORARY EUROPE CAN LEARN FROM INDIA

BY PAUL MASSON-OURSSEL

Max Müller once wrote on the subject: *What Can India Teach Us?* The contemporary generation should have its own way of answering this question. It appears to us that India can render to us, Europeans, a triple service.

I. India gives us a lesson of spirituality. Both Brahminism and Buddhism have condemned and banned egoism (*âtmatâ*); India has found in egoism only what we should call the original sin, and regards it as the supreme error. India despises the

egoism of the individual as well of nations. The latter, in her eyes, is the cause of the debilitation of Europe whose prestige has declined so much in the eyes of the world since the recent war. Our glorification of material force and our cult of the Golden Calf discredit us in the opinion of the Orientals who are still convinced that the greatest values of life belong to the spiritual order.

In all good faith we think that we have renounced our religious ideals only

for attaining the impartiality of science and particularly for understanding civilisations different from ours. Now, India does not thank us in the least for our having made ourselves less Christian; quite on the contrary, nothing sets us so much against her as the laic spirit which is replacing our religious sense.

Let us note it well: the religion which a Tagore reproaches us with having cast off, is not a dogmatic faith, Jewish, Catholic or Protestant. It may be defined thus: the sense of affinities between man and things, between the past and the present, between spirit and life.

Between man and things: With greater curiosity than the East, we seek to know Nature, but with the cold desire of reaching its laws and not with sympathy for the principle of universal evolution. We wish to dominate the world and not to feel ourselves in unison with it.

Between the past and the present: We have a ready distrust for traditions as if they were antithetical to history and to experience, while India feels no doubt that these traditions contain at least a partially documentary value, and a testimony of experience or of experimentation, all the more interesting because it is more anonymous and more collective.

Between spirit and life: Our mechanical sciences and mathematics have in the course of their progress eliminated vitalism and finality; but it appears to J. C. Bose—as it appeared to some Europeans like Vinci and Goethe—that the living form may become the subject of a branch of scientific study.

The message of spirituality conveyed by India may thus be summed up in sympathy of men for men, and sympathy of men for nature, beyond the differences of races, languages and civilisations. We are told that through the lack of this twofold sympathy, we are falling into a new barbarism, despite the triumph of our science and our industry.

II. India may render us another

service by enabling us to renovate our conception of philosophy. No one henceforth would equate human thought with that of the Mediterranean races. The thought of India, the greatest complexus of philosophic systems known to history, needs to be studied comparatively with ours, for the greatest good of the criticism of the human spirit.

The metaphysical experiences of India are incommensurable with ours, for her thinkers have speculated in terms of eschatology and not for attaining the laws of the world. India has striven towards "deliverance" and not towards "existence." Her postulates appear purely indigenous: *Samsâra, Karman*. It is only all the more important to note, therefore, resemblances and differences in the logical method, and the affinities and divergences in the circumstances or solution of the problems.

The framework of our philosophy creaks when we try to introduce Indian facts therein. Knowledge is not conceived over there as passive contemplation but as a phase of activity. The mind passes muster not for reflecting an object (*Gegenstand*) as in the $\theta\epsilon\omega\phi\prime\lambda\alpha$ of the Greeks, but for making its object by its own operation. There is a "thing" only in so far as there is a "goal," a "term" (*artha* or *goal and limit* at the same time) for knowledge.

This simple observation is pregnant with consequences. Possibly, our psychology sets for itself only problems which exist for it. Thus India has never contrasted soul and body, as our Descartes does. We teach that our thought is effected through images, through ideas, without being able to determine their structure; is it not because Democritus has made us believe in $\epsilon\lambda\prime\delta\omega\gamma\alpha$, Plato in $\epsilon\lambda\prime\delta\gamma$? No Indian has concerned himself with the existence of the one or the other; the same word *Kalpanâ* connotes imagination as well as will, for it marks a mental operation and not impressions received, or passive states. Let us add that the antithesis between spirit and

faith may also be regarded as an accident of Western thought, since it has not affected the Indian outlook.

The science of the mind will therefore be comparative or will not exist at all. It will imply much more than the mere comparison of India and the West, but this comparison will have been conclusive and will remain important.

III. Lastly, knowledge of India provides us with an opportunity for revising our notion of scientific objectivity. The type of objectivity implied in our Western sciences,—history as well as other sciences—has a great value. Wherefore wonder then that we are proud of them? No other human expedient had explored, along sure paths, the knowledge of matter or of life. Nevertheless, the pride which we exhibit over it, fills us often with a dogmatism of a bad alloy, to which the Orientals and particularly the Indians appear extremely sensitive.

At least in two instances of great importance, we sin against this critical spirit, of which we boast of being the protagonists.

We lightly treat the systematic and persevering efforts made by India in the exploration of psychical forces. We repudiate with reason the idea of an occult science, but how much of prejudice exists in our disdain of certain facts, based as it is on the plea that it is more convenient to deny than to explain them! The explanation offered by India may turn out to be incorrect, but this proves nothing against the authenticity of the facts or the efficacy of the experiences.

Again our historical method which Indians learn from us because it tends to reveal to them their own past, also

often appears, in many directions, in discord with the critical principles of India. Sometimes summary and sometimes hypercritical, our method too often judges the East on the basis of Western standards, and estimates the past on the basis of the present.

Too often this method slights the historical element in traditions, because it was conceived by us as a war-engine against tradition. Too often it projects our peculiar obsessions and pseudo-scientific postulates into other *milieus*. Thus, because we are convinced that all things are in a state of evolution, we shut our eyes to the relative fixity of Eastern societies, and we wish that questions of chronology may have as much importance in Asia, as in the last few centuries in the West. Owing to our indifference to religious values, we appraise only the linguistic significance of religious texts, and hence we reach but the letter and not the spirit. India does not excuse us for this fault, which is all the more serious in her eyes because we appear to boast of knowing India better than Indians themselves.

What shall we infer from all this, except that the peoples who have not created modern science, will have their own contribution to make in the establishment of scientific truth? In order that our task may be worthily pursued, there should at least be a certain adherence of other races to the principles of our scholarship, if not co-operation itself; and this will sometimes imply a retouching of these principles. Truth, like justice, depends upon the accord of different outlooks.*

* Translated from the French by L. V. Ramaswami Aiyar, M.A., B.L.

PRACTICE OF RELIGION

BY ANANDA

THE QUESTION OF FOOD

We said in our last article that the aspirant should not take exciting food. The question of food is an important

one. Some space, therefore, can be legitimately devoted to its consideration. Among the Hindus the choice

of food is hedged round by many restrictions. They cannot take all kinds of food. Their food must not be touched by certain persons and certain castes. Food cannot be taken by them anywhere and any time. Many of these limitations have moral and spiritual considerations behind them. But many others are foolish and unnecessary. There is no doubt that many of the restrictions have their origin in primitive customs and conditions which are no longer existent or valid to-day. It is only custom that makes them still current. Restriction of food has also its sociological aspect.

Though eating is a simple affair, yet psychologically it is a very important one. It has important bearings on our moral and spiritual nature. Most of us are physical in our outlook. We are mixed up with the body. Naturally that which nourishes and sustains the body, has a tremendous influence on our mind also. Our mind is affected by the kind of food we take. And that is not all. Our vital and even mental life are largely maintained by the energy derived from food. Without food, life ebbs away and mind gets confused. Therefore food has also direct relations with our vital and mental being. The fact is, in our present state of spiritual development, we are reacted on from both sides, the top and the bottom. It would be untrue to say that all our mental ideas and energies are derived through the gross body and the related objects. It would be also untrue to maintain that all our ideas and feelings arise wholly out of our deeper being. Both sides contribute to our self at present. And hence such extraneous considerations as food cannot be wholly set aside.

But spiritually, the most important consideration about food is perhaps the mysterious psychological changes that it brings about. We do not eat at anybody and everybody's table. Somehow we feel a sort of inner kin-

ship with the persons with whom we eat. If that is so, it is extremely undesirable to eat with all indiscriminately. We must eat with only choice people. A dish carefully prepared at once softens our heart towards the person that has taken the care. There is at once a grateful, cordial relation, though it may not be pronounced. One may fail to oblige a person any other way, but a nice dish is psychologically dangerous;—so a great monk advised a novice against taking food from householders without careful consideration. Why is that so? No doubt food affects much deeper than merely the body or the surface mind.

Among the Hindus, therefore, vegetarian diet has been much in vogue. In many provinces, fish and flesh are taboo among large sections of the population. Vegetables are more innocent. Vegetarianism conforms to the ideal of non-violence and is, therefore, moral. Animal food implies destruction of life. And what is most important, vegetable food is more helpful to spirituality than animal food. In the pre-Buddhistic period, however, such insistence of vegetable diet was not much in evidence. In fact, an Upanishad has explicitly advised a diet of beef as the best help to bring forth a son spiritually endowed. It was mostly the influence of Jain and Buddhistic teaching that is responsible for the present extensive vegetarianism in India. But is such insistence necessary and wholesome? If so, to what extent?

In settling the question of food in the case of an ordinary man we must always remember that food has two different values: strength and endurance. Strength and endurance are two wholly different things. Strength depends upon the size of muscles, but endurance depends upon the state of the blood. There are certain foods which go pre-eminently to the making of muscles,—the animal foods. There are other foods, vegetarian in nature,

which keep the blood free from fatigue-producing acidity. Fatigue, it has been found, is mostly caused by an excess of acid in the physical system. This excess is most often caused by animal food. It will be seen now that the kinds of food that Hindus generally take are best suited to endow them with the power of endurance. And God knows they have to endure much. But is mere endurance enough? We have tried this way for centuries. We are good at suffering and passive resistance. But that is not enough in the worldly life. Here muscular strength is also extremely necessary. What the ordinary man wants is a balanced combination of strength and endurance. Mere vegetable diet is, therefore, not enough for us. There may be a predominance of vegetables in our food, but there must also be sufficient meat. Another important consideration: A purely vegetable diet provides sufficient nourishment only when it contains enough milk or milk-products such as *ghee*, butter, etc. But milk is costly. Pure milk is hard to procure, so also pure milk-products. A good nourishing vegetable diet is much more expensive than a nourishing meat diet. Under the circumstances, therefore, meat should be introduced into the menu of the average Indian.

As regards the question of non-violence in food, the average man, full as he is of violence in various forms, need not be unnecessarily squeamish about it. Let him get stroug, he would be more of a man than he is now, and truly able to practise non-violence. Now it is all hypocrisy. And does he not also kill when he eats plants? After Sir J. C. Bose's demonstrations, it is idle to pretend that vegetarianism is innocent. Besides that is not the Vedic ideal. This extreme of formal non-violence has been superimposed on Hinduism by Jainism and Buddhism, and it is well-known that Buddha himself never insisted on his monks living on vegetables only,—he

permitted them to take meat also. As in many other things, the prevailing outlook on food also must change.

So far about the food of the average person. But our main concern is the food of the spiritual aspirant. What kinds of food should he take? Should he take meat or live on vegetables only? Experience has shown that vegetarianism helps most in the spiritual life. That is to say, generally speaking. Those who have to live a life of pure contemplation, have better take vegetable diet only. Milk food is still better. Such foods do not stimulate the passions. On the other hand, they create a cool, calm balance in the bodily elements. Of vegetables, they must avoid strong things, such as onion, chilli and other spices, or sour fruits and greens. Sri Ramakrishna used to say that one should take a full meal in the day time, but a very spare one at night. Occasional fasting is very helpful both physically and mentally, especially if the day is spent in spiritual contemplation. As regards contact in food, we must remember that the strictness at present existing is more social than real, and more a tradition than required by the present circumstances. The niceties that Hindus often observe in this respect are ludicrous. One must not look at the food of another, for then the food will be polluted! One must not touch it, that also pollutes! One must not come nearer to it than the prescribed limit, then the food is contaminated! So on and so forth. These regulations might have had meaning before for the average man. But now they are useless. They are only serving to create mental narrowness. The ordinary man will be the better for ignoring them. We do not mean that we are to take food with every one indiscriminately. We must decide that question each for himself according to our individual tastes and inclinations and other necessary considerations. But there is no meaning in the present formal observances.

This, however, does not mean that food cannot be polluted by sight or contact. It can be. But that pollutes spiritual aspirants and spiritually advanced, not the ordinary man. Only spiritual aspirants and spiritually advanced people should be cautious about it. They must not take food from every one indiscriminately. For them food must be pure both physically and psychically. We may mention here a warning that Sri Ramakrishna used to utter to his disciples: A food any way related to the *Srāddha* ceremony, the service to the dead, must never be partaken of by the spiritual aspirant. That is extremely harmful.

From what we have so far said about the food of the spiritual aspirant it must not be inferred that he cannot take meat diet also. The above is only a general prescription. There are exceptions. If one has to do physical works also in pursuit of his spiritual ideal, he may take strength-giving food. For that is necessary for him. Then there is the question of temperament. Spiritually all aspirants do not take the same attitude. There are those who are of the heroic mould. Animal food would not harm them the least. For that would be in confor-

mity with their nature. There is also the question of habit. Habit goes a great way to neutralise evil effects, if there is a tendency to overcome them. These facts should never be forgotten. Even spiritual aspirants should, therefore, settle the question of food individually, each according to his temperament and necessity. And this utterance of Sri Ramakrishna should never be forgotten: If a man is devoted to God, and if he takes beef, he is much greater and better than one who is devoid of devotion but takes only rice and ghee. Food never made men spiritual. It is a help or hindrance, that is all. But it is not the essential thing itself. The essential thing is a keen eagerness to realise the Truth. This eagerness it is that counts. If we have it, no food can hold us back. If we have it not, no food can help us on.

Food, before it is taken, should be consecrated to God. And while it is actually eaten, there must be the constant recollection that it is not we who are taking it,—for we are not the body, but that it is an offering that is being made to the Being within us. This saves us greatly from physicality in food.

ASHTAVAKRA SAMHITA

By SWAMI NITYASWARUPANANDA

CHAPTER XII

DISCIPLE'S REALISATION

जनक उवाच ।

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः ।

अथ चिन्तासहस्तस्मादेवमेवाहमास्थितः ॥१॥

जनकः Janaka उवाच said :

(अहं I) पूर्वं at first कायकृत्यासहः intolerant of physical action ततः then वाग्विस्तरासहः intolerant of extensive speech अथ then चिन्तासहः intolerant of thought (अभवन् became) तस्मात् so अहं I एव thus एव verily आस्थितः abide.

1. First I became intolerant¹ of physical² action, then of extensive speech and then of thought. Thus³ verily do I therefore abide.

[In the eight verses of this chapter the disciple expresses the state of his highest realisation.

¹ *Intolerant*—that is to say, detached, the mind having completely turned away from deed, word and speech, which all belong to the relative plane

² *Physical, etc*—The beginning of discipline was made with the gross. Then the subtler obstructions were controlled

³ *Thus*—devoid of any action—physical, vocal or mental, *i.e.*, in a state beyond relativity]

प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः ।

विक्षेपैकाग्रहृदय एवमेवाहमास्थितः ॥२॥

शब्द- Of sound etc., प्रीत्यभावेन for want of affection or attachment आत्मनः of Self अदृश्यत्वेन being no object of perception च and विक्षेपैकाग्रहृदय, with the mind freed from distraction and one-pointed अह I एव thus एव verily आस्थितः abide.

2. I having no attachment for sound, etc.¹ and the Self² also not being an object of perception, I have my mind free³ from distraction and one-pointed. Even thus⁴ do I abide.

[¹ *Sound, etc.*—*i.e.*, all perceivable objects, all things of the universe.

² *Self, etc*—Perception is possible only in a state of relativity. The Self is absolute. There cannot be a knower of it. Hence it cannot be an object of perception.

³ *Free, etc*—Attachment for the objects of the senses distracts our mind and prevents it from being turned towards the Self. As I have no attachment for the objects of the senses, and as the eternal Self is not an object of perception, being beyond mind and speech, I am free from all distractions.

⁴ *Thus*—as the absolute Self, beyond all distractions and relativities.]

समाध्यासादिविक्षितौ व्यवहारः समाधये ।

एवं विलोक्य नियममेवमेवाहमास्थितः ॥३॥

समाध्यासादिविक्षितौ In distraction caused by superimposition, etc. समाधये for concentration व्यवहार activity (भवति is) एव thus नियम rule विलोक्य seeing अह I एव thus एव verily आस्थितः abide.

3. Effort is made for concentration when there is distraction of mind owing¹ to superimposition, etc. Seeing² this to be the rule, thus verily do I abide.

[¹ *Owing, etc*—as in the case of the average man. The ideas of body, mind, egoism, etc., have been superimposed on him. His mind is distracted. He requires to make efforts to concentrate his mind.

² *Seeing, etc*—The necessity of concentration arises only in a state of ignorance and is meaningless to one who is established in the absolute state of the Self. The rule prescribing concentration does not apply to him.]

हेयोपादेयविरहादेवं हर्षविषादयोः ।

अभावाद्य हे ब्रह्मज्ञेवमेवाहमास्थितः ॥४॥

हे O ब्रह्मन् Brahman हेयोपादेयविरहात् owing to the absence of the rejectable and the acceptable एव as well as हर्षविषादयोः of joy and sorrow अभावात् because of absence अद्य to-day अह I एव thus एव verily आस्थितः abide.

4. Being devoid¹ of the sense of the rejectable² and the acceptable, and having no joy and sorrow, thus,³ O Brahman, do I abide to-day.

[¹ *Devoid, etc*—Acceptance or rejection, and joy or sorrow are possible only when we identify ourselves with the body and mind which create distinctions. But the Self is one,

perfect and all-pervasive, and has therefore nothing to lose or gain, and thereby suffer and feel happy.

² *Rejectable, etc.—i.e., evil and good, unpleasant and pleasant.*

³ *Thus—as perfect and all-pervasive.]*

आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनम् ।

विकल्पं मम वीक्ष्यैतैरेवमेवाहमास्थितः ॥५॥

आश्रमानाश्रमं Stage of life or no stage of life ध्यानं meditation चित्तस्वीकृतवर्जनं renunciation of what is accepted by the mind एतैः by these मम my विकल्पं distraction वीक्ष्य seeing एवं thus एवं verily अहं I आस्थितः abide.

5. A stage¹ of life or no stage of life, meditation, renunciation of the objects of the mind,—finding² them causing distractions to me, thus³ verily do I abide.

[¹Stage—refers to the traditional four stages of life with their graded duties and modes of living,—*Brahmacharya* (student life), *Gārhasthya* (life of a householder), *Vānaprastha* (hermit's life) and *Sannyāsa* (life of one who completely renounces the world and its attachments).

² *Finding, etc.*—All these have reference to body and mind. But the Self transcends them both. Hence all those are as distractions to a man of Self-knowledge.

³ *Thus*—beyond any stage of life, etc.]

कर्मानुष्ठानमज्ञानाद्यथैवोपरमस्तथा ।

बुध्वा सम्यगिदं तत्त्वमेवमेवाहमास्थितः ॥६॥

यथा एव Even as कर्मानुष्ठानं performance of action अज्ञानात् from ignorance (भवति is) तथा so उपरमः cessation (अज्ञानात् भवति) इदं this तत्त्वं truth सम्यक् fully बुध्वा knowing अहं I एवं thus एवं verily आस्थितः abide.

6. The cessation¹ from action is as much an outcome of ignorance as the performance thereof. Knowing this truth fully well, thus² verily do I abide.

[¹Cessation, etc.—Both performance of and cessation from work presuppose the consciousness of the ego and the external and internal worlds, and this is ignorance.

² *Thus*—in Self in which there can be no question of action or cessation from it.]

अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ ।

त्यक्त्वा तद्भावनं तस्मादेवमेवाहमास्थितः ॥७॥

अचिन्त्यं The unthinkable चिन्त्यामानः thinking अपि even असौ (जनः) that (man) चिन्तारूपं a form of thought भजति takes recourse to तस्मात् so तत् that भावनं thought त्यक्त्वा giving up अहं I एवं thus एवं certainly आस्थितः abide.

7. Thinking¹ on the Unthinkable One, one betakes oneself only to a form of thought. Therefore giving² up that thought, thus³ verily do I abide.

[¹ *Thinking, etc.*—The Self is not an object of thought but beyond it. Meditating on It is therefore nothing but creating a certain mode of mind,—that is not Brahman. To realise Brahman, one must go beyond the limitations of the mind and become Brahman Itself

² *Giving, etc.*—becoming Brahman Itself. A higher state than meditation or contemplation is indicated, not a lower state.

³ *Thus*—beyond thought.]

एवमेव कृतं येन स कृतार्थो भवेदसौ ।

एवमेवस्वभावो यः स कृतार्थो भवेदसौ ॥८॥

येन By whom एवं thus एव even कृतं is accomplished सः असौ he कृतार्थः fulfilled भवेत् becomes यः who एवस्वभावः of such nature एव verily सः असौ he कृतार्थः fulfilled भवेत् becomes.

8. Blessed is the man who¹ has accomplished this. Blessed is he who² is such by nature.

[¹ Who, etc.—Who has realised the Self through *Sādhanā* as beyond all actions, physical and mental.

² Who, etc.—indicates a higher stage. The absolute state is natural to him now.]

NOTES AND COMMENTS

In This Number

The first number of the New Year opens with *Discourses on Jnana Yoga* by SWAMI VIVEKANANDA. As we mentioned last month, the Discourses are new and hitherto unpublished. These were originally recorded by a prominent American disciple of the Swami, Miss S. E. Waldo. The late Swami Saradananda, while he was in America, copied them out from her note book. The copy was lately discovered among the papers of the late Swami. . . . *A Preface to The Imitation of Christ* by SWAMI VIVEKANANDA has been translated from an original Bengali writing of the Swami. It was in 1889, a little more than three years before the Swami visited America, that he began to translate *The Imitation of Christ* in a Bengali monthly. He wrote a preface and translated six chapters. He also gave as footnotes parallel passages from Hindu scriptures. . . . *The Swan Song* by ROMAIN ROLLAND is probably the last of M. Rolland's articles on Sri Ramakrishna to be published in *Prabuddha Bharata*. We hope to publish next a series of articles on Swami Vivekananda by the same great author. Some at least of our readers may be interested to know that the original French edition of M. Rolland's book on Sri Ramakrishna has been lately published in France. . . . Though

short, SISTER NIVEDITA'S article on *From the National to the International* clearly sets forth our attitude towards foreign cultures, and therefore should be carefully perused by both the Eastern and Western readers. . . . DR. MAHENDRANATH SIRCAR, M.A., PH.D., contributes to the present number a highly interesting and erudite study on *Samkara and Bradley*. Dr. Sircar's name is not unknown to our readers. We invite their careful attention to the article. . . . *Sister Nivedita and Her Calcutta School* by PRABHAT KUMAR SETT, M.A. (OXON), BAR-AT-LAW represents an institution which may indeed be called historic. The interesting article of Mr. Sett whom we are glad to introduce to our readers, remind us of the duty which we Indians owe to the memory of the great Sister. She lived and died for India, and her main field of work was Indian Women's Education. The institution established by her in Calcutta still lives and is slowly making headway against great difficulties. Much yet remains to be done. But can it be accomplished unless our countrymen render the school all possible help? . . . We are grateful to M. PAUL MASSON-OURSSEL for his article, *What Contemporary Europe can learn from India*. The original article is in French and was read by the writer at a meeting of the Schopenhauer Society, Germany and included

in the Year Book of the Society for the year 1928. M. Masson-Oursel is an Orientalist of reputation. It is profitable to know what a French savant thinks India can contribute to the West.

The special value of the frontispiece, for which we are indebted to Mr. Pradyumna Kumar Mallik, will be evident if our readers peruse the note printed below the picture.

Swami Vivekananda on Western Industrialism

We give below the first instalment of quotations from the speeches and writings of Swami Vivekananda, stating his views on the assimilation by India of the Western methods of organisation and industry:

“The tremendous engine of competition will destroy everything. If you are to live at all you must adjust yourselves to the times. If we are to live at all we must be a scientific nation. Intellectual power is the force. You must learn the power of organisation of the Europeans.” (*Complete Works of Swami Vivekananda*, Vol. VI, p. 79).

“The Hindus have to learn a little bit of materialism from the West and teach them a little bit of spirituality.” (*C. W.*, Vol. VI, p. 81).

“By the study of this religion, the Western nations will have increasing regard and sympathy for us,—even already these have grown to some extent. In this way, if we have their real sympathy and regard we would learn from them the sciences bearing on our material life, thereby qualifying ourselves better for the struggle of existence. . . . They (the Western nations) will remain our teachers in all material concerns.” (*C. W.*, Vol. VI, p. 403).

“The present-day civilisation of the West is multiplying day by day only the wants and distresses of men. On the other hand, the ancient Indian civilisation, by showing people the way to spiritual advancement, doubtless succeeded, if not in removing once

for all, at least in lessening in a great measure, the material needs of men. In the present age, it is to bring into coalition both these civilisations that Bhagavan Sri Ramakrishna was born. In this age, as on the one hand people have to be intensely practical, so on the other hand they have to acquire deep spiritual knowledge.” (*C. W.*, Vol. VI, pp. 417-418).

“How can renunciation come to the people of a country, in whose minds the desires of *bhoga* (enjoyment) have not been in the least satisfied? For this reason, find out, first of all, the ways and means by which men may get enough to eat, and have enough luxuries to enable them enjoy life a little; and then gradually, true *vairâgyam* (dispassion) will come, and they will be fit and ready to realise religion in life. The people of England and America, how full of *rajas* they are! They have become satiated with all sorts of worldly *bhogas*.” (*C. W.*, Vol. V, pp. 268-269).

“They (Western people) will, no doubt, be your *Guru* regarding practical sciences, etc., for the improvement of material conditions, and the people of our country will be their *Guru* in everything pertaining to religion.” (*C. W.*, Vol. V, p. 269).

“It would be better if the people got a little technical education so that they might find work and earn their bread, instead of dawdling about and crying for service.” (*C. W.*, Vol. V, p. 283).

“If the money that they (Marwaris) lay out in their business and with which they make only a small percentage of profit, were utilised in conducting a few factories and workshops, instead of filling the pockets of Europeans by letting them reap the benefit of most of the transactions, then it would not only conduce to the well-being of the country but bring by far the greater amount of profit to them, as well.” (*C. W.*, Vol. V, p. 283).

“What we need, you know, is to study, independent of foreign control, different branches of the knowledge that is our own, and with it the English language, and Western science; we need technical education, and all else which may develop the industries, so that men, instead of seeking for service, may earn enough to provide for themselves, and save something against the rainy day.” (C. W., Vol. V, pp. 284-285).

“If I can get some unmarried graduates, I may try to send them over to Japan and make arrangements for their technical education there, so that when they come back, they may turn their knowledge to the best account for India. What a good thing will that be! There, in Japan, you find a fine assimilation of knowledge, and not its indigestion as we have here. They have taken everything from the Europeans, but they remain Japanese all the same, and have not turned European.” (C. W., Vol. V, p. 288).

Is Worship necessary ?

A correspondent has asked us if *Sādhanā* is not unnecessary. Since the Atman is Brahman, the only thing needful is to remember that one is such, nothing more is necessary. He need neither worship God nor renounce the world. He thinks that it is enough if one only dwells in his mind on the thought of God,—there need not be any external changes or formal, fixed practices. Theoretically speaking, this attitude is not blameworthy, on the other hand, quite logical. All spiritual progress, all visions of the higher realities, are really changes in the mind itself, widening of consciousness. If any changes are brought about in the subject, there are bound to be corresponding changes objectively.

But *practically*, the attitude of our correspondent is beset with dangers. To us it seems that his is a case of intellect going ahead of life. It is a fact that our intellect can easily con-

ceive ideas or states which it will take years and lives to actually fulfil in life. If we read the Advaita Vedanta books, we shall be easily convinced that we are really God Himself and as such beyond all changes and necessity of change. The idea takes possession of our mind. The intellect revels in it. It is no longer satisfied with the lower ideals, in which the *Jiva* is described as a part, or servant or creature of God and thus in need of worshipping and serving Him. This is a condition of mind which is really harmful. It is for this reason that a gradation in study also has been recognised in accordance with one's spiritual advance. Not all are considered fit to study books on Advaita Vedanta. Sri Ramakrishna warned devotees again and again that until one has been rid of the body-idea, one should not profess Advaita Vedanta and call oneself God.

The fact is, situated as we are, mere thought is too weak to bring about the required transformation in our consciousness. A thought which is the product of a mind covered with ignorance, cannot pierce that ignorance easily. Thought requires other aids. If we carefully analyse, we shall find that to us objects are more important than thought. We think, not for the sake of thought itself, but because it will help us eventually to possess some objective realities. In any case, most of our mental and physical energies are devoted to the realisation of some objective aims. That is to say, action in which those energies spend themselves, is an essential part of our being in our present condition. We are more active than thoughtful. The characteristic of the average person is more action than thought. If that is so, any change to be brought about in our consciousness and life, must have important bearings on our modes of life, on its expressions and modes of action. We must change not only our thought, but also our outer life. Through action we must find our way

to the goal. We must renounce the world. If certain things are apt to generate undesirable effects on us, we must give them up. We must take help of those things and actions which help to produce a desirable effect. This is *Sādhanā*.

It is true there are persons who can find their way to the goal with the help of mere thought, without any external aids. But they are few, very few. They are already very pure in mind and body. If we closely observe them, we shall find that they are completely detached from the world, they do not want anything of the universe. They are satisfied with the Self alone. One must study oneself very carefully. We must not mistake a mere intellectual conviction for the real thing itself. There are signs by which to judge. We must watch if we are wanting any enjoyment of the body, if we want name and fame, if we are identifying ourselves any way with the body and the lower mind, if any affection of the body affects our mind also, if we want *Kāmini* and *Kānchana*, if we cannot live long in solitude in contemplation of God, if we are not having higher visions of reality which are nothing imaginary but much more real than the realities of our present experience, if we are not feeling separate actually from the body. These are some of the signs of our earth-bound state. If we still find these signs in us, we may conclude that mere thinking will not be enough for us; external practices are indispensable. We are still bound to the world by the chains of *Vāsandās*. And these chains we have to break by determined efforts consisting of both right living and action and right thought. Mere thought would not be enough, in fact thought then would be inane.

To our mind, it seems that it is always better to begin with a position of which we are quite sure and then proceed on slowly towards the conquest of the summit. In this there is less chance of self-deception.

Science and Religion

A very thought-provoking article on *The Place of Science in Western Civilisation* by that well-known writer J. B. S. Haldane appeared in the November issue of *The Realist*. We are generally inclined to consider the present-day Western civilisation as based on science. According to Mr. Haldane, it is scarcely true to think so. Very few are scientifically inclined in the true sense. Very few possess the knowledge of science. In the State, in the educational curriculums, in many other departments of the corporate life, only a superficial knowledge of science exists and is employed. He considers the prospects of Russia more hopeful in this respect. "I should like," he says, "to see the students of Ruskin, for example, imitating the communists in the Sverdlov University at Moscow. In that university half of their first year is devoted to general science, mainly cosmology and the study of evolution; in their next two years they spend a good deal of time on chemistry and physics, largely from the technical point of view; and in their fourth year they have another special course of science. I happened to go round the biological laboratories in which they worked. I could see at once that their practical work was quite as good as a great deal of practical work which is done by those in this country who are taking up science as a career. There was no sham about it. In consequence, assuming the present Russian régime to last for another fifteen years, you will, for the first time in the history of the world, have a scientifically educated governing class at the head of a great state. What the result of that will be I do not pretend to know. It will, undoubtedly, be interesting."

Evidently, though Mr. Haldane deplores that scientific knowledge has not been much incorporated into the Western civilisation, he is not prepared to say that such incorporation will

necessarily be to the good of the people. There lies indeed the greatest tragedy of science. We are as it were caught in a vice. We must become scientific, if we are to live free under the sun. And if we become scientific as science is understood to-day, spiritual suicide is inevitable. Mr. Haldane himself thus envisages the future of science: "There are two alternatives, as it seems to me, before it. In the first place, scientific ideas may not be accepted by the ruling classes. If so, one can only be quite sure that the future will hold a few more little surprises like the late war, resulting from the application of science." Applied science will be misused, according to the writer, to the great detriment to humanity. "But far more serious, to my mind, is the spiritual decay which is going on now and will go on as long as our intellectual attitude does not alter. Religion is declining for the very simple reason that all religions are full of obsolete science of various kinds; especially obsolete cosmology and obsolete psychology. It may be that there is a core in religion which is independent of scientific criticism. I am rather inclined to take that view, but I would add that the present apparent lull in the conflict between science and religion is exceedingly deceptive. Science has largely dislodged religion from its front line of trenches. The old view of the structure of the universe is universally given up. At present what is happening is that psychologists are hauling up their guns into position with a view to an assault on the second line, namely, religious psychology. Now, religion has attempted to counter this, not by retiring to what may be, and perhaps is, an impregnable position, but by trying to adapt itself to this world by concentration on social work, and so on. In the past it has been an historical function of religion to hold up before humanity a transcendental ideal, however imperfectly presented. If the only function of reli-

gion is to establish the Kingdom of God on earth, the socialists say, 'We can do it better than you.' " Rightly said. Only when the writer speaks of religions he means the Semitic religions.

"There is a second alternative, and that is that a serious attempt will be made to incorporate scientific ideas, as well as scientific inventions, in our national and international life. That attempt is being made to-day in Russia. They have altered the ruling class. They did not try to educate the old one. Their attempts to apply science to life are crude, they are embryonic, sometimes ridiculous, like a good many other things in Russia; but they are being made in Russia and not seriously made anywhere else. Among the small fraction of the Russian population who read seriously, science and politics take the place which are taken in England and the United States by religion and sport. The children in the towns of Russia learn a great deal more science than the corresponding children in England, and they learn it not as a text-book subject like French grammar, but in relation to their ordinary life."

Mr. Haldane adds: "I am not going for one moment to suggest that there is not a very grave danger for science in so close an association with the State. It may possibly be that as a result of that association science in Russia will undergo somewhat the same fate as overtook Christianity after its association with the State in the time of Constantine."

To our mind, the grave dangers resulting from the rejection or acceptance of science or its crude assimilation can be averted, if a determined effort is made to correlate *all* the aspects of human life into a harmony. In this, religion and science should co-operate, and not conflict with each other. Science can at most deal with phenomena, mental and physical. But the higher reaches of the mind will always remain beyond it. Especially

the subjective aspects of all things, including men, cannot be scientifically treated. These must be the jurisdiction of religion and philosophy. Let science furnish as much objective knowledge as it can. But the interpretation and evaluation of that knowledge must be essentially the function of religion, for religion alone can ascertain the absolute value and the scale of values. We, Hindus, have con-

ceived the problem always in this light. And we do not find the light failing us. As we pointed out in our last May article, much depends on our intimacy with the higher experiences of the soul, whether we consider them real or not. The greatest desideratum in the West at present is the predominance of a section of people to whom God is not merely a pious imagination, but a reality.

REVIEW

THE OTHER SIDE OF DEATH. *By The Rt. Rev. C. W. Leadbeater. Second Edition. Theosophical Publishing House, Adyar, Madras. 848 pp. Price board Rs. 7/8/-, Cloth Rs. 9/-.*

Of all the problems of human existence none is perhaps so general, deep and momentous as the problem of death. From the earliest times man has pondered over it and the matter is still under discussion. In spite of man's oldest and commonest experience of death's inevitability, the doubt still prevails in some scientific minds if death is the necessary condition of life. Religion, philosophy, science and myths have all contributed their quota to man's knowledge of the subject. Widely divergent as their solutions are in many respects, they admit of being classed under three heads:— (1) dissolution, (2) eternal redistribution in heaven and hell and (3) transmigration. The book under review upholds the third view and is professedly a scientific treatment of the subject.

The various theories propounded by religious and philosophical systems of the world as to man's condition after death are mainly the product of speculation and imagination, though based in certain cases on the supernal vision of the highly developed souls. In all great religions we hear of men endowed with rare supernatural powers. But none are said to have made the facts and contents of the other worlds a subject of such careful and long-continued observation as to evolve a system of truths entitled to be called a science. It would be no small credit to the author's love of wisdom as a Theosophist, if he can lay a just claim to such an achievement. The author's object in writing the book is apparently to train man's attitude towards death. Our fears and

miseries are largely due to our ignorance and superstitions about death. A clear comprehension of the meaning of death and a full knowledge of the things beyond are beneficial both to the survivors and the departed. Death is not the cessation of life. It is the gateway to higher life. It is not a thing to be feared or mourned for, but to be welcomed in a calm friendly spirit. It is the putting off of the outermost, the grossest, garment of the soul and is far less painful than is supposed to be. Little do we know that our wailings and grief for the departed friends cause immense trouble and confusion to them as they set out on their pilgrimage to higher realms of existence. Earnest prayer and strong good wish, on the other hand, greatly facilitate their progress.

Death marks out the successive stages in the soul's journey towards the Divine. Under His wise dispensation it opens new avenues for larger experiences and nobler deeds, according to man's *karma* in the preceding state of existence. The author condemns the reformed Christian view of immediate heaven and hell, as not in accord with the spirit of the Gospel. He supports the early Christian doctrine of the Intermediate State and points out the true meaning of the Purgatory, Heaven and Hell. There is no eternal damnation. Hell is a condition of comparatively suspended animation, say for a *æon*, in the life of development. In it the weaker souls who cannot keep pace with the regular course of evolution await an opportunity of advancement more within the limit of their feeble capacities.

The state of things in the other worlds has been described by the author with extreme precision, clearness and vividness. The author says that he writes from direct

personal observation. He has also compared notes with other members of the Theosophical Society, to whom the existence beyond death "is as absolutely a matter of fact and of everyday experience as the physical." They have long investigated into the facts of other worlds and the various supernatural phenomena allied with them in a scientific method and with a scientific spirit. The result of this research is a scientific system of thought. They have at the same time developed an art by which one can penetrate into the realms beyond the reach of normal sense.

Two distinct methods for the development of clairvoyance have been stated in the book. The first one is purely intellectual, the study of the fourth dimension. It consists in cultivating the power of higher conception in the physical brain. But it is a difficult process and commends itself to few. The second method is of universal application. It consists of three successive stages:—concentration, meditation and contemplation. But the absolute pre-requisite for such a practice is a pure altruistic life. The author also recounts the manifold advantages of clairvoyance. It gives man a correct understanding of the law of progress through death, which has a great practical effect on life. It unites the inhabitants of different worlds in a friendly bond of mutual help and service.

That clairvoyance can be attained by a special method of concentration can be readily admitted. We should not also question the author's supernatural experience. But an experience is valid only when it is a correct apprehension of facts, otherwise it is a sort of illusion. A second point is that though the observation be right, the systematization may be wrong. An element of bias will lead to an erroneous scheme of thought instead of a pure rationalised form of knowledge. But if the resultant system be perfect, the truth of the whole thing is established at once. The author has recorded, for the illustration and verification of his views, numerous cases of apparitions and hauntings, spiritualistic phenomena, and incidents in the lives of the residents of astral and mental planes from personal knowledge and from various accredited sources. These fill nearly half of this big volume. But a bulk of instances does not establish a proposition, unless it can be logically derived from them. The thing is that a system of knowledge must be coherent and comprehensive. It

should explain all cognate phenomena and it must not contradict the common experiences of life and the higher spiritual verities revealed to seers and sages.

The author also admits in a way that his system should and does stand such a test:

"If Theosophy be an illusion, it is one which has been shared by some of the greatest minds of the world—by such men as the Lord Buddha, Sri Shankaracharya and Pythagoras."

"It is not founded merely on a scripture—though if scriptures are required, we have them to support our views, and they are scriptures older far than those of the Jews: Vedas and Upanishads, coming to us down the stream of time from a nation which was at the height of civilization when the Jews were yet an obscure and undeveloped tribe."

But we regret to find that the authorities mentioned by him really contradict the author's views instead of confirming them. We shall indicate below some of the points of disagreement.

While explaining the mechanism of death the author states:

"Having put off his physical body, he continues to live in his astral body until the force has become exhausted which has been generated by such emotions and passions as he has allowed himself to feel during earth-life. When that has happened, the second death takes place; the astral body also falls away from him, and he finds himself living in the mental body and in the lower mental world. In that condition he remains until the thought-forces generated during his physical and astral lives have worn themselves out; then he drops the third vehicle in its turn, and remains once more an ego or soul in his own world—the higher mental."

The Upanishads also speak of the soul (*jivâtma*) as being encased in five-fold sheath (*kosha*):—sheath of food, sheath of vitality, sheath of mind, sheath of intelligence, and sheath of bliss. But though they affirm their distinction, they never maintain their separation. In the soul's journey from the lowest plane of existence to the highest *Brahmaloka*, it is not divested of any of these sheaths. It retains all its *upâdhis*, as the sheaths are called by them, till the attainment of oneness with *Brahman*. No sooner does the gross body drop off than a fine physical body is formed in its place. It is composed of *bhuta-sukshmani*, i.e., fine parts of the same coarse elements (*sthulabhutas*) which con-

stitute the gross body. These *bhuta-sukshmāni* should not, however, be confused with *sukshma-bhutāni* or *tanmātrās* (subtle homogeneous matter). The soul accompanied by the vital air, the sense-organs, the mind, the nescience and *karma* leaves the former body and enters this new body, the seed-body, as it is called. (Vide Samkara's commentary on *Brahma-Sutras* 3.1.1.) That the subtle body, consisting of the three intermediary sheaths, cannot hold its own without the physical body is also affirmed by the Sāmkhya system of Philosophy: "As a painting stands not without a ground nor a shadow without a stake, etc., so neither does subtle person subsist supportless with specific particles." (*Sāmkhya-kārika*—XLI). Vijnana Bhikshu explains 'specific particles' as a "species or variety of gross elements." According to the Buddhists also every sentient being must possess the five *skandhas*, which resemble the five *koshas* of Vedānta. "With the death of a man the *skandhas* perish, but by the generating influence of his *karma*, a new set of *skandhas* instantly starts into existence, and takes the form of a new birth."

In the Theosophists' plan of the cosmos, there is a plane of existence corresponding to each of the soul's sheaths. Just as through the physical body we live in the physical world, so through the astral and the mental body we come in contact with astral and mental worlds, become conscious of them and act in them. The different worlds are in the selfsame space, the finer interpenetrating the grosser. But in the cosmogony of Vedānta the fourteen *lokas* or worlds occupy different parts of the space. High or low, gross or fine, they are all physical. They are made of the same coarse elements (*mahābhutas*) as this world of ours (Vide *Vedāntasāra* and *Siddhāntabindu*). In the Buddhist scriptures also the *lokas* are described as belonging to the physical cosmos (See *Lalitavistara* and *Anguttara-Nikāya*). Similar is the case with the Pythagorean cosmic system.

In the Theosophists' scheme of evolution the human soul passes from the lower to the higher world in succession, till he attains his divine nature divested of all the sheaths. But according to Vedānta the path of liberation does not lie necessarily through these worlds. There is absolutely no passage to *moksha* through the heaven-world. The enjoyments of the heaven-world are necessary for the followers of *pravritti-mārga* (seekers

of sense-enjoyment) for their experience of the futility of all pleasures however fine. They have to return to the earth as soon as the merit of their work is exhausted. Even the unselfish workers who value the sense-objects (not *niskāmakarmi*) belong to the same category. But those who realise the vanity of all pleasures here and hereafter and struggle hard to go beyond all name and form, which constitute the life of contradiction—good and evil, happiness and misery,—will reach emancipation direct or through *Brahmaloka* from which they may or may not return. But the way to *Brahmaloka* (*devayāna*) is altogether different from the other path (*pitriyāna*), through which the followers of *pravritti-mārga* pass and repass from earth to heaven and heaven to earth. The way to *Nirvāna* in Buddhist scriptures has a close resemblance with the passage to *Brahman* in Vedānta.

According to the Hindu scriptures there is scope for free-will and choice of work only in this world of ours. Beyond we only reap the fruits of the seeds we sow here in earthly life. But in the author's opinion, there are ample opportunities of fresh activities and further progress in other worlds. Had that been the case, there would not have been any necessary condition of returning from heaven to the earth. Yet all have to return to this *karma-bhumi*.

The author's interpretation of dream is quite peculiar. Says he :

"Every night when the man falls asleep, he temporarily withdraws himself from this physical vehicle, and lives for the time in his astral body. * * * In this astral vehicle he lives in the astral world, in which he can move about freely; in it he meets with many experiences, some of which he sometimes remembers in the morning, and then he says that he has had an unusually vivid dream."

No psychologist, ancient or modern, perhaps hold such a view that the dream experiences have objective grounds. In the *Māndukya Upanishad* we find that in dream state the human soul is *antahprajnah*, i.e., his consciousness is drawn inward. How can he perceive external objects physical or non-physical unless his consciousness is directed outward? He is also described as *pravivikta-bhuk*, i.e., the experiencer of impressions left on the mind during waking state. Dream-imagery is produced spontaneously, according to Vedānta, by the creative power of the Self out of these impressions (*vāsanā*). It is

a recognised fact of psychic experience that we lose all power of volition as we fall asleep. Yet, our author says that it is possible for us to glide out of the body easily and naturally, move about freely and return to it instantaneously at will during sleep.

The trend of the present work is also different from the tenor of the Upanishads. The author makes much of clairvoyance as a means of, and a help to, spiritual advancement. But the Hindu scriptures hardly attach any importance to the supernatural powers or *vibhutis*. They are not necessary for spiritual culture nor are they a true test of spiritual progress. Miraculous powers may develop of themselves with spiritual unfoldment without a direct effort on the part of the *Sādhaka* (aspirant). But the *Sādhaka* should refrain from their use as much as possible, for they may often lead him astray. In Patanjali's *Yoga-Sutras* (*Vibhutipāda*, 25) mention is made of a special method of concentration by which the Yogi can acquire *bhuvana-jñāna* (knowledge of the fourteen kingdoms of existence). But its main object is not to encourage the cultivation of these powers but to convince the Yogi of the power of concentration, by which he is to attain perfect control over *Prakriti* to be reinstated in his true nature as Witness.

Nor do we think that clairvoyance is necessary, as the author assumes, to convince a man of the truth of existence beyond death. By a very hard practice a Yogi can have a recollection of his previous lives. Extremely rare are those who can have a glimpse of the lives of the departed. The question as to what becomes of man after the dissolution of the physical body has often been raised in the Upanishads, and the answer is given not by describing the state of things in other worlds, but by explaining the immortal nature of the soul through

reason based on the realisation of the seers. The trend of their teachings is to draw man's attention from all material objects, physical or non-physical, to his own self which is perfect in itself.

The author's notion of the Invisible Helpers is equally strange. The idea is as remote from the Vedāntic view of *ādhikārika-purushas* (perfected souls with special commissions for the subsistence of the worlds, *vide Brahma-Sutras* III. 3. 32) as from the Christian angelology. Nor does the mention of the *Siddhas* in Patanjali's *Yoga-Sutras* (III. 31) corroborate the view. "The *Siddhas* are beings who are a little above ghosts." The word *siddha* does not here mean free or perfect. No religious teacher has asked his followers to depend on invisible agencies for spiritual help and guidance, or to extend their sphere of usefulness and service to unseen regions. Indeed, the general tendency of the book under review is to shift the focus of our attention from the natural to the supernatural, from things near at hand to things faint, far and dubious, from plain truths to visionary ideas. We can at once say to the Western readers, for whom the book is obviously written, that the author's scheme as a whole has no support in the teachings of the Upanishads. The whole writing seems to be pervaded by a spirit of propaganda for Theosophy. The impression left on the mind after its perusal is that of spiritualism grafted on religio-philosophic ideas. The author's claims to direct knowledge of the Great Beyond, on his own behalf and on that of his Society, lead us to think that the system presented in the book is a subjective creation based on spiritualistic experiences,—an attempt to reconcile the spiritualistic ideas with the voices of religion and philosophy under the veil of scientific reasoning and altruistic idealism.

NEWS AND REPORTS

Shyamla Tal Charitable Dispensary and Hospital

We have gone through the report of the above Charitable Dispensary and Hospital for the year 1928. It is conducted by the Vivekananda Ashrama, Shyamla Tal, in the district of Almora, situated isolated in the midst of deep Himalayan jungles. In the year under review the number of patients was larger than in any previous year,

being as many as 1,477 of which 175 were repeated cases. The helpless people are not only given medicines but also diet when required. 22 patients were treated in the Indoor Hospital during the year. The total receipts including the last year's balance were Rs. 754-11-6 and the total expenditure was Rs. 283-7-9. In order to increase the scope of the Hospital, the authorities feel the imperative need of erecting a separate

building for it and as they consider it urgent to complete the building within the present year, they earnestly appeal to the generous public in the name of the distressed hill people to send contributions, however small, which will be thankfully received and acknowledged by *Swami Virajananda, Secretary, Shyamla Tal Charitable Dispensary, C/o. The Vivekananda Ashrama, Shyamla Tal, P.O. Deori, via Champawat, Dt. Almora, U. P.*

R. K. Math Charitable Dispensary, Madras

It has given us great pleasure to go through the report of the above Dispensary for the years 1925-1928. The usefulness of the institution is patent from the fact that the number of patients in 1925, the first year of its existence, was 970 whereas in 1928 it rose to 18,222. In these four years altogether 33,715 patients were treated of whom 16,070 were repeated cases. The total receipts during these years were Rs. 1,628-12-3p. and the total expenditure was Rs. 941-7-9p. The present needs of the Dispensary are as follows:—(1) A Pucca Dispensary Building at a cost of Rs. 10,000 against which a sum of Rs. 553-14-3p. has already been subscribed. (2) A General Fund for the maintenance of the Dispensary and its workers. (3) Up-to-date modern appliances and other necessary outfits.

Any contribution, however small, will be thankfully received and acknowledged by *Swami Yatiswarananda, President, Sri Ramakrishna Math and Mission, Mylapore, Madras.*

R. K. Mission Society, Rangoon.

Two sister societies associated with the name of Sri Ramakrishna were working side by side in Rangoon till 1916, in which year they were amalgamated into one under the name of Sri Ramakrishna Society and then gradually connected with the Mission. A report of the above Society for the years 1924-1928 is to our hand and we have gone through it with great pleasure and interest.

The activities of the Society include Relief Work, Students' Home, Rest House, Free Library and Reading Room, Birthday Celebrations and Public Lectures, Religious Classes and Collection of Rice for the Sevashrama, the Charitable Hospital.

It was Swami Shyamananda who was then in Rangoon, that started the Amherst Relief

Work about the end of 1919. Under his able direction similar Flood Relief Works were carried on in the Ramree island in 1923, at Alethangyaw and Maungdaw in the Aracan coast in 1926, and in the close vicinity of Pegu in the latter part of 1926.

A Students' Home for the benefit of the Burmese boys was brought into existence in 1926. At present there are 9 boys in the Home, of whom 5 are Burmese. Students are admitted without any distinction of caste, creed or colour.

A Free Rest House known as "Shashi-Niketan" is managed by the Society for the benefit of the casual visitors to Rangoon, who are given accommodation for a short period, free of charge, without any distinction.

A Free Library and Reading Room forms one of the major activities of the Society. The average daily attendance for the past three years is 75. The Library contains 2,274 volumes on varied subjects and has on its reading table 160 periodicals in different languages.

In addition to Study Classes intended for a few zealous students, Public Lectures are frequently organised to educate the public. Birthday anniversaries of world-teachers are observed, and important persons lecture upon the lives and teachings of those great personages.

A few boys brought under the influence of the Society have formed themselves into a band of workers to collect rice regularly from door to door for the benefit of the Sevashrama and also to help the Librarian in every possible way. They are thus being trained to be serviceable to society.

The total receipts on all heads during these years amounted to Rs. 9,405-14-11 p. and the expenditure to Rs. 9,224-11-2p.

We congratulate the Society on its various useful activities and wish it greater success in future.

Kumbha Mela Relief

Swami Bigyananda, Hony, Secretary, R. K. Mission Sevashrama, Muthiganj, Allahabad, U.P., has sent out the following appeal:

I presume you are already aware of the nature of work which the local Ramkrishna Mission has undertaken from 1910 to do in this sacred and ancient city of Prayag where during the month of Magh (January and February) there is an influx of pilgrims bringing in their train misery and sickness. Especially this is the year of 'Purna Kumbha', commencing from 13th January

1930 and lasting for about one month and a half. The U. P. Government expects about thirty lakhs of pilgrims on the sacred occasion. We will hold our camp on the Triveni bank and will do our relief works there as well as here in our permanent Dispensary at Muthiganj.

Our already slender resources are unable to cope with the demand and we shall fail to do our duty, if we do not bring the matter to the notice of the public for timely help.

It is needless to add that any help, however small, will be of incalculable use for this noble purpose and will be gratefully received by the undersigned.

Educational Work of the Ramkrishna Mission

Secretary, Ramakrishna Mission, has sent us the following appeal for publication :

A month ago we published an appeal to our countrymen for financial help towards combating the appalling illiteracy among our masses. As mentioned in that appeal, there are 65 schools under the control of the Mission, through which education, mostly primary, is imparted to boys and girls. Of these 17 are night schools and the rest day schools. Of the latter 12 are for girls, 29 for boys and 7 for children of both sexes. The boys' schools include two industrial schools, three high schools and one M. E. school, while one of the girls' schools teaches up to the third class of a high school. The rest, numbering 58, are all primary schools. Besides the above there are two Homes for orphans, in one of which there is an industrial section, and 14 Students' Homes, including one for girls. In all of these Homes special attention is paid to the moral and spiritual training of the inmates, who are encouraged to take physical exercises and do some manual work as part of their daily routine. This holds good, more or less, of those of the schools where the monks of the Ramkrishna Order serve as teachers. The teaching, except in two or three schools, is free, and every students' Home admits a number of deserving free boarders.

We feel that institutions of this kind, even if multiplied a hundred times, are too inadequate to meet the requirements of the present situation. Hence we intend to make a start with a large number of primary schools, at least a hundred for the present, in different parts of the country, which will be managed by our different centres. Besides a knowledge of the three R's, lantern lectures and radio talks on sanitation, agriculture and other useful subjects will be a special feature of our educational programme. Our schools, like some of the existing ones, will minister to the needs of the depressed classes in particular. The education of girls will receive as much attention, if not more, as that of the boys. Special care will be taken, as is done in our existing schools, to improve the health of the pupils. In short, we intend to make every one of these institutions a real centre of enlightenment in the rural areas, looking after the spiritual as well as the material welfare of the people.

It goes without saying that the success of a scheme like this depends to a great extent on its financial resources. Out of the funds contributed by some American friends we have already purchased a magic lantern and visited a few villages in the Basirhat Sub-division, District 24 Perganas, Bengal. The villagers appreciated our demonstrations very much.

The attention of our countrymen has recently been drawn to the need of various nation-building activities. The spread of education among the masses is not the least important of them. We earnestly hope that our appeal for financial aid in this work will meet with a sympathetic response from the generous public. Any contribution, however small, will be thankfully received and acknowledged at the following addresses: (1) The President, Ramkrishna Mission, Belur Math, Howrah, Bengal. (2) The Manager, Advaita Ashrama, 182A, Mukhtaram Babu Street, Calcutta. (3) The Manager, Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta.

Try to get up a fund, buy some magic lanterns, maps, globes, etc. and some chemicals. Get every evening a crowd of the poor and the low, even the Pariahs and lecture to them about religion first, and then teach them through magic lantern and other things, astronomy, geography, etc., in the dialect of the people.—Swami Vivekananda.



THE MADONNA AND THE CHRIST-CHILD

One day, in 1874, Sri Ramakrishna was looking at the original of this facsimile in the garden-house of Jadunath Mallik at Dakshineswar, and reflecting on the wonderful life of Christ, when he saw that the picture became living and effulgent and from the persons of Mary and Christ rays of light emanated and entered into him. He was at once overwhelmed with a deep regard for Christ.

We are enabled to publish this facsimile through the courtesy of Mr. Pradyumna Kumar Mallik, grandson of Jadunath Mallik.



SISTER NIVEDITA

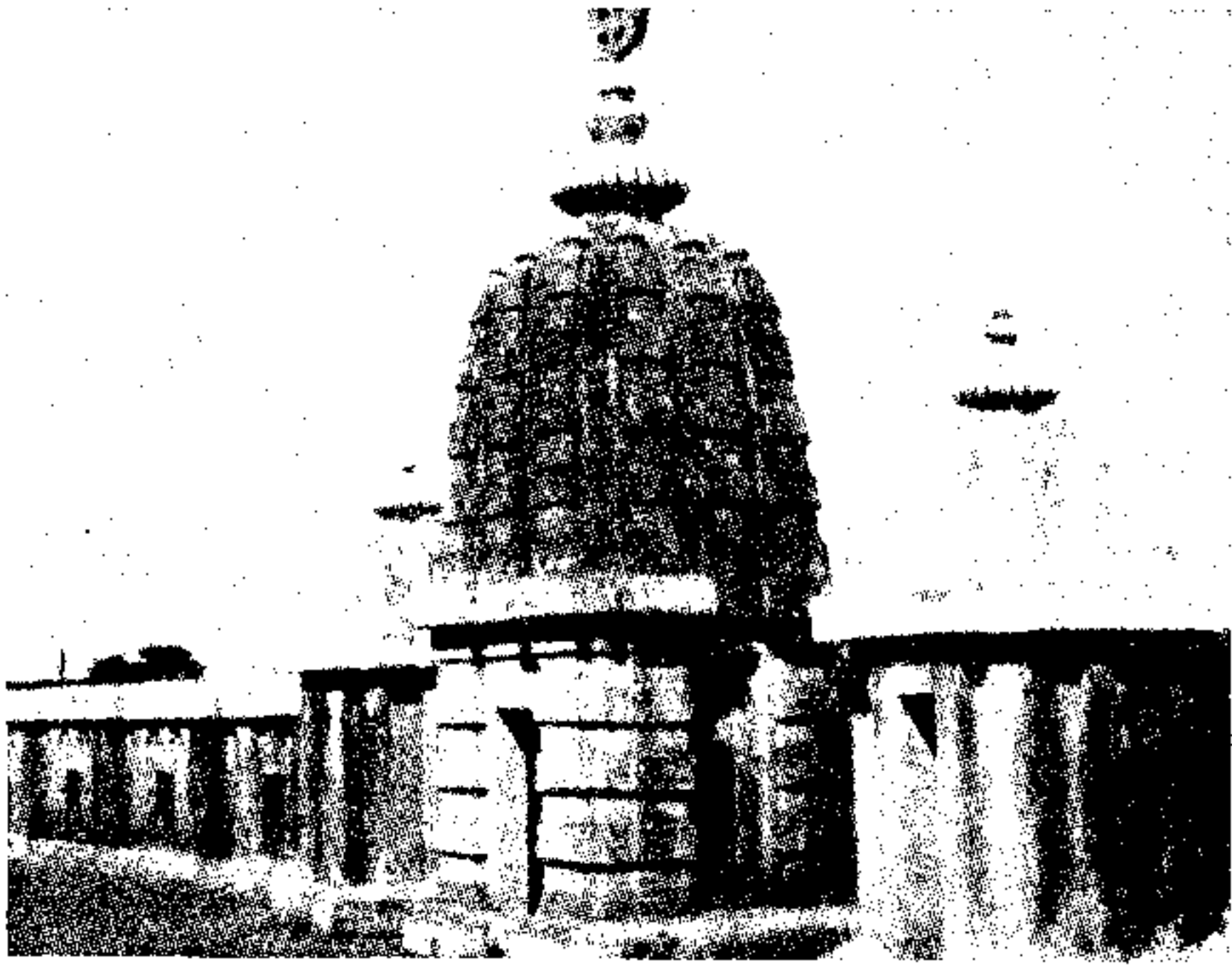


Sister Christine

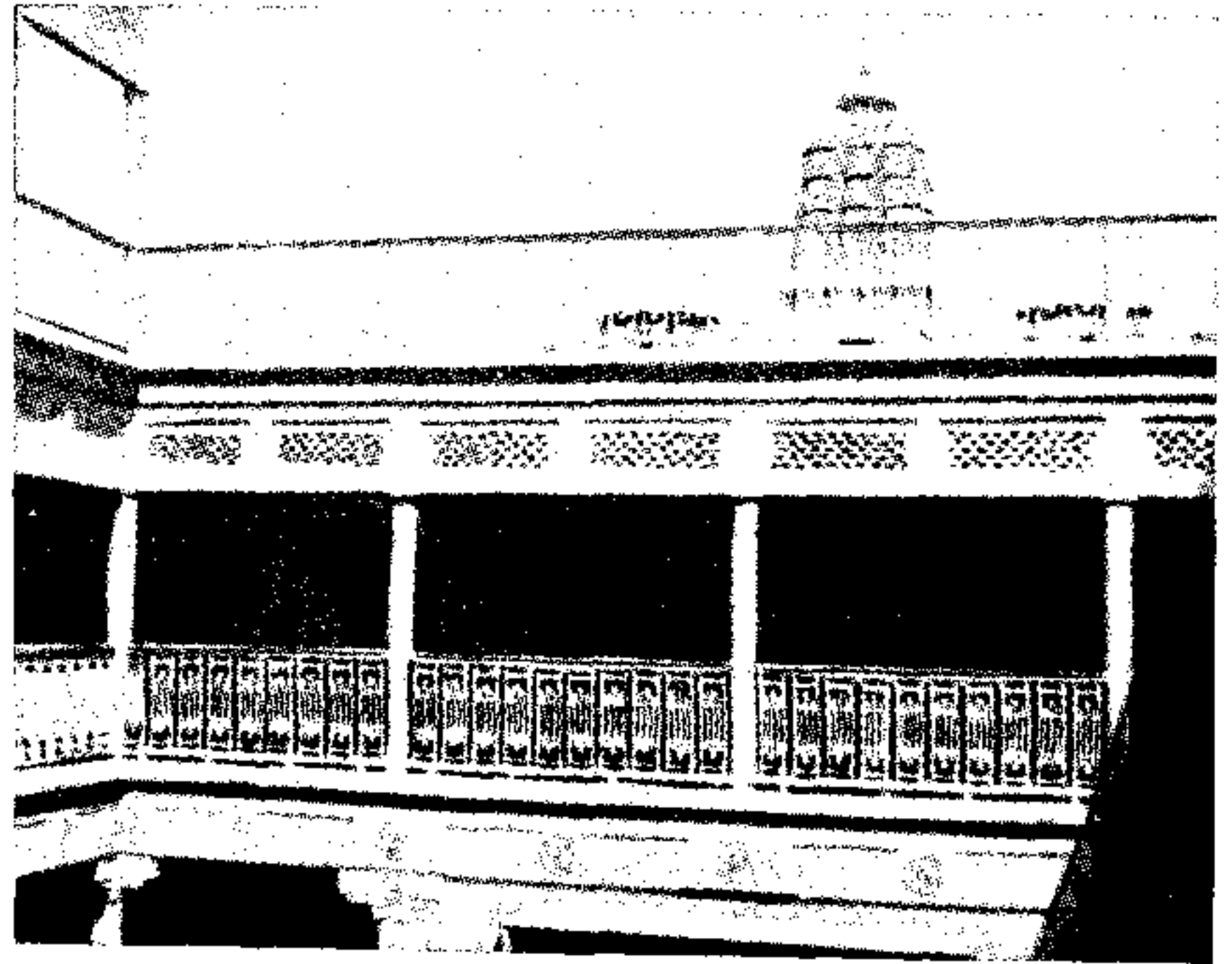
Sister Nivedita



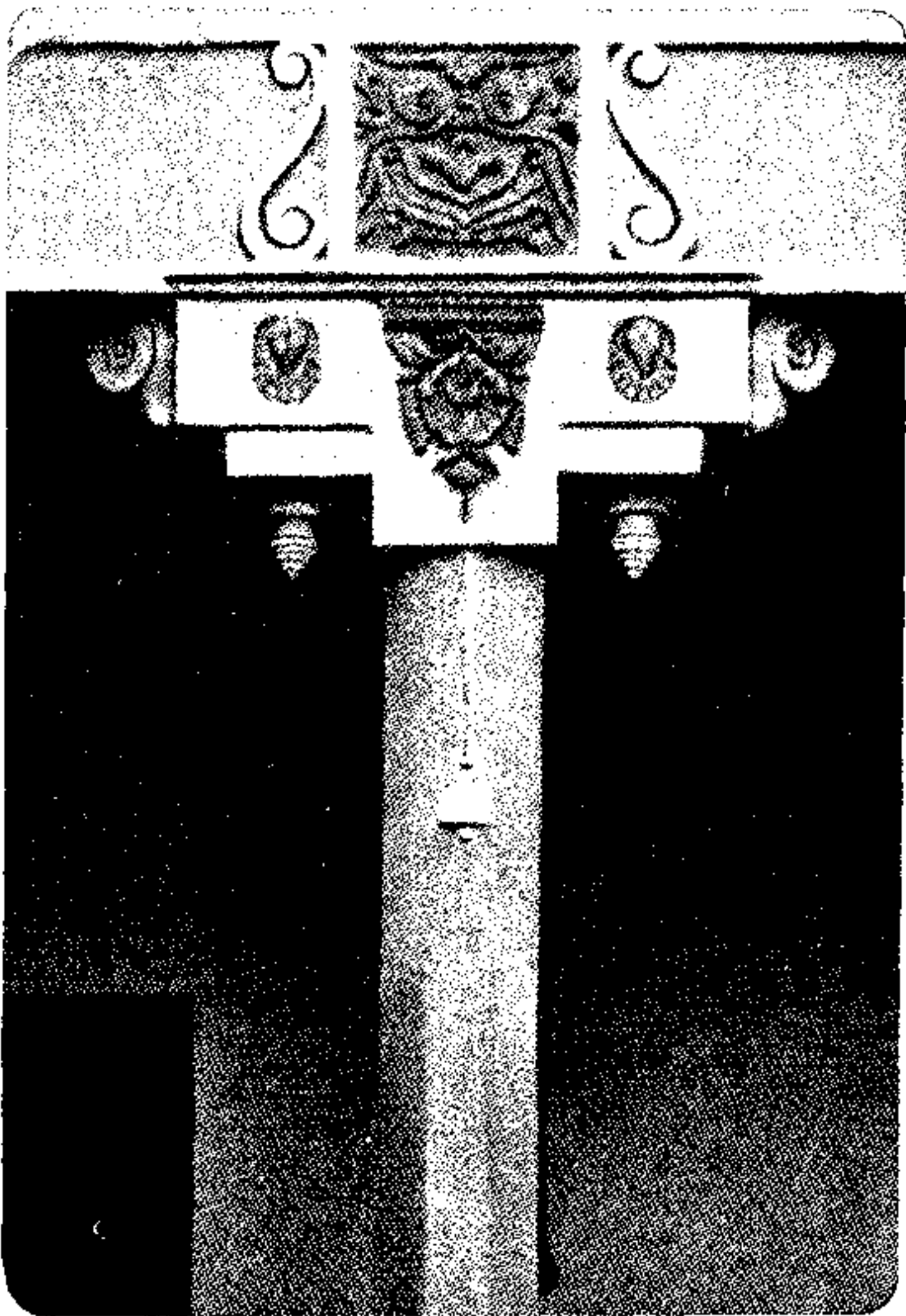
Sudhira Bose



Miniature temples on the terrace



A corner of the inner court, top view



Capital of a column in the verandah



Gate



PRAYER HALL