

Prabuddha Bharata

VOL. XXXIX

AUGUST, 1934

No. 8



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

Sri Ramakrishna with Narendra and others in the bliss of devotional music at Govinda Mukherji's house, Belgharia.

Sri Ramakrishna has come to the house of Govinda Mukherji at Belgharia. Sunday, February 18, 1888. Narendra, Ram and other devotees have come, some neighbours also have come. At about 7 a.m. the Master sang and danced with Narendra and others.

INSTRUCTION TO THE INHABITANTS OF BELGHARIA—THE NECESSITY OF BOWING DOWN—BHAKTI YOGA

Singing and dancing finished, all took their seats. Many are bowing down to the Master. He says now and then: “Bow down to the Lord.” He says again: “The Lord has become all these, with this much difference that in some individuals He is greatly mani-

festated, e.g. in the pious. If you say: ‘There are wicked persons, there are lions and tigers’; the answer is: ‘you need not embrace God the tiger but bow down from a distance and go away. Just see, water is one, but some water you can drink, with another you can worship, in a third you can bathe; and there is some which is used only for washing purposes.’

A neighbour: What does Vedanta say, sir?

Sri Ramakrishna: Vedantists say: “‘I am He.’ Brahman is true and the universe, false. The individual self too is false. The Para-Brahman alone is.”

But the “I” dies hard. So the view “I am His servant, I am His child, I am His devotee” is very good.

In this Iron Age the Path of Devotion is very good. With devotion too He can be realized. So long as you identify yourself with the body, you

cannot go beyond sense-knowledge, objective knowledge. These are the sense-objects—sight, taste, smell, touch and sound. It is very difficult to transcend these. And so long as you live in the senses, you cannot have the knowledge, “I am He.”

Those who renounce the world, have less attachment to the senses. The men of the world always think of the sense-objects, hence the attitude “I am His servant” fits them well.

THE DOCTRINE OF SIN

The neighbour : We are sinners; what will become of us?

Sri Ramakrishna : Take His name and all sins will fly away. The body is, as it were, a tree; and the sins, so many birds. As the birds on a tree fly away when you clap your hands, so sins fly away when you take His name.

The shallow pools dry up in the heat of the summer sun. Likewise the waters of the pool of sin dry up in the heat of the Lord’s name.

Day in and day out one must practise. In the circus I saw the other day an English-woman standing on one leg on a running horse. What a long practice has given her the mastery!

One thing—just cry for Him at least once a day.

These are the *two means* (to realize Him) :—practice and devotion, *i.e.* an intense longing to see Him.

THE NEIGHBOUR’S SONG AND SRI RAMAKRISHNA’S SAMADHI

The Master and the devotees are being treated to a light refreshment in the verandah of the first floor. It is 1 p.m. A devotee in the courtyard of the ground floor began a song, even when the Master did not finish.

No sooner had the Master heard the song than he entered into Samadhi. The whole body was stiff, the hand resting on the dish—as if, painted on a canvas. He could not eat any more. After a long while when the emotion subsided a little, he says : “I will go downstairs, I will go downstairs.” A devotee is taking him downstairs with great caution.

On this very courtyard, the Master sang and danced in ecstasy in the morning. Carpets etc. are still spread there as before. The Master is still in a state of semi-trance and takes his seat close to the singer. The latter stopped singing by now. The Master speaks with great humility, “Babu, I will hear my Mother’s name (*i.e.* song about Her) again.” The singer sings again.

The song continuing, the Master again goes into trance.

II

THE MASTER AT DAKSHINESWAR WITH DEVOTEES—NEW-MOON—LOOKING AT RAKHAL AS THE CHILD-KRISHNA

Sri Ramakrishna is sitting in his room at Dakshineswar with Rakhal, M., and a few other devotees. March 9, 1883; 8 or 9 a.m.

To-day is the new-moon when the Master’s mind becomes tense with spiritual fervour. He says, “God alone is real, everything else is false. The Great Mother has kept all fascinated by Her great charm. Of men the majority are worldly-minded, in bondage. They suffer from so much misery and yet are they attached to sex and wealth. While eating brambles, the camel bleeds at the mouth, but still it will not leave off feeding on them. None seeks Him! The case is just like taking pine-apple leaves, leaving aside the sweet fruit!

A devotee : Why has He kept us in the world, sir?

WHY THIS WORLDLY LIFE? TO PURIFY
THE HEART BY SELFLESS WORK

Sri Ramakrishna : This worldly life is for work. Through work comes Knowledge. The spiritual guide instructs : Do such and such works and don't do those. He prescribes work without attachment.¹ Impurities (of heart) are washed off through work ; just as a patient, if he falls into the hands of a good doctor, is gradually cured through medicine.

Why does He not release man from the worldly life? Let the disease be cured first, then will he be released. When a man's attachment to sex and wealth leaves him, He will let him off. If you are once admitted into a hospital, you are not discharged so long as the disease is not completely cured ; the doctor will not leave you.

The Master remains nowadays immersed in the Vatsalya-rasa.² So he has kept Rakhal with him. Rakhal is the spiritual child of the Master. Rakhal would sit very close to the Master leaning on his lap, just as a little child does to its mother.

THE MASTER WITH HIS DEVOTEES SEES
THE FLOOD-TIDE IN THE GANGES

The Master was sitting like that when a man informed that the flood-tide was coming. The Master, Rakhal, M., and others—all ran towards the Panchavati to witness the flood-tide. Reaching there they are seeing the flood. It is 10-30 a.m. Looking at the condition of a boat, he says, "Look there, observe what becomes the condition of that boat!"

¹ "To work you have the right and not to the fruits thereof"—The Gita.

² A spiritual sentiment in which the devotee looks upon the Lord as the most dearly loved child.

Now he takes his seat on the road to the Panchavati with M., Rakhal and others.

Sri Ramakrishna : (to M.) Well, how does the flood occur?

By drawing, on the ground, the figures of the earth, the moon, the sun, etc., M. is trying to explain gravitation, ebb-tide, flood-tide, the full-moon, new-moon, eclipse, etc.

SRI RAMAKRISHNA IN HIS BOYHOOD AND
IN SCHOOL—THE YOGI IS BEYOND
ALL FINITE RELATIONS OF NUMBER,
QUANTITY, CAUSE, EFFECT

Sri Ramakrishna : (to M.) Heigh-ho! Can't understand, the brain gets dizzy, it pains. Well, how have they come to know of things so distant?

Well, in my boyhood I could draw well. But mathematics was a puzzle to me ; I could not do sums.

Now the Master has returned to his own room. He is looking at the picture of Yasoda (the mother of Sri Krishna) on the wall, and says, "The drawing is not good—as if a gay flower-woman."

ADHAR SEN'S FIRST MEETING—
ANIMAL SACRIFICE

The Master has taken a little rest after his noonday meal. Adhar and other devotees came one by one. This is the first time that Adhar Sen has come to see the Master. He lives at Beniatola, Calcutta. He is a Deputy Magistrate and is 29 or 30 years of age.

Adhar : (to Sri Ramakrishna) Sir, I have something to ask. Is animal sacrifice good? Does it not involve the sin of killing?

Sri Ramakrishna : It is laid down in the scriptures that under certain conditions animal sacrifice is allowed.

Sacrifices enjoined by the scriptures are not blameworthy, e.g. the sacrifice of one goat on the eighth lunar day. But there are states of mind when even that is not possible. I am now in such a state, that I cannot even witness the sight of a sacrifice. So in this condition I cannot take meat offered to the Mother, but only dip a finger in the soup and touch it to my forehead, lest She should get angry with me.

Again, there is another state of mind, when I actually see the Lord in every creature, even in an ant. If in this condition I see an animal die, I have the consolation that it is only the body that is gone, the Self has neither death nor birth.

ADVICE TO ADHAR—"DON'T REASON
TOO MUCH"

Too much reasoning is not good. If you can have devotion for the Mother, all is well. Too much reasoning creates a confusion. In the country-sides there are ponds whose waters you can take

from the surface, they are so clear; but if you stir them up, they become turbid. So better ask devotion of Her. Dhruva's devotion had a desire behind it—he wanted the kingdom (of his father). But Prahlada's devotion was totally free from all desires.

A devotee: How is God realized?

Sri Ramakrishna: Through this devotion. But you must strongly demand of Him. "Wouldst not Thou reveal Thyself to me?—I will commit suicide." This is the devotion of the brave though tinged with a little of ignorance.

The devotee: Can God be seen?

Sri Ramakrishna: Oh yes, surely. Both the aspects—the formless and with form—can be realized. Yes, He can be seen as having forms—forms of pure consciousness (and not of matter). Again He can be seen in human beings. TO SEE THE DIVINE INCARNATION IS AS GOOD AS SEEING THE LORD HIMSELF. It is the Lord Himself who comes down on earth throughout the ages.³

SOME PROBLEMS OF INDIAN EDUCATION

BY THE EDITOR

I

No human institution is or can be perfect. Every institution, therefore, admits of improvement, and all institutions are in a process of evolution. And they are subjects of criticism, because they cannot, in the very nature of things, satisfy all. Opinions differ, and suggestions also will be different as to what will be the method of reforming any particular institution.

It is no wonder, therefore, that

educational systems are everywhere criticized as unsatisfactory. Various experiments are going on in different countries to evolve a right method of education, but the result of no experiment has met with universal approval. A system is liked and adopted by a particular school of thought and that also is changed with the passing of time. In a sense, it is good. For, so long as

³ "For the establishment of Dharma, I come into being in every age."—*The Gita*.

there is a hankering after progress and advancement, man will try to adopt a better and still better system. And it is only when the desire for improvement is absent that man will be satisfied with anything at hand and life will become stagnant.

Everybody believes that education is a power. The future of every nation depends on the education that is imparted to its members. The better the type of education people receive, the greater will be the cultural glory of a country. And education is sometimes made a part of propaganda. Some governments try to direct the educational policy of their countries in such a way that their particular interests will be served. Tolstoy was up against educational systems through which certain governments try to instil militarism into the minds of growing boys, or to indoctrinate them with racial hatred. In the Middle Ages in Europe, education was made an instrument of religious propaganda. Churches, as long as they were in power, followed their policy most obstinately, though due to that the real cause of education suffered greatly.

Now the idea is that education will solve the future problem of the world, and rescue it from its present impasse. The present world is in a chaotic state; nobody knows how a normal condition can be restored. Some say that if a right type of education be given to boys—without any ulterior motive, they will in future bring peace, prosperity and happiness to the world. Dr. Montessori is of opinion that the problem of world peace is fundamentally a problem of education. If the boys are allowed to grow in their own way, untrammelled and with perfect freedom, they will develop a sturdy will, and it will be difficult to lead them to war so easily by shibboleths only. Mr. H. G. Wells says that the future will be a race between edu-

cation and catastrophe, *i.e.* the catastrophe which threatens the world civilization can be averted only with the spread of right type of education. At present, there is nothing which can influence public mind so much as education. And it is a happy sign that everywhere the better section of people are anxious to see that the boys receive the best type of education.

II

In addition to the problems that are now before the educationists of Europe and other independent countries, there is a notable and peculiar disability from which Indian education suffers. The present-day education in India has no basis in the indigenous culture; those who receive the modern education in India become, usually, foreign in outlook and thought, and they become misfits to the society and family they come from. Such is the irony of fate that even those boys who have gone through only the secondary education become hard to be assimilated in their parental home, if their guardians also were not educated in the same line. As a result, many parents find that the education their children receive, becomes a curse to the family.

This problem is not due only to the difference of opinions between educated children and uneducated parents. It is not difficult to imagine what would be the case in an unlettered family, if a child would get education, before the introduction of the present system. Perhaps the child would give a greater impetus to the social, intellectual and religious life of his village. Perhaps it would be a great joy to his old parents and family members to hear from the boy the teachings of the sacred scriptures, perhaps he would draw from far and near people who would be eager to listen to his discourses. As education

was not divorced from moral and religious excellence, an educated man would naturally give a tone to the moral and religious life of not only his own village, but also of the neighbouring places. Even unconsciously and indirectly an educated man would inspire his neighbours to live a better life.

And what is the case now? Nowadays in a family which has not received the light (!) of modern education if a child becomes educated, he begins to think in the ways opposite to those of his parents and other relations. He begins to question and doubt the faith and belief of his parents, who vainly hope to hear anything from him which is in the line of their thoughts. If the parents think of the characters of the epics and Puranas, the child will think of the heroes of the English dramas or continental novels. If the parents worship Rama or Krishna and try to get from them inspiration for their religious and moral life, the child will consider them only historical or legendary characters. Even those of educated people who think that it is too bad to become alien in their own homes and country, turn to appreciate Indian culture only with an effort. Their main difficulty is that they have no direct access to Indian culture. In spite of that if they express their love for it, they do that only from a sense of national self-respect. Their case is like that of an adopted son who must defend and support those whom he calls parents though there is no blood relation between them.

When English education was introduced in India, the idea behind it was "to form a class of persons, Indian in blood and colour but English in taste, in opinions and intellect." Nobody will deny that from that standpoint the English education in India has been a tremendous success. But at what cost

of the national strength has that been achieved? It cannot be said that English education has done no good to the country. But can that be compensated by the evil it has wrought? You may snatch away a child from under his parental roof, and allow him to live in however richly furnished a house, but the very fact that he lives at the charity of others will greatly weigh upon his mind and soul and give him no rest. The case becomes all the more tragic, if the child originally belonged to rich homes but all the while he is given to understand that he is an orphan. This is exactly the case with those who receive education nowadays. For, the present educational system is based upon the assumption that the East is inferior to the West. Consequently the interest of Indian culture has greatly suffered. As a result of the present system of education Indian mind is so much stupefied that it requires, in many cases, Western scholars to point out to the Indians the glory of their own civilization and culture. A reaction has certainly set in, but it will be long before the pernicious influence can completely be got over.

English education has given an opportunity to the people to come into contact with modern thoughts. That is a distinct gain. But could not that be done without creating in the minds of the educated people an apathy for their own civilization? Let not our scholars be carried away by the sentiment that everything that belonged to Indian culture was good or reached the high-water mark. But they should be brought into a direct touch with Indian culture, so that with full knowledge they may accept what is good and useful and reject what will no longer serve any purpose. The greatest problem before Indian educationists is to instil into the boys love for Indian culture as

well as sympathy for modern thoughts. Neither should be rejected; each should be judged and evaluated in the light of the other. A harmonious combination of the two will give the best result.

III

English education was introduced in this country in demand of some practical needs. It was necessary to have some English-knowing Indians, so that they might help the work of administration. Naturally those who got English education in the beginning, easily got very high position in life, and people were attracted to English education not so much for love of learning, as for its social and financial advantages. Consequently the interest of genuine culture suffered. Even now the evil effect can be seen. Rather it is now seen in dreadful measures. Even now people rush to university gates, though they know well that college education will not give them a passport to good position in life. And the teachers also think their duties fulfilled if they can train the boys for passing examinations. The relation between the teachers and the taught is only what can be expected in the case of hired workers.

The greatest tragedy of the modern education in India is that there is no human touch in the relationship between the teachers and the taught. It is idle to expect that the ancient system of education can be adopted in toto even now. Things must change in process of time. And one should not be wishing only for the impossible. Present circumstances will not allow the introduction of a system where students will live with teachers as family members. But it may not be difficult to create such an atmosphere that teachers will feel for their students as they did in ancient times and students

will have equal veneration for their teachers. Teachers should forget that their business is only to help the boys to pass examinations; on the contrary, they should know that it is their sacred duty to train students to meet the problems of life. In that case they will naturally be anxious for the all-round development of the boys, and not only for that of the intellect as is the case nowadays.

Even the intellect is not sufficiently developed as students find no opportunity to catch an intellectual idealism from their teachers, for want of a direct personal contact. Why has not the present system of education, in the course of these 150 years, produced many original thinkers? One main reason is that the present condition is not such that teachers can give inspiration to their students for pure intellectual life. How many cases are there that teachers have infused into the minds of boys so much love of learning that the latter are ready to face all kinds of hardship and inconveniences for that? Human knowledge has been increased not by those who have sought the comforts and luxuries of life, but by those who have not hesitated to face poverty, if need be, for their love of knowledge. Even now, wherever a professor, by transcending the influence of the present pernicious system, has been able to inspire his students with intellectual idealism, the result has been a great success. Cases are not altogether absent that one single individual, by the force of his character, has maintained the moral atmosphere of a whole institution at a very high level. One such instance is sufficient to prove that if teachers try they can do a lot even under present circumstances.

It is sad even to think how many students go astray, how many lives are blasted, for want of proper guidance.

If rightly directed, they could become useful members of their society and the pride of their country. Nowadays all important educational institutions are in cities and towns. And when students come there, they are deprived of the care of their guardians and get nobody else to look after them. They get no opportunity to get proper advice, even if they seek. Naturally boys are left to the mercy of the not-always-healthy influences of the city life. As a safeguard against pitfalls, many institutions no doubt by rules and regulations restrict the conduct of the boys, but where is the inspiration of a living example and the safety of loving care? Dead rules and regulations do not build up life. On the contrary, they have an evil effect; for, as soon as one becomes free from those restrictions, one is likely to go to the other extreme as a reaction. Many evils can be averted if teachers through sympathy and love can win the trust and confidence of their boys. In that case authorities will not have to raise artificial barriers so that the boys cannot go or do any wrong, but the latter of their own accord will come to their teachers to seek advice as to how they can make their life better. Of course this means tremendous responsibility on the part of teachers and, above all, their own life should be such that it will not only be above all criticism, but will also be a burning example of moral perfection.

IV

We must not blame teachers too much. They also are creatures of circumstances; they also cannot escape the influence of the time. Teachers are proverbially poor, and the present economic depression has made their condition all the more pitiable. Our teachers are so much in struggle for bare exist-

ence that they can hardly think of the responsibility of their profession. One must not talk only of ideals and lose sight of circumstances and practical difficulties. A Sanskrit proverb says that when bread problem is very keen, even a man like Kalidas goes off his head. And our teachers are constantly in the hard grip of pecuniary sufferings. It will be a grim tragedy to talk to them of the high ideal that they are expected to represent.

It is true that the teaching profession in India has always been identified with poverty and plain living. But in the past the respect and social position a teacher would command would more than compensate their pecuniary hardships. Nowadays a man's position in society is judged not by his intellectual and moral worth but by the money he has amassed—no matter if by unfair means. Naturally teachers fall down in the scale of social respectability. And the man who does not command high respect from the public becomes timid in thought and fearful in action; he loses confidence in himself and, in consequence, the confidence of his boys. This situation should be changed, if better results are to be expected from our teachers. Either teachers should be so much paid that they can stand on equal footing with the people of other professions, or the public should see that the teaching profession gains in social respectability.

And none also should become a teacher unless he feels a call from within for that work. Those who join the teaching profession out of sheer necessity, and not because of genuine liking, are surely to prove a miserable failure. No one will be a successful teacher if he is not true to himself. Those who become teachers because they find no other openings, are false to themselves and, therefore, reap the

result of their own Karma. On the contrary, those who are attracted to the profession by a genuine love, and feeling a call from within, will wield a great influence in spite of all difficulties and adverse circumstances. Thus to get a good result co-operation of both teachers and the public is necessary.

V

Students cannot put their whole heart into their study because they know that the education they receive will have no value in the money market. However brilliant may be their career, in most cases, unemployment and starvation stare them in the face. It is but natural that every ambitious young man will want a career. And if he knows that more likely than not his academic qualification will give him no asset in the struggle for existence, his ardour is bound to be chilled, his enthusiasm for acquiring knowledge is sure to be cooled down. The problem of the unemployed educated is greatly exercising the minds of the Indian educationists. It was one of the important items of discussion at the Inter-Universities Conference held last March at Delhi. Every university is seriously thinking of how to lighten the misery of those who pass out of it. Now and then challenge is thrown from the public that the university education is a complete failure.

Here we must take account of the fact that unemployment amongst the educated people is a world-wide problem. In America every guardian, before sending boys to college nowadays, think seriously of the "overproduction of white-colour alumni." It is not only in India that young men run to colleges knowing full well that the years spent there will give them no financial return, but even in America the case

is the same. Boys go to colleges not knowing what to do otherwise. In spite of the hard lot of the educated youths, the number of admission in college is not decreasing. They doubt whether college is worth while, but nevertheless college is always full. This shows that college education is not altogether without its utility, and if it has not given complete satisfaction, the wise plan should be to find out how it can be made satisfactory.

It is doubtful whether universities by themselves can solve the problem of unemployment amongst the educated people. Many other factors are involved in the question, over which Universities have no control. Suppose more technical institutions are started, will that solve the problem entirely? Even now many students, coming out of the technical institutions, find it difficult to settle in life. Even the knowledge which students get in technical institutions are but theoretical. That is useless unless one gets training also in practical fields. Many students after receiving technical education have to sit idle for want, as they say, of opportunities. Speaking of America, one writer says, "Millions of dollars are being wasted by the American people on academic training for the kind of jobs that can be taught best by the boss and learned best in the field."

VI

If universities can find out method as to how to minimize the number of the educated unemployed, that is good. But the public should not expect too much in this direction for obvious reasons. But what universities can reasonably try to do is that the young men who come out of them should possess a character which should be a sufficient recompense—even though not

in terms of wealth and position—for the years spent there. If without education a man can meet the problems of life, a man with education should have greater courage and determination to tide over difficulties and circumstances. There is no greater asset in life than character. It is only few persons who find circumstances in their favour, others have to *create* circumstances for them. The young man who creates his own destiny enjoys life much better than those for whom life is made easy and comfortable by others. Now and then one hears of cases of suicides amongst the educated people who found the life burdensome because of unemployment. It is a poor testimony to the education they received. In a country like India there is no dearth of opportunity for service, though there may be scarcity of 'paid posts.' Edu-

cated men ought to know how to make their life useful, though they may not get employment. Many persons without any education make a career for themselves, why should people with education be at disadvantages? This is a real problem before the Indian educationists, though no university can guarantee a good position to every young man that goes out of it.

Perhaps universities will always have to meet the needs of changing circumstances. And at no time will a scheme be found out which will be a panacea for all evils. But if the educationists do not fail to understand the soul of national culture and if they do not forget that the future of the country depends on the education the young men receive, that is enough. The rest will be a slow and imperceptible process of ripening.

SANKARA AND THE BRIHADARANYAKOPANISHAD

BY MAHAMAHOPADHYAYA PROF. S. KUPPUSWAMI SASTRI, M.A., I.E.S.

The *Brihadaranyaka* is the greatest of the *Upanishads*; and Sri Sankara's *bhashya* of this *Upanishad* is the greatest of his commentaries on the *Upanishads*. The *Brihadaranyaka* is the greatest not only in extent; but it is also the greatest in respect of its substance and theme. It is the greatest *Upanishad* in the sense that the illimitable, all-embracing, absolute, self-luminous, blissful reality—the *Brihat* or *Brahman*, identical with *Atman*, constitutes its theme. And, according to Sri Sankara, it may be said to be the greatest *Upanishad*, also for the reason that it comprehends both the *Upadesa* or revelation of the true nature of the mystic experience of the

Brahman-Atman identity and the *Upapatti* or logical explanation of that great doctrine of *Advaita* through the employment of the dialectic modes of argumentation known as *jalpa* (arguing constructively as well as destructively for victory) and *vada* (arguing for truth).

Sri Sankara's *Brihadaranyakabhashya* is the greatest of his commentaries on the *Upanishads* in the sense that the great Acharya shows in this *bhashya*, in a very telling manner, how the great truth of *Brahman-Atman* identity forms the main purport of all the Vedantic texts in general and this great *Upanishad* in particular, and maintains by means of his powerful dialectics that

the interpretations and views of others are unsound and untenable—those advanced by the Vedistic realists (*Mimamsakas*), the creationistic realists (*the Vaiseshikas and Naiyayikas*) and the advocates of the doctrine of *Bheda-bheda* (difference-cum-identity) like *Bhartriprapancha*.

The older meaning of the term *Upanishad* is 'Secret word' or 'Secret import' or 'Secret doctrine.' As long as it was understood in this sense, the emphasis was on the mystic and ultra-rational aspect of philosophical thought. When, however, Sri Dramidacharya, one of the pre-Sankara thinkers who commented upon the *Upanishads*, and Sri Sankara, following Sri Dramida, interpreted the term *Upanishad* as standing for the realization of *Brahman-Atman* identity (*Brahmavidya*), which annihilates the beginningless nescience called *avidya*, or as standing for the ancient text helpful in that realization, the emphasis was shifted to the harmony between the inner mystic vision of the unity and universality of *Atman* as the absolute being-spirit-bliss (*sachchidananda*) and the philosophical conclusion that may be reached by a proper use of logic and dialectics. It is necessary to bear this in mind in endeavouring to appraise justly the philosophical and exegetic worth of Sri Sankara's commentary on the *Brihadaranyaka*.

This great *Upanishad* consists of three *kandas*—the first being called the *Madhu-kanda*, the second the *Yajnavalkya-kanda* or the *Muni-kanda*, and the third *Khila-kanda*. The first *kanda* conveys the main teaching of the *Advaita* doctrine and is of the nature of *upadesa*; the second embodies the logical argument and explanation showing the soundness of the *Upadesa*; and the third deals with certain *Upasanas* or modes of meditation.

The first two chapters of the *Madhu-*

kanda deal with the Vedic rite, *Pravargya*, which forms a part of the ritualistic section (*Karma-kanda*) of the *Veda*; and according to Sri Sankara, the *Upanishad* really begins with the third chapter of the *Madhu-kanda*. In this chapter, the phenomenal superimposition of the world on *Brahman* is set forth and its origin, its full reach and its acme are indicated; and all this is presented as *adhyaropa* or supposititious positing. The fourth or the concluding chapter of the *Madhu-kanda* exhibits in a telling manner the supposititious positing of the world in the preceding chapter and elucidates the nature of the *Brahman-Atman* realisation which is invariably and synchronously concomitant with the sublation; and all this is *apavada* or sublation through the stultifying realisation of truth.

According to Sri Sankara, *adhyaropa* and *apavada* constitute the chief means of fully realizing the absolute reality called *Suddham Brahma*. All the details of Vedic rituals, all the forms of meditation associated with them, even the greatest of them—the horse-sacrifice (*asvamedha*) and the meditation associated with it, and all the results accruing from them—all these constitute the province of nescience (*avidya*) and even the highest achievement of the *Hiranyagarbha-loka* or *Brahma-loka* is but a part, though the acme, of the immense cycle of transmigration (*samsara*). This is the substance of the account of *adhyaropa* in the third chapter of the *Madhu-kanda*.

In the fourth *Brâhmana* of this chapter, the great rewards of activities and meditation are described so that a pure and disciplined mind may see their impermanence and detach itself from them; the undifferentiated *Brahman* (*avyakrita*) representing the

meaning of *Tat* and the undifferentiated spirit (*vyakrita*) representing the meaning of *Tvam* are then described; and after showing how, in the condition of nescience (*avidya*), one sees difference in the multifarious non-spirit, the nature of the *vidya* or knowledge of the absolute spirit, which is the *Atma-vidya* or *Brahma-vidya* and brings about the realisation of the *allness and the wholeness of Atman*, is indicated in the *vidya-sutra*—“आत्मैवेवोपासीत” । This is introduced at the end of the description of *adhyaropa*, so that one may not lose oneself in it and may find one’s way further to the stage of *apavada*.

Here, Sri Sankara discusses the import of the *vidya-sutra*. It has to be considered whether this text should be taken as a complementarily restrictive injunction (*nîyamavidhi*) or as an injunction of something not got at in any other way (*apurvavidhi*) or as an exclusively restrictive injunction (*parisamkhyavidhi*). From Sri Sankara’s discussion of the import of the *vidya-sutra* in the *Brihadaranyaka-bhashya* and from his observations about the import of similar texts in the *Samanvayadhikarana-bhashya*, it may be gathered that this text should be understood as setting forth the great truth that the absolute *Brahman* indirectly indicated by the word *Atman*, and not any form of matter, gross or subtle, or any of its functions, should be realised as the only reality; and, as a matter of fact, there is no scope for any kind of injunction directly with reference to such reality. Such apparent injunctions look like injunctions at the initial stages of the quest for truth; but they ultimately turn out to be valid statements of the one great truth for which the *Advaita* system stands.

The fourth chapter of the *Madhu-*

kanda, or the second chapter of the *Bhashya*, is devoted to *apavada* and to an elucidation of the purport of the *vidya-sutra*. After describing in an elaborate manner the corporeal and incorporeal forms of the corpus of the material universe superimposed on *Brahman*, this chapter proceeds to convey the great teaching embodied in the words of the oft-quoted text “अथात आदेशो नेति नेति” and emphatically avers that *Brahman* is not *sunya* and can never be brought within the scope of any affirmation, but one may only glimpse It indirectly through negations of eliminable factors, “Not this, Not this” (इति न इति न)

The fourth *Brâhmana* of the fourth chapter introduces Yajnavalkya as offering to divide all his earthly possessions between his two wives—*Katyayani* and *Maitreyi*. *Maitreyi* asks if she can free herself from death by possessing the whole world filled with wealth, and Yajnavalkya says ‘no.’ *Maitreyi* refuses all the riches of the world, saying “If I am not thereby free from death, what are these to me?” Yajnavalkya commends the spiritual fitness of his wife’s mind and proceeds to teach her the great truth of the *Vedantas*. Sri Sankara draws pointed attention, here, to the value of renunciation (*samnyasa*) as the means of true knowledge (*Jnana*).

There are two kinds of *samnyasa*—that which the seeker for knowledge (*jijnasu*) resorts to for the sake of knowledge and that which the person who has realised the truth (*jnanin*) resorts to for realising, without any hitch, the blissfulness of the condition of liberation while living (*jivanmukti*). King Janaka, the greatest of Yâjnavalkya’s disciples, continued to be a house-holder (*grihastha*) and served the world in perfect detachment as a *jivanmukta*; but Yâjnavalkya,

who was also a *jivanmukta*, after making momentous contributions to the educating and uplifting of the world in the sphere of spirituality, desires to renounce his life as a householder (*grihasthya*) and to become a *sannyasin*. The ideal of a *jivanmukta* continuing to serve in society is not really opposed to the ideal of *sannyasa* and is beautifully synthesised with it in the relation between Janaka and Yajnavalkya in the *Brihadâranyaka*; and similarly through the delightful *grihastha* liaison furnished by Maitreyi, the life of a *grihastha* is unified in the fourth *Brâhmana* of this chapter with the life of a *sannyasin*. Yajnavalkya conveys to Maitreyi the great truth that the Pure Spirit—*Atman*—is the ultimate object of all forms of love and is therefore to be understood as the Eternal Bliss; and *Atman* should be realised through the duly regulated scheme of *Sravaṇa*, *Manana* and *Nididhyasana*—knowing the truth from the *Upanishads*, investigating and discussing it and constant contemplation upon it (आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः).

The *Upadesa* in the *Madhu-kanda* is appropriately followed by the *Upapatti* or argumentative and expository discourse in the *Yajnavalkya-kanda*. The latter *kanda* consists of the fifth and sixth chapters of the *Upanishad*. In the fifth chapter, the dialectic mode of argumentation known as *jalpa*, or arguing constructively as well as destructively for victory, is employed. Yajnavalkya is presented here as the stalwart dialectician in Janaka's assembly of learned philosophers and he fights his way to victory in the interest of philosophical truth. The most important *Brâhmana* in this chapter is the eighth, in which *Brahmatattva* is elucidated in answer to the questions raised by Gargi, the lady philosopher who stands out as the most outstand-

ing personality among the philosophical interlocutors opposing Yajnavalkya. In the sixth chapter, King Janaka plays the role, not of a controversialist, but of one desirous of completely knowing the truth (*Tattvabubhutsu*) and the discourse proceeds on the lines of argumentation for truth (*vada*). In the third and fourth *Brâhmanas* of this chapter, an illustrative exposition of *paraloka* and *moksa* is given. The fifth *Brâhmana* repeats the dialogue between Yajnavalkya and Maitreyi and explains the means of self-realisation in the highest sense (*atmabodha*). In commenting upon the concluding sentence of this *Brâhmana*, “एतावदरे खल्वस्तत्त्वमिति होक्त्वा याज्ञवल्क्यो विजहार।” as also in commenting upon the text “तस्माद्ब्रह्मणः पण्डित्यं निर्विद्य” etc. at the end of the fifth *Brâhmana* of the previous chapter and upon 6-4-22 of the sixth chapter, Sri Sankara discusses the place of *sannyasa* and its value in the *Advaitic* scheme of life and liberation and emphasises the necessity for renunciation as providing special facilities for unhampered realisation; and in this connection as elsewhere, he is not in favour of any kind of accommodation, in practice or theory, with the advocates of the *karma-marga*.

The third vision of the *Brihadaranyaka* is known as the *Khila-kanda* and deals with certain modes of meditation. The messages of the *Brihadaranyaka* ontology are conveyed in the texts—“अहं ब्रह्मास्मि,” “आत्मैत्येवोपासीत” “अथात आदेशो नेति नेति”. The pragmatic message of the *Upanishad* is embodied in the text—“अभयं वै जनकं प्राप्सोऽसि”. The discipline of this *Upanishad* and its aim are embodied in the soul-elevating *abhyarohamantra*—‘From non-being, lead me to being; from darkness, lead me to light; from death, lead me to deathlessness’—(असतो मा सद्गमय; तमसो मा ज्योतिर्गमय; सत्योर्माधतं गमयः). The teachings of this *Upanishad* are

summed up in the first *mantra* of the *Khila-kanda*—‘That is the *Whole*; the *Whole* is *this*; from the *Whole* rises up the *Whole*; and having seized the *Whole* of the *Whole*, the *Whole* alone remains’—‘‘ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमदच्छते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते)’. Such as are able to see the defects of the Holism of General Smuts may find comfort in the unimpeachable *Wholism* embodied in the *mantra* at the beginning of the *Khila-kanda*. The Holism of General Smuts may have, indeed, a chance of meeting with the approval of *Advaitic* dialectics, only if it links itself up, as an ancillary, to the *Wholism* of the absolute monism of the *Brihadâra-nyaka*.

The most striking message of this *Upanishad* on the ethical side is embodied in the lesson which every mediator is asked to read in the dental rumblings of the three *da*'s (द-द-द) of a thunder-clap, which are suggestive of *self-restraint* (दम) *self-sacrifice* (दान) and *merciful benevolence* (दया). This great ethical teaching is embodied in the text—‘‘तदेतत्त्रयं शिचेद्दमं दानं दयामिति’’; and Prajapati conveys it to his three classes of children—the *devas*, the *manushyas*, and the *asuras*. Such of the men as are godly in their nature and are tossed about by *kama*, though otherwise good, should be understood, according to Sri Sankara, as gods (देवाः) among men; such of them as are grasping and greedy and actuated by

lobha, should be taken as men (मनुष्याः) among men; and cruel men, demonised by *krodha*, should be taken as demons (असुराः). All men should constantly practise *dama*, *dana* and *daya* to exorcise the monsters of *kama*, *lobha* and *krodha*.

Some alien and alien-minded scholars are not inclined to see any systematic presentation of a philosophical doctrine in the *Upanishads* and believe that the *Upanishads*, including even the *Brihadaranyaka*, form a spiritual conglomerate of several things of varying value belonging to different stages—of thaumaturgic pebbles, dualistic and pluralistic toys and monistic gems. Those who carefully study the *Brihadaranyaka*, and Sri Sankara's great *Bhashya* thereon, cannot easily resist the feeling that the *Brihadaranyaka* thought is an *integral whole* which is rooted on the *Advaita* doctrine and has it as its precious *fruit*, which uses a sound system of exposition and dialectics easily lending themselves to being expressed in the terms of the *Gautamiya* logic, and which refuses to accommodate itself in a satisfactory manner to any form of pluralistic realism or to any kind of the timid spiritual and metaphysical compromises involved in the *Bhedabheda* (difference-cum-identity) phases of monistic thought belonging to the pre-Sankara or post-Sankara stage in the history of *Vedanta*.

STORIES FROM THE LIFE OF SRI KRISHNA

Adapted from the Bhagavatam

BY SWAMI PRABHAVANANDA

INTRODUCTION

As Suka began to relate the life stories of Sri Krishna, he remarked :

“Wonderful is the Teacher Sri Krishna, Wonderful are His deeds.

Even the very remembrance of His
Holy Name
Sanctifies all.”

When vice prevailed upon earth, when life became a sinful burden to humanity, when the truth had been forgotten, a prayer went out to the throne of God that He would come down upon earth as a Saviour of humanity. The Omniscient, All-pervading Lord knew the sufferings of humanity. Out of His great all-consuming love for His children, He wished to lift the veil of ignorance which covered their sight; to be born as man to show humanity once more how to ascend toward Godhead.

I

King Kamsa, the most powerful and tyrannical monarch of that period, had a sister whom he loved very tenderly. This beloved sister Devaki was being married to Vasudeva. As a token of his fraternal affection, the king presented the newly married couple with many costly gifts and then declared that he himself would drive their carriage.

Devaki and Vasudeva were very happy. They thought themselves fortunate indeed to have as their driver the dreaded monarch of the surrounding territories. There were ovations and applauses as they drove along. Everything was going smoothly, and everywhere people were rejoicing.

Suddenly King Kamsa heard a voice from the void saying : “O thou foolish one, whom art thou driving so merrily? Knowest thou not that the eighth issue of her womb shall be the cause of thy death?”

At this the terrible Kamsa sprang from his seat. He drew his sword and would have killed his sister then and there, had not Vasudeva interposed and prayed to the king to spare the life of his newly married wife, reminding him that not Devaki but her eighth child would be the cause of his death. He promised further, because of the king’s fear, that each and every one of their children would be given over to Kamsa, that he might do with them as he wished. Thus King Kamsa was pacified.

In course of time children were born to Vasudeva and Devaki. They fulfilled their promise to Kamsa, who in turn killed seven of their children as soon as they were born. This caused much grief to the parents but there was no way of escape from the hands of the tyrannical king.

When the time for the birth of the eighth child was approaching Kamsa ordered Vasudeva and Devaki to be cast into his prison. Accordingly both of them were thrown into the same dungeon and were bound with the same chain.

As the time was drawing nearer for her to give birth to the Saviour of the earth, Devaki and her husband Vasudeva were sorely troubled in their hearts. They were friendless and helpless. Their only consolation was in prayer to the Almighty, All-loving God.

So they both prayed from the depths of their hearts and implored Him to protect them and their child. While praying ardently, they both fell in a swoon. In the gloom of that unconsciousness a light suddenly flashed; and in that light the thick dark cloud of misery vanished, and with it the accumulated sorrows of recent years. The Sun of gladness and peace, the Lord of Love, appeared before them, healing all their mental wounds, cheering and exhilarating them with His benign smile. They were enveloped in His love. Yea, they heard Him speak these sweet words: "Father and mother, weep no more. I have come at last to your rescue and to the rescue of all the good. Earth shall complain no more. The days of the wicked are numbered. The wretched Kamsa shall die. There will be peace and goodness on earth.

"Open thine eyes and see Me born as thy child. Carry Me, father, to the house of thy good friend Nanda in Gokula. His wife Yasoda has just now given birth to a daughter. Exchange Me for that daughter. Bring her with thee to this dungeon, leaving Me on the lap of Yasoda who will be sleeping at the time. Nothing shall bar thy path."

So it came to pass that Krishna who was to remove the bondages of humanity was born in the prison cell of the monarch Kamsa.

The mother kissed the sweet face of her child forgetting all danger but Vasudeva remembered the instructions received in vision. He clasped the child to his bosom, and at the moment he was ready to leave the prison his chains were loosened and the gates of the prison cell were wide open. He crossed the river Yamuna and exchanged the son of Devaki for the girl baby of Yasoda without meeting any obstacle. Returning with the baby girl, he placed

her on the lap of Devaki. The gates of the prison closed and he found himself once more in chains.

Early in the morning Kamsa heard of the birth of a female child and came to the prison to see the baby. Vasudeva implored him to spare the life of the baby girl because there would be no cause of danger from a girl. But Kamsa paid no heed to his request. He caught the feet of the tiny baby firmly in his hands, lifted it high in the air, and was about to dash it against a stone, when lo, the infant slipped from his fierce demoniac grip and assuming the beautiful form of Divine Mother above his head, looked down upon Kamsa and said: "Wretch, dost thou think to avert the will of the Almighty? Lo, thy destroyer is flourishing in Gokula." After these words she vanished, and king Kamsa trembled.

The same morning all people at Gokula rejoiced when they learnt of the birth of a son to their beloved king Nanda. Yasoda, the queen mother, looked with joy at the sweet face of her son. She was unaware of the exchange of babies. Krishna grew up to be a playful, healthy and merry child.

II

One day when Krishna was still a little baby, some boys saw him eating mud. When his mother Yasoda learnt of it, she asked the baby to open his mouth. Krishna opened his tiny mouth, and, wonder of wonders, Yasoda saw the whole universe—the earth, the heaven, the stars, the planets, the sun and the moon and innumerable beings, within the mouth of baby Krishna. Yasoda staggered for a moment. She thought, "Was it dream or hallucination? Or was it a real vision—the vision of my little baby as God Himself?" Soon she composed herself and prayed to the Lord of Love:

“May Thou Who hast brought us into this world of Maya, may Thou Who hast given me this sense and consciousness that I am Yasoda, queen of Nanda, and mother of Krishna, bestow Thy blessings upon us always.”

Looking at her baby, she saw him smiling. She clasped Krishna to her bosom and kissed him. In her own baby Krishna Yasoda saw Him who is the Brahman of Vedanta, the Universal Self in Yoga, and the God of Love to the devotees; and she felt an indescribable joy and happiness in her heart whenever she looked upon him.

III

Once while Yasoda was holding the baby Krishna in her lap, she set him down suddenly to attend to the milk boiling over on the oven. At this the child felt irritated. In his anger he broke a pot which contained curdled milk and went to a dark corner in the room, taking some cheese with him. He ate some and began to feed also a monkey. His own little face was besmeared with cheese. When his mother returned and saw him, she scolded him. As a punishment, she decided to tie him with a rope to a wooden mortar. But to her surprise the rope seemed too short. She took more rope but still it was too short. Then she used all the ropes she could find but still Krishna could not be bound. This surprised Yasoda greatly. Krishna smiled within himself but seeing that his mother was quite tired and perplexed, he allowed himself to be bound.

He Who has neither beginning nor middle nor end, Who is All-pervading, Infinite and Omnipotent, allowed Himself to be bound by Yasoda, only because of her great love. He is the Lord Omnipotent, the Lord of all beings, the Controller of all; yet He permits Him-

self to be controlled by those who love Him. Not by penances, nor by austerities, nor by study is He attained, but those who love Him with whole-souled devotion find Him easily, for He chooses those who have pure love in their hearts. Though Infinite He may be realized through love.

IV

Krishna was now a well-grown youth. He used to go out with other shepherd boys of his age to play and also to tend the cattle in the neighbouring pastures of Vrindavan. The cattle would graze in the pasture, while the boys played together.

Once after their usual play, they sat down to partake of the lunch which they carried with them. To their surprise they suddenly saw the whole herd of cattle was missing. The boys grew very anxious. Krishna told them not to worry but to finish their lunch, and in the meantime he would go and find the cattle.

Now Brahmâ, the creator, who had stolen the herd of cattle to test the divinity and divine power of Sri Krishna, took this opportunity to steal the shepherd boys, as soon as Krishna left them to search for the cattle. Brahma imprisoned the boys and the cattle in a mountain cave where by his divine power he kept them sleeping and unconscious.

Krishna searched everywhere for the cattle but could not find them. So he came back disappointed only to find that the boys also were missing. Realizing that all this must be a play of mischief by some agent, he wanted to know the truth of the matter. So through meditation and divine sight he found that it was all a play of Brahma to test his divinity. Krishna smiled to himself and thought it a good opportunity to teach Brahma a lesson. So he

left the boys and the cattle in the care of Brahma. Out of himself he created the identical number of boys and cattle with their original forms and characteristics, and returned home with his mind-born boys and cattle. The parents saw no change. The mothers as usual kissed their own boys. The cattle were housed in their respective places.

As before Krishna went out every day to the pasture with the mind-born boys and cattle and played in the fields as usual. No change was noticed by anyone, except that the mothers felt a greater love for their sons. Before, they had loved Krishna more than their own boys; but now they loved them all equally and the very sight of their children gave them that highest bliss, which comes only to him who realizes the glory of the Blissful Self or the God of Love. Truly has it been said, "None loves the children for the sake of the children, but for the Divine Self that is in the children." The mothers were not conscious that Krishna had become their children, but in their heart of hearts they felt that divinity within their children. Indeed Krishna is the Soul of all souls, the Self of all selves with Whom all souls are eternally united. In reality it is Krishna Who has become all this. He has become the whole universe.

This play of Krishna in so many forms continued for about a year. Then one day Brahma came to see Krishna. He was surprised to see all the shepherd boys and also the cattle, for he was sure they had been kept asleep and unconscious in the cave of a mountain by his own divine Maya. Brahma pondered within himself. Then suddenly a new vision opened up before him. Looking at all the boys and the cattle before him he saw that they were all Krishnas. He looked about him and saw Krishna in each form of

the universe, Krishna in all beings and things. He saw Krishna as the Light of all lights, the revealer of the whole universe; and knew that everything was He. He then lost his outer consciousness and absorbed in the deepest contemplation, he found himself one with Krishna. Brahma now realized that Krishna, the Lord of the universe, Who is One without a second, Who is the Divine Self in all beings, was playing His Divine play in human form as Krishna. He realized Krishna as God, the Lord of the universe.

Then singing the praises of Krishna, Brahma brought back the shepherd boys and the herd of cattle. Then Brahma returned to his heaven, and Krishna began to play with his friends.

V

Sri Krishna is the embodiment of love. Love is divine. Love expresses in many forms. To Yasoda, the God of Love was her own baby Krishna. To the shepherd boys Krishna was their beloved friend and playmate and to the shepherd girls, Krishna was their beloved friend, lover and companion.

When Krishna would play on his flute, the shepherd girls forgot everything, even became unconscious of their own bodies, and ran to Sri Krishna because of his great love. Once Krishna, to test their love for him, said to them, "Oh thou pure ones, thy duties must be first to thy husbands and children. Go back to thy homes and live in the service of thy husbands and children. Thou dost not need come to me. For, if thou dost only meditate on me, thou wilt gain salvation." The Gopis (shepherd girls) replied, "Oh Thou cruel lover, we only aspire to serve Thee. Thou knowest the scriptural truths and Thou dost advise us to serve our husbands and children. Yes, we shall abide by Thy teaching. But Thou art in all

and Thou art all. By serving Thee we serve all."

Krishna, who gives delight to all and who is blissful in his own being, divided himself into as many Krishnas as there were Gopis and danced and played with them. Each Gopi felt the divine presence and divine love of Sri Krishna. Each one felt herself the most blessed. Each one's love for Sri Krishna was so absorbing that each felt herself one with Krishna, nay, each realized that she was Krishna.

Truly has it been said that those who meditate on the divine love of Sri Krishna and meditate upon this sweet relationship between the Gopis and Sri Krishna, become free from lust and sensuality.*

VI

In due course of time the prophecy was fulfilled. The tyrannical Kamsa, the embodiment of evil on earth was killed in an open fight with Krishna,

*It would be of interest to quote what Swami Vivekananda says about this episode of the life of Sri Krishna.

"Ah, that most marvellous passage of his life, the most difficult to understand, and which none ought to attempt to understand until he has become perfectly chaste and pure, that most marvellous expansion of love, allegorized and expressed in that beautiful play at Vrindavan, which none can understand but he who has become mad with, and drunk deep of, the cup of love. Who can understand the throes of the love of the Gopis—the very ideal of love, love that wants nothing, love that even does not care for heaven, love that does not care for anything in this world or the world to come?"

"The historian who records this marvellous love of the Gopis is one who was born pure, the eternally pure Suka, the son of Vyasa. So long as there is selfishness in the heart, so long is love of God impossible; it is nothing but shop-keeping.

"'Oh for one, one kiss of those lips. One who has been kissed by Thee, his thirst for Thee increases for ever, all sorrows vanish, and we forget love for everything else but for Thee and Thee alone.' Aye, forget first the love for gold, and name and fame, and

the God of Love, and Krishna released his parents Vasudeva and Devaki from the prison of Kamsa. Their joy knew no bounds when they met their beloved child, Krishna.

Although Krishna was the Teacher of all teachers and the embodiment of all knowledge, he kept his knowledge hidden, for he had assumed the human form and human ignorance to show humanity how to ascend towards Godhead and how to unfold the Infinite Knowledge which is already within man. So Krishna went to study with the teacher Sandipani with whom he lived the exemplary life of a disciple for some time practising all the disciplines of life faithfully, showing reverence and adoration for his teacher. In a short time he mastered the Vedas and the different sciences of learning. When he had finished his studies, he humbly wished to make an offering of some gift to the teacher.

Sandipani and his wife were grieved at heart on account of the untimely

for this little trumpery world of ours. Then, only then, you will understand the love of the Gopis, too holy to be attempted without giving up everything, too sacred to be understood until the soul has become perfectly pure. People with ideas of sex, and of money, and of fame, bubbling up every minute in the heart, daring to criticize and understand the love of the Gopis.

"That is the very essence of the Krishna incarnation. Even the Gita, the great philosophy itself, does not compare with that madness, for in the Gita the disciple is taught slowly how to walk towards the goal, but here is the madness of enjoyment, the drunkenness of love, where disciples and teachers and teachings and books, and all things have become one, even the ideas of fear and God and heaven. Everything has been thrown away. What remains is the madness of love. It is forgetfulness of everything, and the lover sees nothing in the world except that Krishna, and Krishna alone, when the face of every being becomes a Krishna, when his own face looks like Krishna, when his own soul has become tinged with the Krishna colour. That was the great Krishna."

death of their only son. So seizing the opportunity, Sandipani, knowing the greatness of Krishna and his divine power, asked that Krishna would bring back his son to life. It is said, that to please his teacher, Krishna went to the king of death and restored his teacher's son to life on earth.

The story is told also that when Devaki, mother of Krishna, learnt of the return of the teacher's son, she requested to have her sons who had been killed by Kamsa brought back to life. Krishna by his divine power enabled his mother Devaki to see all her sons as living, and Devaki forgot all her sorrow. These sons, the brothers of Krishna, however, disappeared again attaining absolute freedom from life and death.

VII

Krishna returned to his parents at Mathura after completing his studies. It was necessary for him to live there to fulfil certain missions of his life, though his heart longed for Gokula where his foster-parents lived and where his heart was with his beloved friends, the shepherd boys and girls.

One day he called for his beloved friend and disciple Uddhava and requested him to go to Gokula with his message of love. He said :

“Uddhava, please go to Vraja (Gokula), console my foster-parents and give my love to the boys and girls. These shepherd girls know me as their very soul. They have renounced all earthly pleasures for my sake, and thus they live in me always. I bring my peace and infinite happiness to those who forsake all other pleasures for my sake. The Gopis love me more than anything else in this world, and they love me for love's sake.”

Uddhava, the beloved disciple, gladly carried out the order of his master. At

dusk he reached Gokula and found the shepherd boys and girls singing songs of divine love for Sri Krishna and recounting in songs the divine play and divine powers of Sri Krishna. Uddhava went directly to the home of Sri Krishna. There the foster-parents Nanda and the Yasoda were overjoyed to see Uddhava, their child's friend. They welcomed him as their own child and conversed with him, recounting every detail of the childhood days of Krishna.

Uddhava was thrilled within and he said : “You are indeed blessed, for you love Krishna, Who is the World Teacher. Blessed indeed are those who have their mind and intelligence united with the Lord of Love, for they shall become free from all evil, and they shall reach the Supreme Goal. You and your wife Yasoda are blessed in your love for Him, Who is the Cause of all causes, the Soul of all beings. You have indeed overcome all Karmas.

“Grieve not for the physical absence of Krishna. Though he is away, He is still near you. As fire remains hidden in the wood, so does He exist in the innermost Self of all beings. To Him all beings are equal. None is hateful, none dearer to Him. Father, mother, wife, son, has He none. Birthless, deathless, formless is He. Yet for the protection of the good and for the establishment of Truth, doth He embody Himself forth for His divine play on earth. Beyond all Gunas is He; but He assumeth the working of the Gunas and thus associated with the Gunas He is the creator, preserver and destroyer of this universe.

“Sri Krishna, the God of Love, Who stealeth away the hearts of all in love, is not your son alone. He is the son, He is the Father, He is the Mother, He is the Friend, He is the Lord—of all beings in the universe. Nay, He is the

Self of all. He is all. There is nothing beyond or above Him.”

Thus conversing on Sri Krishna, they passed the night joyfully. Next morning, Uddhava met all the Gopis who sat by him and began to inquire about their beloved Krishna. Uddhava said :

“How blessed are you to have surrendered yourselves completely and whole-heartedly to Bhagavan Sri Krishna, the God of Love. Love and devotion grow after one has practised many austerities, undergone many disciplines of spiritual life, such as service, worship, concentration and meditation. But fortunate indeed are you to have been born with that all-consuming love and devotion. You have renounced everything for the love of your beloved Krishna. Oh, blessed ones, who enjoy the bliss of divine love, I am purified and blessed by coming into your presence.

“Bhagavan Krishna has sent this message to you all :

“I have never been separated from thee, for I am thy Self and I am the Self in all beings. Thou must realize that I am always with thee.

“As ocean is the end and goal of all rivers and streams, so am I the end, the supreme goal and purpose of all the Vedas, of the eightfold practice of Yoga, of discrimination, renunciation, performance of duties, and self-control.

“Oh thou who art so beautiful, my object in staying away from thee is that thou mayest meditate on Me and find Me within thy own hearts. So do I ask of thee to control the restlessness of thy minds and meditate on Me, surrendering thy hearts to Me. Soon shalt thou find Me within thy hearts and attain My being. Those also who have not seen Me and yet meditate on Me find Me and attain My being.”

The Gopis rejoiced at this message from their beloved. Uddhava stayed

in Gokula for some days to the joy of all. The days in Gokula passed speedily in conversing on the beloved Krishna.

IX

Blessed indeed is that mind which thinks of the One Existence in all. Fruitful is the hearing when one hears only the praises of the Lord. True vision has he, who sees the divine beauty in the whole of nature. Pure indeed are the limbs which serve the Lord in all beings.

There lived a learned Brahmin who was a friend of Krishna. He was a man of self-control and he gained poise in the midst of the opposites of life. He was very poor, but he was contented with very little, but his wife was always complaining of their poverty. One day she said to him, “Krishna is now the Emperor of emperors. Immense wealth is at his command. He is also very kind-hearted. He gives whatever is asked of him. He is your very dear friend. Why do you not go to him and appeal to him? He can surely give you enough to enrich our lives.

The Brahmin agreed to go to Krishna first for his own sake and secondly to please his wife. He thought to himself, “I would not appeal for wealth to Krishna. But this is a good opportunity to visit my loving friend, the divine Krishna.”

He said to his wife, “But I must not go to him, without some offering for him. Please give me something to carry with me for my friend.”

She gave him a handful of flattened rice tied in a piece of cloth.

As the Brahmin entered the palace where Krishna was living at the time, he felt within himself the peace that passeth all understanding. Krishna welcomed him as his beloved friend. The Brahmin's joy knew no bounds.

After the Brahmin had rested, Krishna holding his hand, they sat together and began to talk of the old days when they were studying together with the teacher Sandipani.

While thus conversing, Krishna suddenly asked the Brahmin, "Friend what hast thou brought from home for me? Pleased am I to accept whatever is offered me with love, be it ever so little, a leaf or a flower or a fruit or water."

Though Krishna gave him such encouragement, the Brahmin felt a little embarrassed to offer him the flattened rice which his wife had sent, and he remained silent.

Krishna, the Omniscient Lord of the universe, knew the innermost heart of the Brahmin; knew that he did not love and worship God for the sake of wealth; knew he loved Him for love's sake and that he had come there to please his loving wife. So Krishna, to please his devotee, thought within himself, "I will surprise him with vast wealth." Then suddenly he snatched away the bundle of flattened rice and with great pleasure ate it, saying, "Oh I like rice very much."

The Brahmin remained as Krishna's guest, and the next morning departed for home. There was a little heaviness in his heart, for he did not know what would he tell his wife. She must be expecting him to come with much wealth. But how could he ask of Krishna any material thing? No, he was contented with his poverty and delighted in the love of Krishna. Thinking thus he went homeward.

As he approached his home, he could not find his poor hut, but saw instead a vast palace standing amidst a beautiful, charming garden. He rubbed his eyes to see if he was dreaming. No, it was not a dream. There was the band

playing sweet music, and, his wife, decorated in beautiful ornaments and costly jewels, with many maidens as her attendants, was welcoming him home. Krishna had made him the lord of vast wealth.

The Brahmin prayed: "Oh Lord, may I not be attached to this wealth that Thou hast given me. May I always love Thee for love's sake. May I be born again and again as Thy friend, as Thy servant and may I always devote myself to Thy service."

X

THE GODS' PRAYER TO SRI KRISHNA

Brahma and Siva came down from their highest heavens, with their attendants and other gods to pay homage to Sri Krishna at Dwaraka. They knew that the Lord of the universe had incarnated in the form of Sri Krishna, Who, to the delight of all, was taking away the sins and impurities of all beings, by spreading the glory of righteousness and establishing the Truth in the world. As they reached the beautiful city of Dwaraka, the city of splendours, and beheld Sri Krishna, their hearts were captivated by His admirable holiness and his enchantingly beautiful form. They laid the flowers gathered from the gardens of heaven at the Feet of the Lord and sang His praises.

Then Brahma and Siva with all the other gods saluted Him, and ascending towards heaven said: "Lord, we supplicated Thee to establish the kingdom of God on earth. Thou, Who art the innermost Self of all, hast accomplished it, Thou hast established the Truth in the hearts of the godly and those that are true seekers. Thy glory also spreads in all directions, the glory that breaks the mist of ignorance and impurity.

“Blessed indeed is the man who hears and recites Thy deeds of unsurpassing valour, and blessed is he who meditates upon Thy divine play, for he shall go beyond all ignorance.

“O Lord, Thou Sûpreme Person, a hundred and twenty-five years have passed since Thou didst incarnate on earth. O Thou, Support of the universe, Thou hast now fulfilled the mission of Thy earthly life. Therefore, if

it be Thy desire, deign to return to Thy Eternal Abode to protect us and guide us evermore.”

The Blessed Lord said :

“I have decided to leave the earth. My play is done. My kingdom is established here.”

Brahma and Siva, pleased at heart, saluted the Lord of the universe and went back with all the gods to their highest abode in heaven.

INDIANS IN SOUTH AFRICA

BY SIR DEVA PRASAD SARVADHIKARY

A new chapter is about to, or at least ought to, open in the annals of Indians in South Africa through the field of games and sports. This ought to prove an appeal to those who understand and realize what a great place games and sports occupy in the mind and heart of the White people in most matters human or humane.

Last year the remarkable efforts and achievements of the Indian Test Match Team against the British Team in Bombay, Calcutta and Madras under the superb captaincy of Major C. K. Naidu proved an eye-opener. It had struck the imagination even of our unfortunate countrymen in South Africa and proved a great urge to them. It made a striking appeal to their instincts and they lost little time in following up what they conceived to be their clear duty in the circumstances. The few Indians of light and leading who in some connection or another had occasion of visiting South Africa in recent times helped in clearly demonstrating to the South African White, who is generally devoid of education and culture and therefore of wide vision, that the Indian

is not all ‘cooly’ nor are all Indians ‘coolies.’

A semi-educated Dutch Boer who met my son in a Cape Town shop in 1926 refused to believe that he was an Indian. And many asked me, in public and private, whether India had any mountain higher than Table mountain, whether there were any people in India other than Christians and Moslems, whether there were any towns in India larger than Durban, Cape Town and Johannesburg. It took me all my time as a member of the Paddison Commission in 1925-26 to educate the White African even in these fundamental matters. And it was a fair eye-opener even to the educated White when I came into touch with them through their University, Rotary, Temperance, Masonic and other circles and ultimately their Parliamentary circles. Some frankly cried out against our being at all received, lest we should convince them against their inclination. But we forced the door, and successive commissions, deputations and conferences followed that made much ‘brute’ but little fruit.

But the sporting instinct of even the humble and lowly South African Indians gave them unerring faith in the Indian sportsmanship, now steadily and rapidly coming into its own. Our South African friends therefore sent a deputation to India to secure a good Indian Football Team who would prove their worth and calibre to sceptical and frankly hostile European and Boer onlookers. The difficulties were great, for it was known that no White Team would have anything to do with the Indian Team. This roused natural opposition on the part of our Football and public leaders. I ventured to make an earnest appeal in favour of a fairly strong Indian Team going out and wrote to the newspapers a letter of which the following is a copy.

*20, Suri Lane,
Calcutta, the 18th April, 1934.*

To

THE EDITOR,
THE "STATESMAN."

DEAR SIR,

As one with some acquaintance with South African affairs which have been fully detailed in my Bengali publication on *Our South African Mission*—I feel bound entirely to support the proposed Football tour of an Indian team in South Africa. While fully appreciating the points of view put forward by Mr. S. N. Banerji and Mr. S. C. Talukdar I think it would be worse than a mistake to abandon the tour. The difficulties of the situation have long been well known and the Right Hon'ble Mr. Sastri who accepted office later on as High Commissioner strongly advised me not to respond to Lord Reading's pressing invitation to join the Paddison Commission in 1926. The Commission, however, did good work. Other Commissions followed and some improvement in the situation was possible.

The success of the Indian Football team will convince the non-Indians of the calibre of Indians in the field of sports which is the one thing that they appreciate and value and I should not be surprised if such success

makes the non-Indians in South Africa extend the hand of fellowship to the Indians in the region of sports.

Our Commission overcame prejudice by my growing contact with University, Masonic, Rotary, Temperance and other circles in a highly hostile community and through these points of contact we ultimately gained a hearing in and outside South African Parliament which no negotiations by Government could achieve. Now is a much more critical time in the annals of the Indians in South Africa, while full pressure is being put for getting the Indians out of the Union under schemes of colonization elsewhere. Now is the time when greater respect than ever should be roused for the Indians amidst non-Indians and that can be best done by success in sports. What Major Naidu and his cricket team did in India last year, our Mohan Bagan and East Bengal friends may well do in South Africa. They should keep to themselves and their work, and not trouble themselves about what the non-Indians do or do not do. This is the only way of getting the non-Indians respect and appreciate the Indians as past experience shows.

As regards residence and transport emphasized by Mr. Banerji and Mr. Talukdar special arrangements ought to be possible as were in our case and galling experience may be avoided. To be prepared for such experiences and to ignore them is the best way of overcoming them. The country's larger interest demands this sacrifice and co-operation as I explained to Mr. Singh when he was good enough to call on me.

Yours faithfully,

SD. D. P. SARVADHIKARY.

The difficulties were ultimately overcome and a fairly strong team did go out. Matters have been smoothed down for them as far as possible and no complaints have been heard so far, chiefly because the team is imbued with a right spirit for which I appealed. They are doggedly determined not to mind pin-pricks big or small as our Commission had done. Therefore there can be no grievance or complaints. Our South African hosts look after us always well and generously.

The report of the first game from Johannesburg is encouraging and more than encouraging.

A BIG VICTORY

Indian Team beats Transvaal

Johannesburg, June 14.

About four thousand, including several Europeans, watched the I.F.A. team beat Transvaal by seven goals to one. The visitors played grand football. At the end of the game, Luxminarayana, the inside right, who scored four goals was carried off the field shoulder high, Ramana, the centre forward, obtained the other three, and A. Naidoo netted for the losers with a long shot.—*Reuter.*

We have to be thankful even for the smallest of small mercies—thankful “grand football.” More “grand footballs” have followed in Natal and the Cape Province. It will possibly take some time for the results to crystallize and make themselves felt. These things grow even on an arid soil like South Africa, devoid of riparian bases of prosperity. But vegetation seemingly beautiful does grow in the desert Karoos after a grateful shower. God willing such showers may even now bless crabbed and confined South African politics.

Unfortunately, the attitude of the authorities is not firm and determined in the interest of the Indian Settler. Including the colonial-born, they did not exceed a lakh and sixty thousand when I was there in 1925-26. Births are slow, deaths are rapid. No outside accession is allowed and rapid repatriation and expatriation are the order of the day. Successive High Commissioners are frankly out to help in this and even some from Indian Settlers favour the bodily transplantment of the remnant to some bleak inhospitable and unfamiliar island in the Pacific or the Atlantic. The average Indian settler, particularly the Colonial born, who have

built up the prosperity of South Africa, naturally cling to what they have won and earned. They and their forbears have given the lie to the defamation that the stay-at-home Indian will not take timely to colonization. Those who have colonized in Malaya, Singapore, Borneo, Java, Sumatra, and the smaller islands of the Pacific archipelago had not given such lie with insistent consistency that is proving amusing to those who research about Greater and Further India in ancient and mid-ancient times. But *cuibono?* The recent investigations of Harvard Professors have brought out a chapter of Indian culture in the Philippines that have been fittingly recorded in the pages of the *Prabuddha Bharata*. But *cuibono* again?

These researches only make people clench their teeth and tighten up their fists. They cannot be expected to be thankful, at least overthankful, for a slight budget allotment for Indian education in South Africa, which successive High Commissioners have succeeded in extorting, or for the grand concession to Kunwar Sir Maharaj Sing to have his children admitted to European Schools in South Africa. He and we must grin and be thankful.

In the meantime repatriation has to go on and go forward. Not only ‘re-patriation’ but rank and down-right ‘ex-patriation,’ if not extirpation, are to be the order of the day. The South African Colonization Committee with its single representative Mr. Naidu has ‘spoken.’ The Indian is to leave South Africa, the prosperity of which he has built up, and is to seek home and shelter among head-hunters of Borneo. The Right Hon’ble Sir Srinivas Sastri who unwillingly participated in the repatriation scheme has expiated by denouncing the report as a tragedy. Pandit H. N. Kunzru has bitterly com-

plained against the report and the Government of India and the Secretary of State will probably lodge a mild and ineffective protest against the report and nobody knows what the ultimate result will be.

It was my distressing privilege to have to preside last year over a Bengal Government Committee to devise means of relief to colonial repatriates, numbering several hundred and camping anyhow in the southern suburbs of Calcutta. We tried to do our duty, brought out a strong unanimous report to which I am not entitled to refer, as it was not published. The committee was terminated and Government decided to take direct action. I shall myself not undertake to say how these unfortunate people are faring, but shall leave Mr. Lanka Sundaram, of the Andhra University, to tell the tale. It will bear retelling.

"In the course of an interview Dr. Sundaram said: 'Harrowing tales about the plight of the repatriated Indians who are at Akra, have been published in the Press from time to time. About 500 repatriated, of whom nearly 40 per cent are children, most of whom are colonial-born, are on the verge of starvation, if they are not already starving. They have no ostensible means of livelihood and public charity has unfortunately expended itself five or six months ago.

"Even at Akra there is ample evidence of loss of morale on the part of these countrymen of ours. The pity of it is that nearly 100 persons in this camp are on the wrong side of 60. I have myself seen an old man of about 65 actually dying attended by his aged spouse without any medical assistance or other comfort. I have examined their cooking establishments, and it is terrible to confess that they are subsisting on a few handfuls of rice, which they succeeded in collecting from neighbouring people.

"No words can adequately describe the the plight of 500 colonial Indians who are now huddled together without any ostensible means of support at Akra.

* * * * *

"The repatriates sent in petitions to the effect that if they are driven out of Akra they will have to face innumerable difficulties since, being colonial-born, they are subject to social ostracism by the people in the villages. The pity of it is that nearly 96 per cent of these 500 people are Hindus."
—*The Statesman*, 16th June, p. 5.

The plight of these people is that of the Potter's Clay—as a Bengali adage is—carried on the head and kneaded with the feet. The appeal of the Editor of the *Prabuddha Bharata* to which I am dutifully responding has almost a mockery about it. *Bharata* is anything but *Prabuddha* in regard to the Indian Colonial question. I made a strong appeal for inclusion of suitable provisions for protection of Indian interest abroad and our colonizing rights in the new constitution. This would be the first step of protection not only of Indian interest but of Indian prestige, always a first plank in the nation-building platform. But deaf ears were turned to this appeal, why then burden, irritate and embarrass *Prabuddha Bharata* with this galling topic?

The saving grace about the situation fortunately is that there is quite an appreciable number of sympathizers with Indian claims among South African White people in and out of Parliament. Among these has always prominently been the Bishop of Pretoria. It is an encouragement to find that the Rt. Rev. Dr. L. N. Fisher, Bishop of Natal, has the rank. He presided at a recent meeting of the Maritzburg Indo-European Joint Council at which important questions regarding Indian labour, unemployment, education and general treatment were considered sympathetically, specially in view of the juxtaposition of Indians and Europeans in Natal. There is thus a silver lining—very thin no doubt—to the heavy cloud that prevails.

Systematic, determined and prayerful efforts are needed, in which the Indian people and the Indian Government must help alike.

A RADICAL CURE

BY PROF. PRAMATHANATH MUKHOPADHYAYA

I

Ancient Wisdom of the world looked upon matter as an illusion and the solicitation of matter a delusion and a snare. Spirit is of the kernel of things. The scheme of things was often likened to a great wheel from whose navel radiated the whole tangled skein of relations. We hear of the Lord Spider and of the Cosmic Cobweb. The science and the art of life were sought to be based upon an appreciation of this fundamental scheme. We are to concentrate on *Ritam Satyam*—the True Path leading to the navel, the centre. Otherwise we shall be caught in the cobweb, flimsy in stuff, but steady in texture.

Modern science has been inspired by a centrifugal impetus. We are moved away and farther away from the navel and the centre. Matter which is of the cobweb and not of the centre has loomed solid, ponderous and large. The navel, the centre, is hidden and unsuspected. Light has become darkness, the patent has become latent. This inversion has characterized the whole outlook of modern thought upon life and things. The inverted image on the modern "retina" has made the practice of life an inverted and perverted business. Science herself is slowly but surely waking to a recognition of this. A hopeful sign.

Meanwhile the inverse outlook and the perverse attitude still prevail. A definite re-orientation towards *Ritam*

Satyam will yet be long in coming. Only the towering peaks of greatness in the West are facing the Golden Vase of the rising Sun whose lid is to be uncovered. The valleys of averagedom, the chasms of mediocrity have as yet no inkling, no suspicion of the breaking Dawn. *Panis* of Vedic notoriety has not yet liberated the Cow of lucid intuition stolen and shut up in the cave of "idola tribus."

II

This is rather a sombre introduction to what we are about to say to illustrate our meaning. But in this we have followed a wholesome Indian tradition, which is to make everything begin at its true beginning in the eternal verities. A work on medicine or architecture, for example, begins with a "metaphysical" preamble. We of to-day fight shy of this. But the preamble sets forth the objective in a setting that holds it solid and entire, and sets us about our business along the *Ritam Satyam*. Wanting this broad and permanent setting, Economics has, for example, degraded into a "dismal science," and what has been called "the economic interpretation of history" has degraded into an interpretation in terms of the material cares and needs of man alone or primarily. These material cares and needs exist, and they have to be met squarely in any scheme of adjustment of human relationships. But other factors also exist, and, perhaps, these other factors

are those that are central and cardinal. So that any adjustment must not only reckon with them but evolve from them and revolve round their pivot.

To come to an example. In every existing type of human society there are what in India to-day we call "depressed" classes. In olden times they used other names to call these classes—serfs, slaves, *dâsas*, and so on. The institution of serfdom is extinct in some of its older and franker forms, but other forms, hardly less unjust and lowly, and more insidious, exist to-day. Society, even in the so-called democratic countries, seems to be ruled by oligarchies in one form or other. It is true that these oligarchies rule mainly by what is called the device of economic exploitation of the toiling and sweating masses. The masses "slave" mainly on account of what is called their economic dependence. Commonly, the womankind also is relegated to the "depressed" category because of their lack of economic independence. This stern, iconoclastic, new philosophy of life has not spared even the sacred institution of marriage. It has long been fashionable to call marriage without love by an unsavoury name. But to-day even love does not appear to make marriage fair and square. The woman partner must also be an economically independent person. Love is too ethereal and volatile a thing to serve as a sure and solid basis for the very intimate and vital kind of partnership which marriage implies. In Russia, a determined effort has recently been made to remodel human relationships upon a bold, unsparing recognition of this supposed all-importance of the economic factor. The leaven has also been working in the raw "loaf" in other countries.

III

The problem confronts us here, too,

in a hardly less complex and formidable shape. The absence of self-government and democratic institutions in India, and the appalling economic destitution of her masses, and, also, the existence here of certain special social privileges and reservations, are commonly believed to have added to the difficulty and complexity of the problem. Yet the problem is one that cannot be shelved or slept over. Emancipation of India is the emancipation of her masses.

Now, the emancipation is, in part, very obviously a process of economic regeneration. The standard and the mode of life must be elevated. But while this is an obvious proposition, what is not so clear is the way we must set about doing the business. There are, evidently, two ways of setting about doing it. There is, first, the common capitalist way which starts from the self as the centre and has self-interest as the prime motive. It seizes upon the *other* as its material, its means, its tool or accessory. Its primary concern is not to make the best of the *other*, but to get the most out of it. Its method is stressing from outside like squeezing; its *modus operandi*, action at a distance like the sucking of moisture by heat. "Exploitation" is the word for it in common parlance. The other way we may call the way of "co-operation." The co-operative method is also "educative" method in the true, broad sense of the word. Here the co-operating units do not co-operate to serve the ends of an agency, external to them and set in opposition to them. Here the units are educated not so that they may lend themselves to the process of exploitation with the minimum of cost and maximum of profit to the exploiter. The socialistic schemes of reform which many countries of to-day are seeking to carry through, are evidence and index of the latter

kind of urge, working in an earnest way and on a wide scale.

But the two ways or methods are contrasted not merely in the field of economics. They are contrasted throughout the whole range of human corporate existence. The antithesis dominates the whole gamut of human relations. There is the method of exploitation and the method of education in politics, in culture, even in religion. In all these the antithesis has operated as a radical factor reducing the sum total of good achieved to a partial good often of a mixed and dubious kind. Democracy, universal literacy and human brotherhood have all been attempted on a mass scale, but the sum total of human beneficence in the shape of freedom, happiness, hope and light for the masses of men has not been of a reassuring kind and volume and degree. Masses of men all over the world have felt, and still feel, that they have been left in the lurch and cheated out of the substance of these supreme desirables and values of human existence.

The antithesis between the two methods is too patent and too familiar to require illustration. The modern revolt against the rule of oligarchy and the method of exploitation has chiefly materialized in Soviet Russia, and the spirit behind it and the impulse driving it have been, as we remarked before, working as a leaven in other countries also. The ideal is generally felt to be an inspiring one. But opinion is certainly divided as to the value and efficacy of the method and means employed. Some have thought, and pertinently as we think, that its insistence on the economic and material factor has been too exclusive for an appreciation of factors and values at least as vital as the economic and material; and that its "economic interpretation of

history" need not have meant a swamping of traditional social institutions, moral codes and varieties of religious experience if it were sought to be based upon a recognition of the entire scheme of human values and ends in their due precedence and proper inter-relatedness. Its method, again, in ushering the New Dispensation has been, at least initially and provisionally, the method of organized violence which has ever sat upon the breast of humanity as an incubus of horrid, evil dream. It has sought to lay for good the Mammon of Capitalism by the Moloch of brute force. It has forgotten that in seeking the aid of, and depending even provisionally on, the powers that be in the under-world of matter, there is no hope of escape from the vicious circle and the fatal ring-dance. But, perhaps, the whole mentality behind it is of a piece with, if not also an outcome of, the spirit of materialism and scepticism which inspired and pervaded the whole of eighteenth and nineteenth century science in the West. That science begot the philosophy of inverted and perverted vision of which we spoke in the beginning of this article. Science in the twentieth century is already big with a tendency that in the long run will produce a vision and outlook upon life righted to a safe and dependable degree of sanity. But its legacy in outlook, objective and method cannot soon be disowned and written off. We, therefore, continue to "educate" men into thinking that they are, in the main, economically what they are, and that they must be economically what they ought to be; that the economic betterment of their condition is in direct ratio to the intensive industrialization of the world; that this betterment must be assessed in terms of what is called "the standard of life"; and that all means, violent or persuasive, are justified if

they carry things and situations nearer this end.

IV

But the exclusively or mainly economic end is an ideal of ignorance and suppression inasmuch as it does not start from, and lead to, the navel and centre of things where the essence of the True, Good and Beautiful abides. Start from the Centre of Supreme Good and Value which sums up and consummates all goods and values, and you will find that economic good will follow as a matter of course. Ancients used to call the Whole Ideal—Swarajya-siddhi. It was not an ascetic ideal of other-worldliness in a narrow, exclusive sense of the word. If human societies, past or present, have been afflicted with the malady of economic injustice and destitution, it is because they have failed, more or less, to live up to the ideal. And they failed not because the ideal was an impracticable one. They failed, because they lacked balance which is the soul of justice. That lack cannot be made good by going outside the centre of gravity in the whole scheme of human goods and values. It cannot be made good by an exclusive stress on, and care for, the economic spoke of the Wheel. Such a stress is apt to wrench it violently from its proper rivet and joint, and make it rather a clog in the Wheel. It is not the path to social Justice or Fitness of relations. It is not the *Ritam Satyam*.

It is not the end alone which is at fault. The means and the method whereby that end is sought to be realized are also fatally vicious. The existing differences in men and women in various respects cannot be razed to a dead level of equality by any mere mechanical and external devices and adjustments. The differing colours of character, constitution and capacity

cannot be wiped away by any vigorous application of the economic sponge soaked in the vinegar of coercive violence. If they are suppressed in one form, they are sure to come out in other forms, more intractable and virulent perhaps. The essence of oligarchy was not dead with the feudal institutions; we find it to-day very much alive and kicking in the citadels of democracy itself; and one may expect to see it alive and stouter than ever after the foam and froth of communist appearances have subsided and communism settled down to the calm placidity and solid grimness of its reality. For, as we have said, there is a reality—and a reality of both validity and value—in the present incandescent nebulous mass of world socialism gradually condensing itself and informing itself into a new cosmos of human corporate existence. We hear of Visvamitra creating a new cosmos. What created it was *Maitrî* of Visva (Love for All). What destroyed it was Ego-centrism or Love of Self.

It need also be hardly pointed out that the method of coercive violence is not education and co-operation. It is exploitation. The end will not justify, but shall be defeated by, the means. Men can be coerced into a "higher standard" of life, but not into true, abiding, universal well-being connoting liberty, equality and fraternity. History has taught the lesson, but humanity has been slow to learn it.

The *Ritam Satyam* has been proclaimed by Vedanta, and its clarion call to humanity, now in bondage and suffering, shall not yet be lost. It proclaims the essential divinity of Man. Everything that exists is manifestation of the Divine. Matter veils that Essence which is Freedom, Immortality and Blessedness. Differences such as high and low are in the veil. They do not

touch the Essence. Vision of the Essence is vision of Oneness and Equality of all beings. To live in It is to live in Universal Love. To function in It is to function in Perfect Freedom. Loving the poorest then be-

comes the richest Love, and serving the lowliest then becomes the highest Service. For, then it is the Love and Service of Narayana. All *educative* movements shall proceed from this vision and inspiration.

WHEN ONLY HE WILL COME

BY JOHN MOFFITT

If by worshipping a stone
Hari* might be seen,
I'd bow down before a hill,
Thus to see Him sooner still!

If by eating fruits and nuts
Hari might be seen,
I'd become an ape or hen,
Thus to see Him there and then!

If by worshipping a plant
Hari might be seen,
I'd bow down before a tree,
Thus to see Him instantly!

If by drinking milk alone
Hari might be seen,
I'd be born of a sacred cow,
Thus to see Him here and now!

If by bathing every day
Hari might be seen,
I'd become a crocodile,
Thus to see Him all the while!

Mira says, By doing these
Hari is not seen:
Lacking love, howe'er we call,
Hari will not come at all.

*God.

THE MINISTRY OF SORROW

BY J. T. SUNDERLAND

(Concluded from the last issue)

A friend of Emerson tells this story of the great Concord seer:—

“Once I was standing with him at a college exhibition, where a young man in whom we were both interested, had taken two highest honours. Turning to Emerson I congratulated him, as I congratulated myself, upon the great success which our young friend had

achieved. He replied, ‘Yes, I knew he was a fine fellow. And now, if only something will but fall out with him amiss—if for some reason he should become unpopular with his class; or if his father should fail in business, thus throwing him upon his own exertions, or if some other misfortune should befall him.—then I think all will be well

with him.' At that time I was young enough and shallow enough to be surprised and indignant at what he said. I did not then know, what afterwards I found out, that when Emerson himself was but eight years old his father had died, and that to the penury of those early days, to his mother's determination that the boy should be trained at Harvard College, to the careful struggles by which each penny was made to work the miracle of the broken bread by the Sea of Galilee, he owed, or believed he owed, much of the vigour, the strength, and the manhood of his own life."

It was this experience of his own, that opened Emerson's eyes to his young friend's need of something more rigorous than sunshine and ease and popularity, to give him moral fibre.

Tell me, among the young men you have known, has it been the sons of rich fathers, who have been shielded from hardship, and surrounded by luxury, who have developed into the strongest and noblest men? Or has it been the young men born to labour, who have obtained their education by struggle, sacrifice and their own determined efforts?

So too with young women—is it the petted, indulged, fashion-environed, that develop into women of character, live lives of service, and die honoured and beloved?

How many of us have seen cases like this:—Two happy, light-hearted sisters grow up side by side. They are educated essentially the same; seemingly they differ little in tastes, capacities, or nature. One marries into rich and fashionable society, and enters upon a life of ease, luxury, pleasure-seeking and self-indulgence.

The other marries, seemingly well, but soon clouds begin to gather about her life. Business misfortune comes upon

her husband, and his property is swept away. Discouragement and broken health follow, ending in a few years in death. She is left a widow, with a family of little children dependent upon her. Accustomed to ease and luxury in early life, and knowing almost nothing of care or sorrow, now her lot is one into which care and sorrow come in full measure. But bravely she takes up her load. Without complaint she adapts herself to her changed sphere. The children must be clothed, fed, educated, reared to be good and true men and women. And she must be responsible for it all. She saves, economizes, plans, toils; forgets herself, lives for her family; with a conscientiousness that never swerves and a love that never tires goes forward year after year to fulfil her holy mission.

Thirty years go by. Both these girls are now women of fifty. Compare them once more. Do you perceive the same similarity now that you did thirty years ago, when they stood together on the threshold of married life? Not so. The one to whom responsibility and sorrow came so early, has more lines on her face than the other, and greyer hair; but in character and every womanly attribute she is immeasurably the superior. Her ways have grown gentle; her voice soft and kind; her heart large and tender; her whole nature has rounded and ripened and mellowed, until you can say of her nothing less than that she is one of God's own true noble women.

And her children—what of them? The nobleness and heroism of the mother's character has communicated itself to them, and they are all entering upon life respected by all who know them.

How about the sister upon whom outward fortune has smiled so propitiously, and whose life has been one long day

of pleasure-seeking and sunshine? She is a frivolous and selfish woman. Her heart has not enlarged; her spiritual nature has not developed; her character has not rounded or strengthened or deepened. And the children she has reared are entering upon life to be as superficial, as selfish, as worthless as she.

Now why this difference between these two sisters, reared in the same home, similar in nature, giving equal promise as they set out upon life. The answer is plain. It takes struggle to develop character. There is no best growth of spirit under a clear sky. There must be clouds and fertilizing rain,—shall I say tear-rain?—in their time and place, or the heart will not put forth its finest blossoms and bear its richest fruit.

We are told that it is in absolute darkness that birds are trained to sing their most beautiful songs. So it is in the darkness which the hardships and sorrows of life bring, that the human spirit learns its divinest music. While we thank God for the music, let us not be so foolish as to chafe at the darkness that gives it birth.

The figure of the furnace and the molten metal is a true and suggestive one as applied to the afflictions of human life. Nothing is so effective as the purging fires of trial to burn the dross out of human souls. So then do not shrink; but—

“Let thy gold be cast in the furnace,
Thy red gold, precious and bright;
Do not fear the hungry fire,
With its caverns of burning light;
And thy gold shall return more
precious,
Free from every spot and stain;
For gold must be tried in fire,
And hearts must be tried by pain.”

Says Jean Paul Richter:—“The burden of suffering seems a tombstone

hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.”

IV

But the highest of all the uses of sorrow I have not yet named. It is that which it has in fitting us to be helpful to our fellow men.

Would anyone be a benefactor of his fellows in any deep way? Experience of sorrow in most cases is the best possible preparation. It seems to be a law that in things of the spirit only he who has himself been stricken can ever be a healer.

The reason is, when one has felt sorrow himself, then he can sympathize with others in their sorrow, as otherwise would be impossible. He has joined the brotherhood, and so what touches any member touches him.

Thus it is that the experience of sorrow in our own lives makes us human, tender, sympathetic towards all who suffer, and especially towards all who need our love and help.

Until we have ourselves suffered, we are likely to be too light-hearted and too much absorbed in our own selfish interests and pleasures to think much about others' needs. But when the iron presses down into our own souls, and our own hearts begin to bleed, then we awaken to the fact that we are in a world of humanity, new ties, undreamed of before, relating ourselves with our fellows, are discovered, and Pity, fairest of all the daughters of heaven, is born within our souls.

Nearly all the world's best charities, self-sacrifices and moral heroisms are the children of suffering. Seemingly nothing short of experience of the world's wants and woes can give the moral earnestness and the deep sym-

pathy with humanity that are necessary for a great helper of men.

It was not until after the degradation and affliction of his race had pressed long and heavily upon the heart of Moses that he became the great deliverer.

It was the iron of Rome's bondage and corruption entering into the soul of Luther, in those years of his early manhood, that stirred and nerved him to work and made him capable of becoming the moral hero that he afterwards was.

It was coming into personal contact with the sufferings of the slave, and seeing them and feeling them in all their dreadfulness, that made Garrison, and Mrs. Stowe, and Lovejoy and the rest, leaders in the anti-slavery movement.

It was because John B. Gough had felt in his own soul the honour of bondage to strong drink, that he was able to appeal with such power and effectiveness against it.

Everywhere it is the man who has felt and suffered, that goes forth to heal and bless.

Is it a large price to pay—suffering for the privilege of benefaction? It is the price that has had to be paid ever since the world began and will have to be paid to the end.

By common consent Jesus is the prince of human benefactors. But it is because he was a man of sorrows and acquainted with grief. It is because the sins and sorrows of men moved his nature so profoundly. Without his intense sympathy, which is but another name for suffering, he never could have found men's hearts as he did, or spoken words which would have thrilled humanity for nineteen hundred years, as his words have done.

It was not without profound insight that the writer of the Epistle to the Hebrews represents Christ's perfection

and pre-eminence in glory as due to his pre-eminence in suffering.

And the principle, true with reference to Jesus, is equally true with reference to every human being. If you have not suffered you have not truly sympathized. If you have not sympathized deeply you have done little,—much as you may persuade yourself to the contrary—you have done little really to benefit others. Sufferers may not always be saviours. But saviours are always sufferers; whether on the large scale on which Jesus saves, or on the humble one on which it is given to you and me to be saviours, of our children, of our friends, of our fellow men, if we will.

V

No, God has not sent sorrow to men in anger, or even in indifference. He has sent it in wisdom and in love. It is not a blunder, but a part of his wise plan of things for the world. Its cup is pressed to our lips only because the great Physician knows it is for our moral health. It is an unmixed evil only to him who is faithless and blind of soul. Looked at aright, sorrow is God's shadowy angel, who comes to us with his arms laden with some of the richest gift for the human spirit that man can receive or heaven bestow. The only question in the case is, will we receive them? Or will we take the pain, and refuse the healing?

God draws a cloud over each
gleaming morn,—

Would we ask why?

It is because all noblest things are born
In agony.

Only upon some cross of pain or woe,
God's Son may lie;

Each soul redeemed from self and
sin must know

Its Calvary.

Yet more than hearts can ever pine
 For holiness,
 Our Father, in His tenderness divine,
 Yearneth to bless.

He never sends a joy not meant in love,
 Still less a pain;
 Our gratitude the sunlight falls to prove,
 Our faith the rain.

In His hands we are safe. We falter on
 Through storm and mire :

Above, beside, around us, there is One
 Will never tire.

What though we fall, and bruised
 and wounded lie,
 Our lips in dust?
 God's arm shall lift us up to victory :
 In Him we trust.

For neither life, nor death, nor
 things below,
 Nor things above,
 Shall ever sever us that we should go
 From His great love.

HOW INDIA CAN HELP AMERICA

BY SWAMI AKHILANANDA

I

We know the achievements of America from our everyday experiences. If we study the history of American civilization, we find that for the last few centuries America has focused her mind on material gain. It seems to me that this is the ideal she has chosen for her national life, although I am sure some of my Christian friends would not like to accept this view.

We can trace this movement back to the Medieval Age in Europe. Gradually the whole energy of European nations was directed to material prosperity. When the colonists of Europe settled in America they consciously or unconsciously added European ideas to their national ideal. Although England as well as America have Christianity as their religion, yet, as my distinguished colleague* tells us, Americans and others do not live up to this ideal. We also

*Refers to the speech of Rev. Claxton on 'How America can help India,' published last month.

read in the report of the Appraisal Committee of Foreign Missions that the Christian nations are not living up to the ideal given by Jesus Christ.

There is no doubt that America has reached the highest peak of civilization according to her national ideal. But that ideal is not a spiritual civilization but a purely material civilization. The object of America's activities is material prosperity. Your religious, political and economical organizations and institutions are planned and developed to achieve that ideal. It can be said without the least shade of doubt that you have succeeded wonderfully. All the power, energy and intelligence of this nation and other European nations are directed to the achievement of material prosperity; and you grade nations according to their possessions and power.

All your organizations, all your institutions are emphasizing these points : how much *right*, how much *liberty*, how much *wealth* you have; and all these ideas are behind your national acti-

vities. You have organized yourselves thoroughly for that purpose. You have technical knowledge. You are using all the natural resources. You are masters in land and water, you are conquering the air and in a few years you will show more wonderful things in building airships. But have all these achievements made you happy? In the last analysis happiness is the goal of all human efforts.

Dr. Emerson, one of the greatest authorities of medical science in the U. S. A., tells us in connection with his research in hospitals that almost one-half of the patients in the hospitals are either nervous or psychopathic cases. This alone shows us that if these people were happy they would not be affected by these mental or nervous diseases. It shows clearly that there is something wrong with the choice of your ideal; otherwise your organizations and various activities would effectively have freed you from restlessness, nervousness and mental ailments. President Angell of Yale University and other scientists and educationalists in their recent speeches deplore the mental condition of even the students. It is high time that the leaders of the nation found some method of counteracting the evils of modern life which are making man unhappy and nervous. I shall tell you what I feel, not as a critic, but as an admirer of your wonderful achievements and as a lover of the American people.

The reports from the Appraisal Committee say that you are not living up to Christian ideals. The cause of your sufferings is exactly that. A scheme of life should, therefore, be planned which can make man happy and remove the evils of modern life.

II

We are told that we should not be pessimistic, that we should not be nega-

tive, but that we should be optimistic. Suppose we think from the so-called optimistic point of view that we must be happy. But in spite of your achievements in the material fields—in organization, in science and industry—*are you happy?* I am afraid you are not. Otherwise how can we explain the existence of an overwhelming number of nervous diseases? I wonder often if the so-called optimists would want us to close our eyes to these facts of life and to think that everything is all right.

History shows that when a nation becomes self-sufficient and consequently has a state of mental stagnation, she stops progressing. She fails to compare notes with others, and, therefore, degrades intellectually and spiritually. Your achievements do not preclude your gaining from the experiences of older nations. India had a very great past. I shall present to you a few ideals from the Hindu standpoint, which certainly deserve due considerations.

India has a national ideal. To my painful surprise I hear some say that she has to change her outlook on life in order to be a powerful and prosperous nation. India's national ideal is religion. The religious spirit in India is dominant in all her activities. Swami Vivekananda, the greatest nation-builder of modern India, tells us that it must remain so in the future also, if she has to fulfil her mission.

I wish to make another point clear. Hindus and Buddhists will not be found to be pessimistic, as we are often told, if we understand them properly. The teachings of Christ are of the same nature; so Christians are also pessimistic in that sense. If we blame Hindus we have to blame Christians just as well. Of course, when we observe we find that the things of the world are not what they should be; therefore, we are not happy. We feel our bondage and

limitations, suffer from sorrows and miseries. So, it is not a question of pessimism or of optimism. Thoughtful persons cannot help observing certain stern facts of life. It is ludicrous and thoughtless to tell us to be optimistic in spite of experiences to the contrary. Christ, Buddha and great Hindu teachers have all emphasized this point. But they do not mean that we have to go to the other world to be happy, nor do they preach an other-worldly religion. They want us to be happy here.

The Meliorist of the modern world in the scientific and religious groups tries to make us believe that the world is progressing and human happiness is improving in spite of the existence of evils. It is a compromise between optimism and pessimism. This also cannot stand any scrutiny.

It is not the teaching of Christians that is inspiring the West but the teaching of Hegel and perhaps the teaching of Professor Dewey and others. One of the greatest Americans, William James, recognized the error of so-called optimism. Unfortunately he could not make his voice strong enough to be felt in the West.

Now, we find that the modern West has dissociated herself from the ideals of Christ. Jesus also was an Easterner. Jesus himself in the Sermon on the Mount and in his new commandments gave us the same ideas as we get in Hinduism. He also fully recognized the value of spiritual ideals. So not merely Hinduism is to be accused of pessimism, but all religions stand guilty of the same charge, if they do at all. But Hindus can give you something very helpful and constructive. They are not to be ignored only because they are poor or politically backward. Rome had no doubt material power yet Greece contributed enor-

mously to Roman civilization and consequently to the whole of Europe.

III

India came out to give her message during the early periods. India gave her message and help to the outside world whenever she came in contact with it. Britain connected India with the world. This is one of the very important gifts of England to the world. And Swami Vivekananda brought the message of India to you in the nineties of the last century.

India can contribute her wonderful quota to your civilization: she can teach you a true religion, give you spiritual culture. When we say a true religion we do not exclude true Christianity. Religion is the common property of man. It is not limited to the Hindu or the Buddhist. We say that all these *isms*, these different religions, are leading us to the same goal. Man must first lay emphasis on the culture of his spiritual consciousness. It is his first and foremost duty. Let all his activities be subordinated to this one ideal of spiritual culture. You will find that he can, then, easily prevent all the ills of modern life.

Hindus say that a person need not change his way of thinking nor his method of spiritual culture. Let him follow a method according to his inner nature; he will thereby have the fullest unfoldment. It does not matter what form of worship you take up. It is equally of no matter what aspect of God you accept. But cultivate your higher consciousness and manifest the divinity that is already in you. The Vedas say, "Truth is one, men call It by various names." This is a great lesson you can learn from India. Of course, we have been nowadays hearing of liberalism. But we want to see that liberalism manifested in life.

I want to tell you another point which is most vital and has far-reaching consequences. Hindus believe that there is only one existence. God is present everywhere in various forms. There is ultimate unity of life. They fully understand the divinity of man. This message of India is of tremendous value to American life. You have some very vital problems to solve. You have the problems of communism, bolshevism, capitalism, problems of unemployment and destructive competition, problems of graft, cheating and corruption in office. These evils can be reformed only when you become conscious that you are divine. Men are not creatures of mere material wants nor are they mere bundles of evil tendencies and propensities. Be conscious that you are not born weak, that you are not born sinner, but that you are the children of God—"Ye children of Immortal Bliss," as the Vedas say. That is the declaration of India to the world. By the cultivation of this consciousness you will remove all the selfish and exclusive tendencies of man. Then men will not be able to do all the destructive things which we observe in the social and political life of the modern world. This will solve all your seemingly insolvable problems. Learn not to take everything and grab everything for yourselves, but show kindness and equality towards others, knowing that they are veritable manifestations of God. Your interest is connected with their interest. Your happiness depends on their happiness because they are one with you.

IV

Many things go to show that disintegration has already been started in Western civilization. It is our opinion that the West must consider the seriousness of the problem and find a thorough

solution. The problem is not a superficial one as many persons try to believe. You may try to have this league or that. You may have different unions and organizations. But they are temporary methods. The real disease will remain in the body of the nation. It will appear in other forms in no time. The so-called *isms* will not ultimately help the West. You must go to the root of this national disease. You must change the outlook of man; then all your modern problems will be solved spontaneously. It is my personal opinion that if you do not change your outlook on life now, you are sure to face a great danger. You cannot save the nation from this evil unless you become truly spiritual, unless you focus your mind on religion. But this will not stop your material progress and prosperity. Ancient Indian history proves to us that although India had religion as her ideal yet she had an all-round civilization basing all activities on spiritual culture.

In India they have a well-planned scheme of life. The scheme is for inner development. Man must perform everything in the spirit of duty and not for rights and material "value." Perhaps we do not realize how much change comes to our lives if we have the spirit of duty instead of the love of power and right. The fight between different individuals, between different groups, between institutions will vanish. This method of work you can learn from India.

You belong to a very prosperous nation and you must be careful if you want to save your civilization. If you will incorporate a few of these ideas into your scheme of life, you will be happy. I am not here with a superiority or an inferiority complex but to speak only as a friend. And I shall also be very glad if we can help your country.

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1933

It is with great pleasure that we place before the public the humble work done by this institution during the year 1933. This Charitable Dispensary has been doing its silent and humble work of service among the hill people for the last 30 years through its Outdoor and Indoor Departments. Moved by the extreme helplessness and suffering of the poor and ignorant villagers in times of illness, the Swamis of the Ashrama in the early years distributed medicines to those who came from long distances to them and also went out to succour such as were too ill to come to the Ashrama for help. Slowly the work grew up till at last the authorities of the Ashrama felt the need of a regular dispensary which was opened in November, 1903, and ever since have been conducting this work with conspicuous efficiency under the charge of one or another of its members with medical knowledge and experience. The percentage of cure has all along been satisfactory as the figures for the Indoor Department show. The Dispensary administers help irrespective of caste, creed or sex. The doctor goes round the villages also to render service to such patients as are not able to come to the Indoor Hospital.

It will be easy to estimate the work done by the institution from the following remarks of two of the Civil Surgeons of Almora who happened to visit it. "The Dispensary is well worth seeing and is a picture of cleanliness. It is extremely well stocked with medicines and very well equipped surgically. The attendance is good and very excellent work is being done. The site is a treat for the gods" (Major J. Holmes). "Delighted to see it is so neatly equipped The Doctor Swami seems to be greatly interested in the work of giving medical relief to the hill men. The Dispensary it seems is very popular. The figures speak volumes of the popularity of this institution, more so it is only a labour of love" (B. D. Pande).

The total number of patients relieved during the year at the Outdoor Dispensary was 7,900, of which 6,173 were new cases and 1,727 repeated cases. Of these new cases, 2,652 were men, 1,397 women and 2,124 children. In the Indoor Hospital the total

number treated was 140, of which 105 were discharged cured, 10 left treatment, 22 were relieved and 3 died. Of these, 97 were men, 29 women and 14 children.

STATEMENT OF DISEASES

(INDOOR INCLUDED)

Dysentery	...	...	...	103
Enteric Fever	...	...	...	2
Gonococcal Infection	...	...	...	38
Syphilis	...	...	...	47
Malarial Fever	...	...	...	568
Influenza	...	...	...	39
Pneumococcal Infection	...	...	...	32
Diseases of the Ductless and the endo- crine Glands	...	...	...	31
Pyrexia of Uncertain Origin	...	...	...	309
Rheumatic Fever	...	...	...	13
Tuberculosis of the Lungs	...	...	...	7
Worms	...	...	...	134
All other Infective Diseases	...	...	...	10
Anæmia	...	...	...	26
Rickets	...	...	...	9
Diseases due to Disorders of Nutrition and Metabolism	...	...	...	170
All other General Diseases	...	...	...	96
Diseases of the Nervous System	...	...	...	194
Diseases of the Eye	...	...	...	1,665
Diseases of the Ear	...	...	...	142
Diseases of the Nose	...	...	...	52
Diseases of the Circulatory System	...	...	...	8
All Diseases of the Respiratory System except Pneumonia and Tuberculosis	...	...	...	628
Diseases of the Stomach	...	...	...	122
Diseases of the Intestines	...	...	...	157
Diseases of the Liver	...	...	...	76
All other Diseases of the Digestive System	...	...	...	374
Acute Inflammation of the Lymphatic Glands	...	...	...	124
Diseases of the Urinary System	...	...	...	47
Diseases of the Generative System	...	...	...	65
Inflammation (ulcerative)	...	...	...	386
Other Diseases of the Skin	...	...	...	378
All other Local Diseases	...	...	...	203
Injuries (Local and General)	...	...	...	41
Diseases of the Organs of Locomotion	...	...	...	10
Leprosy	...	...	...	5
Mental Diseases	...	...	...	2
				6,313
			TOTAL	...

SUMMARY OF ACCOUNTS FOR 1933

RECEIPTS				EXPENDITURE					
		Rs.	A.	P.		Rs.	A.	P.	
Last Year's Balance	...	7,426	4	7	Medicines and Diet	...	450	2	0
Subscriptions and Donations	...	1,071	14	6	Instruments and Equipments	...	33	10	6
Interest	...	375	0	0	Establishment	...	12	0	0
					Doctor's Maintenance and Travelling	...	412	5	0
					Miscellaneous including repairs	...	44	11	6
TOTAL	...	8,873	3	1	TOTAL	...	952	13	0
					BALANCE	...	7,920	6	1

We cordially thank all our donors who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to Mr. J. M. Billimoria, Bombay, for a donation of Rs. 200; Mr. P. K. Nair, Feroke, for a donation of Rs. 168; Mr. P. C. Bhargava, Lahore, for a donation of Rs. 101; Mr. C. D. Daddy, Poona, for a donation of Rs. 100. Our thanks are also due to Messrs. E. Merck, Bengal Immunity Co. Ltd., Bengal Chemical and Pharmaceutical Works Ltd., Chininfabrik Braunscheveig Buchlar & Co. (Germany), I. G. Farbenindustrie Aktiengesellschaft (Germany), Hedensa-Gesellschaft m.b.H. (Germany), The Bombay Surgical Co., Union Drug Co. Ltd., The Medical Supply Concern, Sarkar Gupta & Co., The Calcutta Chemical Co. Ltd., The Lister Antiseptics and Dressings Co. Ltd., Indian Medical Laboratory Ltd., F. Hoffmann Loroche & Co. Ltd. (Switzerland), for supplying us their preparations free; and to Dr. Akhil Ranjan Mazumdar for presenting to us his books.

We have at present two rooms to accommodate 4 patients in the Indoor Hospital,

a number too small to meet the increasing demand. We are, therefore, contemplating the construction of a new ward of 4 beds with all accessories, which means an expenditure of at least Rs. 5,000. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentlemen for a Permanent Fund for the maintenance of the Dispensary and its Indoor Hospital of 8 beds. An endowment of Rs. 1,500, will meet the cost of maintaining one bed.

Donors, desirous of perpetuating the memory of their departed friends or relatives, may do so through this humanitarian work by bearing the costs of any of the above-mentioned wants of the Dispensary.

Any contributions, however small, either for the building or for the upkeep of the Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA,
President, Advaita Asrama,
P.O. Mayavati,
Dt. Almora, U.P.

"I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. If we want to regenerate India, we must work for them."

Swami Vivekananda

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

कार्ये कारणताऽयाता कारणे नहि कार्यता ।

कारणत्वं ततो गच्छेत् कार्याभावे विचारतः ॥ १३५ ॥

कार्ये In the effect कारणता the nature of the cause प्रायता (चनुगत) inheres कारणे in the cause न नहि verily कार्यता the nature of the effect (प्रायता passes) ततः therefore विचारतः when subject to reasoning कार्याभावे in absence of the effect कारणत्वं the cause (as such) गच्छेत् disappears.

135. The nature of the cause inheres in the effect and not *vice versa*; so through reasoning it is found that in absence of the effect¹ the cause, as such, also disappears.

¹ *In absence of the effect, etc.* The cause and the effect are correlative; as long as there is an effect there is a cause for it. But when the effect is altogether absent the cause, as such, can no longer exist, as there remains nothing with reference to which it may be called a cause.

अथ शुद्धं भवेद्वस्तु यद्वै वाचामगोचरम् ।

द्रष्टव्यं मृद्वटेनैव दृष्टान्तेन पुनः पुनः ॥ १३६ ॥

अथ Then यत् which वै (expletive) वाचामगोचर beyond speech यत् reality (तत् that) शुद्धं pure भवेत् becomes दृष्टान्तेन दृष्टान्तेन through the illustration of earth and the pot एव verily (तत् that) पुनः पुनः again and again दृष्टव्य should be understood.

136. Then alone the reality (*i.e.* Brahman), which is beyond speech, shines in all Its purity. This should be verily understood again and again through the illustration of earth and the pot.¹

¹ *The illustration of earth and the pot.* The illustration runs thus: "Just as, my dear, by (knowing) a lump of earth everything made of it is known,—the modifications are mere names originated by speech, earth alone is the reality, etc., (*Chand. Up. VI. 1. 4*).

Here also the phenomenal world exists only in name, Brahman alone is the reality.

अनेनैव प्रकारेण वृत्तिर्ब्रह्मात्मिका भवेत् ।

उदेति शुद्धचित्तानां वृत्तिज्ञानं ततः परम् ॥ १३७ ॥

अनेनैव प्रकारेण In this way alone शुद्धचित्तानां of the pure-minded वृत्तिज्ञानम् the state of Brahmic consciousness उदेति arises ततःपर thereafter (तः) इति: that mental state ब्रह्मात्मिका imbued with Brahman भवेत् becomes.

137. In this way alone¹ there arises in the pure-minded a state of Brahmic consciousness, which afterward merges itself into Brahman.

¹ *In this way alone, etc.* By constant practice of contemplation and discrimination there dawns on the mind of the aspirant the knowledge that Brahman alone is, and nothing else exists. Thus the ignorance which has so long deluded him

by projecting the world of duality, comes to an end. Thereafter the mind also which has brought the aspirant so close to Brahman by destroying ignorance, vanishes like fire which after consuming the fuel, itself extinguishes, and then Brahman alone shines in Its own glory.

कारणं व्यतिरेकेण पुमानादौ विलोकयेत् ।

अन्वयेन पुनस्तद्धि कार्ये नित्यं प्रपश्यति ॥ १३८ ॥

आदौ At first पुमान् a person व्यतिरेकेण by the help of a negative proposition कारणं the cause विलोकयेत् should examine पुनः again तत् that (i.e. cause) हि verily अन्वयेन by the help of a positive proposition कार्ये in the effect नित्यं ever प्रपश्यति should understand.

138. One should¹ first look for the cause by the help of a negative proposition and then know it for certain, by the help of a positive proposition, as ever inherent in the effect.

¹ One should, etc. The cause can be inferred either from a positive or a negative proposition. The positive proposition is: "Where there is an effect there is a cause"; and the negative one is: "Where there is no cause there is no effect." From either proposition we come to the conclusion that there is Brahman which is the cause of this world phenomena. For, if there were no Brahman (cause) there would have been no world at all, and again there is the world (effect) therefore there is Brahman (cause).

कार्ये हि कारणं पश्येत् पश्चात् कार्यं विसर्जयेत् ।

कारणत्वं ततो गच्छेदवशिष्टं भवेन्मुनिः ॥ १३९ ॥

कार्ये In the effect कारणं the cause हि verily पश्येत् should see पश्चात् afterward कार्ये the effect विसर्जयेत् should dismiss altogether ततः then कारणत्वं the cause (as such) गच्छेत् goes away अवशिष्टं the residue मुनिः the sage भवेत् becomes.

139. One should verily see the cause in the effect, and then dismiss the effect altogether. This being done the cause as such also disappears. What then remains¹ the sage becomes.

¹ What then remains, etc. When both cause and effect have thus disappeared one may naturally conclude that only *Sunya*, a void, is left behind. But, in fact, it is not so. For, absolute negation is an impossibility. One may negate everything but cannot negate one's own Self. So when causality has been negated what is beyond all negation is the very Self of the enquirer, which is the ultimate reality.

भावितं तीव्रवेगेन यद्वस्तु निश्चयात्मना ।

पुमांस्तद्धि भवेच्छीघ्रं ज्ञेयं भ्रमरकीटवत् ॥ १४० ॥

निश्चयात्मना (पुरुषेण) By a person with firm conviction तीव्रवेगेन most energetically यत् that वस्तु thing भावितं is meditated upon पुमान् a person तत् that शीघ्रं quickly हि verily भवेत् becomes (एतत् this) भ्रमरकीटवत् from the illustration of the wasp and the worm ज्ञेयं should be understood.

140. A person who meditates upon a thing with great assiduity and firm conviction, becomes that very thing. This may be understood¹ from the illustration of the wasp and the worm.

¹ This may be understood, etc. It is a popular belief that when a wasp brings into its dwelling a caterpillar and leaves it there after a mild sting, the latter,

out of fear of being further stung, constantly thinks of its assailant till it is transformed into a full-fledged wasp. So also if a person meditates upon Brahman with all his mind he will become Brahman in course of time.

अदृश्यं भावरूपञ्च सर्वमेव चिदात्मकम् ।

सावधानतया नित्यं स्वात्मानं भावयेद्बुधः ॥ १४१ ॥

अदृश्यं' The invisible भावरूपं the substantial (*i.e.* the visible) च also सर्वं everything चिदात्मकं of the nature of consciousness स्वात्मानं as one's own Self एव verily बुधः the wise स,वधानतया with great care नित्यं always भावयेत् should think of.

141. The wise should always think of, with great care, the invisible, the visible and everything else, as his own Self which is consciousness itself.

दृश्यं ह्यदृश्यतां नीत्वा ब्रह्माकारेण चिन्तयेत् ।

विद्वान्नित्यसुखे तिष्ठेद्विया चिद्रसपूर्णया ॥ १४२ ॥

विद्वान् The wise दृश्यं the visible हि (expletive) अदृश्यतां into invisible नीत्वा merging ब्रह्माकारेण as Brahman चिन्तयेत् should think of (ततः then) चिद्रसपूर्णया विया with the mind full of consciousness and bliss नित्यसुखे in eternal felicity तिष्ठेत् abides in.

142. Having merged the visible¹ into the invisible the wise should think of the universe as one with Brahman. Thus alone will he abide in eternal felicity with the mind full of consciousness and bliss.

¹ *Having merged the visible, etc.* A person may at first take some external thing as an object of his meditation, but he should afterward think of it as existing only in the form of the mind ; and lastly the mind also should be merged into Brahman which is pure consciousness. Then alone one is said to have reached the highest goal.

एभिरङ्गैः समायुक्तो राजयोग उदाहृतः ।

किञ्चित्पक्ककषायाणां हठयोगेन संयुतः ॥ १४३ ॥

एभिरङ्गैः समायुक्तः Consisting of these steps राजयोगः *Raja-Yoga* उदाहृतः is called किञ्चित्पक्ककषायाणां for those whose worldly desires are partially burned हठयोगेन with *Hatha-Yoga* (अयं this) संयुतः combined (भवेत् should be).

143. This is known as *Raja-Yoga* (to the wise) consisting of these steps,¹ (mentioned above) ; and with this is to be combined *Hatha-Yoga*² for (the benefit of) those whose worldly desires are partially attenuated.

¹ *These Steps* fifteen steps mentioned in the Slokas 100 and following.

² *With this is to be combined Hatha-Yoga, etc.* This *Raja-Yoga*, which purely psychological in its character, is extremely difficult to be practised by those who have not yet overcome the physical disabilities and outstripped the carnal appetites from the mind and thus made it pure. To them, therefore, *Hath-Yoga*, or the *Yoga* that teaches physical control together with a little concentration, is, at first, very helpful. For, they may thereby get control over their external and internal nature and thus may, in course of time, become fit for the practice of this *Raja-Yoga*.

परिपक्व' मनो येषां केवलोऽयं च सिद्धिः ।

गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥ १४४ ॥

येषां Whose मनः the mind परिपक्व' completely mature, *i.e.* free from impurities (तेषां for them) केवलोऽयं this alone सिद्धिः productive of the highest result (*i.e.* perfection) गुरुदैवतभक्तानां to those devoted to the teacher and the Deity सर्वेषां of all (अयं this) जवात् at once सुलभः easily accessible (भवेत् becomes).

144. For those whose mind is completely purified this (*Raja-Yoga*) alone is productive of perfection which, again, is easily accessible to those who are devoted¹ to the teacher and the Deity, without any loss of time.

¹ Those who are devoted, etc. Those who have implicit faith in the words of the *Guru* and have unflinching devotion to their chosen Deity, become free from all doubts and thus easily acquire concentration which directly leads them to the realization of the highest truth.

NOTES AND COMMENTS

IN THIS NUMBER

The opening article of this issue is the translation of the fourth chapter of *Sri Ramakrishna Kathamrita, Part V*. In placing before the reading public *Some Problems of Indian Education* we have borne in mind the fact that the problems should be viewed from a practical standpoint without being led by mere sentiments. Mahamahopadhyaya Prof. S. Kuppaswami Sastri is well known for his erudition in Indian Philosophy—specially Vedanta and Mimamsa. The present article is adapted from the Introduction he has written to *Brihadaranyakopanishad* with Sankara's commentary, translated by Swami Madhavananda and published by the Advaita Ashrama, Mayavati. . . Swami Prabhavananda is head of the Vivekananda Home, Hollywood, California. . . Sir Deva Prasad Sarvadhikary is an ex-Vice-Chancellor of the Calcutta University. It may be remembered that as a member of the Paddison Commission he laboured

much for the cause of the *Indians in South Africa*. In this connection we refer the readers to the report of the activities of Swami Adyananda, published in the last section of this number. Prof. Pramathanath Mukhopadhyaya is an old contributor. In the present article he has brought in his deep knowledge of the Eastern and Western cultures and suggested *A Radical Cure* for the ills of our society. Prof. Mukhopadhyaya is known for his thoughtful writings. . . . John Moffitt is a student of the Ramakrishna-Vivekananda Center, New York. The poem is based on a famous Hindi song by Mirabai, a queen of Mewar, who spurned the comforts of a royal home when the call of religion came and spent her last days in Vrindavan in worshipping and singing the praise of her Beloved—Sri Krishna. . . Swami Akhilananda is president of the Vedanta Centre, Providence, U. S. A. *How India can help America* is complementary to the article 'How America can help India,' published last month. . . .

Aparokshanubhuti is concluded in this issue.

A NEW SCHOOL OF PSYCHO-ANALYSIS

The modern man can fly into the air, dive into the depth of the sea, run over the earth at a fabulous speed, but has no peace. He has many blessings which the primitive or the medieval man had not, but he has not the most precious thing which they had—namely, the peace of mind. The modern man is running the race of his life like a mad dog; and because he does not find peace anywhere he tries to forget the trouble of his life simply in running. This makes him neurotic and nervous. This is what Dr. C. G. Jung, the famous psychologist, diagnoses as the trouble of the modern man, in a very thoughtful article in the *Cosmopolitan*, a New York monthly. What the modern man greatly needs is a spiritual equipoise—a connection with his higher Self. Man is not simply an animal moved by hunger and sex-appetite. He has got unconscious spiritual hankering. Satisfy that and he will have peace.

Unlike Freud, Dr. Jung says that all dreams reveal spiritual experiences. Freud says that all man's longings expressed in his dreams relate to sexuality. In reply, Dr. Jung says, "It is true that man is a being with sex. But he is also a being with a stomach and a liver. As well say that because he has a liver all his troubles come from that one organ.

"Primitive man has little difficulty with sex. The fulfilment of his sexual desires is too easy to constitute a problem. What concerns primitive man—and I have lived among primitives, and Freud has not—is his *food*: where he is to get it, and enough of it.

"Civilized man in his dreams reveals his spiritual need."

But how will that need be satisfied? There is every attempt to stifle that great hankering of man. Modern civilization is not ready to recognize any higher need of man than what concerns his senses. Science has robbed man of his belief in God, but has not given him any better substitute. So there is spiritual anarchy everywhere, and man suffers. But in spite of all gloomy forebodings, the great psychologist believes that "we stand on the threshold of a new spiritual epoch; and that from the depths of *man's own psychic life new spiritual forms will be born.*" For, deep in the unconscious of each one of us are all the attempts to reveal the spiritual experiences of humanity.

These revelations of Dr. Jung—the results of his study of the psychology of thousands of patients from all parts of the world, who disclose to him the story of their lives, their hopes and fears, achievements and failures—are very significant. They indicate that man is not simply an animal constituted of sex and appetite, which many psychoanalysts like to show him to be. Therefore they will give right direction to the modern man as to how to guide his life.

A LESSON FOR OUR YOUNG MEN

There are many educated young men who are unemployed or pass miserable days with small pittance, but have not the moral courage to do any manual labour. They are dependent on servants, for the sake of prestige, even in those things which they can themselves do. They want to keep up appearances, though that cost them heavily. To this class of people the following will be a great lesson.

Dealing with the life of Booker

T. Washington, the *Harijan* writes: "During these two weeks (of vacation), Washington learnt a lesson which he never forgot. Miss Mackie, the lady principal, was a member of one of the oldest and most cultured families of the North, and yet for two weeks she worked by his side, clearing window-panes, dusting rooms, putting beds in order and so on. It was hard for him then to understand how a woman of her education and social standing could take delight in rendering such service. . . . 'Ever since then,' says Washington, 'I have had no patience with any school for my race in the South which did not teach its students dignity of labour.' Before he went to Hampton, he shared the idea prevalent among his people that to secure an education meant to have an easy time, free from all necessity for manual labour. At Hampton, he not only learnt that it was not a disgrace to labour, but he also learnt to love labour, not only for its financial value but for labour's own sake and for the independence and self-reliance which the ability to do something which the world wants done brings."

Here is a splendid opportunity for the play of idealism of our young men. Can they not make a combined effort to break the false sense of prestige which stands in the way of doing manual work? By doing so, they may not always find a solution for the problem of unemployment, but they will surely be able to lighten the burden of miseries in many ways and make life immensely happier.

TOO TRUE

Speaking at the meeting of Poona Mussalmans under the auspices of Anjuman-Fid-Islam, to commemorate the death of Mohammed, Mahatma Gandhi

is reported to have said, "You all read the Koran. But how few put into practice what you read? You will perhaps retort that if you do not live up to the precepts of the Koran nor do the Hindus act according to the precepts of the Gita; and you will be right. It only comes to this that if both the communities followed the teachings of their respective faiths, communal quarrels would be a thing of the past. But at present some men in both communities appear to have taken leave of their sense, and are absorbed in flinging mud at one another."

In fact, this is the genesis of all religious quarrels in the world. When people do not care to live the religion they profess, they become fanatical, and intolerant of other faiths. It is under such circumstances that people commit most horrible deeds in the name of religion and their professed God. On the contrary, if people bestow as much care to act according to their faith as they generally do to find fault with other faiths or thrusting their ideas upon other people, they would radiate peace and blessedness and soothe many lacerated hearts irrespective of creed, caste and nationality.

FOR THOSE WHO WANT THE UPLIFT OF VILLAGES

Our villages are in a pitiable condition. Yet, 80 per cent of the population live in villages. If India is to be saved, the condition of the villages should be improved. To do that three things are necessary—money, men and a good programme. Difficulties are no doubt great in the path of the rural reconstruction work, and one has to fight against odds. But the difficulties must be anyhow met and overcome, and the state of despair should be turned into one of hope and optimism.

It is a happy sign that many are trying to find a solution for the problems, and some are taking even practical steps.

Mr. F. L. Brayne, I.C.S., who takes lively interest in the work of the village uplift and has been appointed by the Punjab Government as the Commissioner of Rural Reconstruction, offers, in this connection, some practical suggestions. He says :

“The programme itself is easy. For better farming we want stud bulls, provided by the rural *rais*, the *panchayat* or the co-operative society. Better seed, more and better ploughing, and more weeding. Cotton and other crops must be sown in lines, cottage industries must be established for the spare time of the men. For health we want complete vaccination and re-vaccination, pits and ventilation. Mosquitoes must be got rid of by filling up and oiling the pools and puddles of stagnant water, and by buying quinine and mosquito nets.

“Village games must occupy the spare time of our youth. Waste must be stopped : waste on ornaments, drink, litigation and ceremonies. *Dais* must be trained, and female doctors found for the women. Last, and most important of all, the girls must go to school, there to learn how to run a home and keep the families in health. When the women are educated the village will be uplifted; till then all effort is waste of time.

“What about co-operation? Where does it come in?

“Co-operation is the cement of the building of village uplift. It secures permanence for all our work. It is easy to persuade people to dig a pit, but they will soon forget about it when the man who persuaded them to do so goes away. But once a better-living society is formed, the work will go on

for ever. We can do nothing by ourselves. One man trying to improve his manner of living and farming is helpless. But when 20 men agree together to do it, their strength is invincible. Co-operation, therefore, will bring both strength and permanence. Let every society take the uplift programme in hand and carry it out in full.

“Co-operation is co-ordinated self-help, and the stimulus of self-help is so great that once it has begun to work it will overcome all difficulties and advance from step to step, bringing health, wealth and happiness to the villager in a measure never known before.” (Quoted from *The National Christian Council Review*).

We know that there is always a big gap between “should” or “must” and actual practice, that it is easy to offer suggestions, but it is very difficult to translate them into action in the face of all difficulties. But still a hint here and there from by-standers occasionally proves to be of great help to those who are actually in the fight. And those who suffer, sometimes are so overwhelmed that they do not see any way out, though the obstacles may not be really insurmountable. To speak from this standpoint, we have no doubt that the above directions of Mr. Brayne will be of some use to those who are practically engaged in the work of the village uplift.

WORTHY OF IMITATION

We read the following in the *Amrita Bazar Patrika* :

Comilla, June 26.

With a view to give effect to the village re-organisation scheme at Srikail within P. S. Muradnagar, a volunteer corps consisting of 25 persons representing all classes, has been formed. They have already dug out themselves certain

roads in the village connecting one part with another.

Statistics of the village show that 36½ p.c. of the people know how to read and write. To educate the others within the next five years, several primary schools have already been started. The scheme provides imparting education free of all charges. The night schools are meant for the adults who cannot possibly attend classes in the noon.

To remove Malaria and other preventable diseases, the jungles in the village have partially been cleared already. Owing to early monsoon this year, the volunteers are unable to continue this work now. But they have taken up another work of clearing water hyacinth.

Several cottage industries, such as, weaving, cane works and also cutlery have been revived with a view to afford opportunities to the unemployed village youths to earn their livelihood.

This work is particularly praiseworthy as the villagers themselves have taken initiative to ameliorate their condition. Our villages are in a deplorable state, no doubt; but mere rending the sky with wails and sighs, as are done nowadays, will not improve matters. There is much theoretical discussion as to how the rural reconstruction work can be done best. But many of the schemes fall through for want of earnest workers. As such, it makes one's heart glad to hear that some work, however small, is being done instead of tall talks.

REVIEWS AND NOTICES

ORIENTAL CONFERENCE PAPERS. By Dr. Sir Jivanji Jamshedji Modi. *Published from Pilot Bunder Road, Colaba, Bombay.* xxiv+355+xx pp.

A melancholy interest attaches to the review of this book. The author died some time after the publication of this volume. Dr. Modi commanded universal respect for his learning, and his death is a distinct loss to Indian scholarship. The book is a collection of ten learned papers read in one or other of the Oriental Conferences held in India. The papers, most of them, deal with the ancient Iranian religions and religious literature and throw a flood of light on many a dark corner of Indian history. The two papers relating to the Huns have great historical value and are worthy of high praise; the meaning of the name 'Toramana' (p. 227) as given by the author will however remain as a probability until further proofs are available. The destruction of the ancient literature of the Parsees at the hands of Alexander the Great, we think, has been proved to the hilt much to the chagrin of some of the Western scholars. The paper

on the Zoroastrian doctrine of Karma and the one on Azar Kaiwan are highly interesting and informative; the former seems to us to be the best paper of the series. The author freely admits that Sufism has been greatly influenced by the mysticism of the Platonists and Neo-Platonists who were much read and admired by the then Parsians. No doubt it is true to some extent. But whence did come this mysticism in the matter-of-fact Greek mind? Mysticism is more in tune with the Persian temperament than with the Greek. Might it be that earlier Greece got it from or at least through Persia? Some think so, and evidences are not altogether missing. As regards the Sufists' "union with God" as they understand by it, the author has tried to trace it to Zoroastrian books and has given us three quotations (pp. 343-44); but we think the point has not been properly proved by them—the quotations are not happy.

The book speaks eloquently of the author's many-sided competency to deal with the topics he has handled here. His wide scho-

larship, special knowledge of and sympathy with the subjects and above all his unbiased mind have eminently qualified him for the task. His presidential address at the Allahabad Conference should attract the attention of research scholars and urge them "to a higher, deeper and broader study of the question of the Iranians of India," which is sure to reveal many hidden truths of Indian history.

INDIAN RELIGION AND SURVIVAL—A STUDY. By Mrs. Rhys Davids, D. Litt., M.A. *George Allen and Unwin Ltd., Museum Street, London.* 96 pp. Price 3s. 6d. net.

This little book is one of the latest publications of the learned author. The thesis is a necessary corollary of the general "Becoming" theory of early Buddhism which she has taken upon herself to prove in almost all her later publications with a greater zeal than ever. And it must be said to her credit that she is immensely successful in it. Becoming is useless if there is no survival of man after death. But this survival which she wants to prove here is somewhat different from what is generally understood by the term. She says: ". . . but it did mean, that there was persistence of personal identity to this extent that the survivor remained recognizable by those who had known him on earth, should he revisit earth as a (psychic) sense-experience, felt by one of psychic gifts." Speaking of the Devas, whose existence proves her thesis, she says: "They use hand and arm in salute, they speak, they kneel even. . . . They are not wraiths. One feels that were their hand cut, it would bleed." It is not the survival of mere consciousness but something "flesh and blood" though *sukshma* or subtle.

She is dead against the 'monkish' interpretation of not only this survival theory but of the whole philosophy of life which to them is nothing but a dream, a delusion. She has moved heaven and earth to prove that once a being is born as man (being is identical with man) he can under no circumstances be born again as an animal. She is against Nirvana too as it is generally understood. To the later Buddhist monks the life is all misery, but according to her the original Buddhist or rather the Sakyan (as she prefers to call) view of life is a joyous opportunity to be a More. Mrs. Rhys Davids's philosophy or interpretation of Buddhist philosophy ignores the point that

Being involves Becoming, that Becoming comes out of, lives in and is merged into Being, that It is far greater and more real than Becoming. Looked at from the standpoint of this immeasurable Being, Becoming is misery; but from the standpoint of Becoming, of the More running into the Most it is all joy. So we do not find any real cause of quarrel save the monk's laying undue and certainly wrong emphasis on the negative side of things. Mrs. Rhys Davids deserves warm thanks for her labour of love to shift this emphasis to where it should be, viz. to the positive side of Becoming.

DIVINE LOVE—AN ENQUIRY INTO CHRISTIANITY. By a Heathen Hindu. *Published by the Book Company Ltd., Calcutta.* xiv+45 pp.

The seamy side of Christianity as the gospel of love is a sealed book to many. The author who has made an extensive study not only of the writings of Christian theologians and distinguished dignitaries of the churches of the West but also of the English authors of unquestionable integrity, presents in this book a picture of that. The book is an echo of the sincere expressions of convictions of a number of eminent Christian thinkers who felt so keenly for the regeneration of their religion. It will undoubtedly open the eyes of the pro-Christian Indians to form a correct estimate of the religion which, unless reformed, in no time, is to prove prejudicial to the interests of the Christian public at large.

KETTLE DRUMS. By N. Ramabhadran, B.A. With a foreward by R. S. Sarma, C.I.E., M.L.A. *Published by the author from Ganapathinagar, Tanjore.* x+161 pp.

The book contains a few stories and sketches which according to the author depict Indian life in some of its bearings. The author possesses some parts of a story-writer which on further attempts may develop and reach perfection. Most of the sketches represent only the dark side of Indian life which without being adjusted by the depiction of the opposite tends to make the book one-sided and narrow. The repeated use of a number of technical words which are known more to the police department send a jarring note to the ears of the readers. These stories might have been made more interesting had the author looked at things from various other angles of vision than that of a police officer. Some of the

stories are no doubt highly interesting and greatly instructive. The glossary will be useful, and the get-up is good.

HINDI

1. ADARS BHAKT ; 2. BHAKT-CHANDRIKA ; 3. BHAKT-SAPT-RATN ; 4. BHAKT-KUSUM. By Hanuman Prasad Poddar. *Published by the Gita Press, Gorakhpur. Price 5 as. each.*

These books form the series of "Illustrated Concise Lives of Devotees." They contain nice collections of the lives of devotees from all parts of India, high or low in social status, of the Pauranic as well as of the modern age. The books breathe a noble spirit of catholicity. The language is simple and sweet. Devotees, will, no doubt, enjoy their reading much. All the books are profusely illustrated by tri-coloured and other pictures. We heartily recommend them to children and libraries and to every Hindi-knowing family.

SRI-VISHNUPURANA. *Gita Press, Gorakhpur. 569 pp. Price Rs. 2-8.*

The Gita Press is to be congratulated on this new production. It is perhaps for the first time that the whole of the great Purana has been translated in Hindi so faithfully and so beautifully. The original verses have been printed in the left column of each page and their translations are given in the right; this will enable the readers to consult either whenever it is necessary. The supplementary words and phrases put within square brackets and explanatory ones within parentheses will greatly help those who are not acquainted with the peculiar turns of expression of Sanskrit. Important verses underlined to impress on the readers their signi-

ficance, philosophical, social and otherwise, evince a keen sense of judgment and moderation on the part of the editor. The publishers of vernacular books, however, are not quite awake to the great utility of indexes; and the volume before us is no exception to this. Both the get-up and printing are commendable.

SPANISH

OCHO CONFERENCIAS. By Swami Vivekananda and Swami Vijayananda. *Ramakrishna Ashrama, Buenos Aires. 176 pp.*

The book is a Spanish translation of eight lectures and a few discourses delivered on different occasions by the two Swamis. Ever since his going to Argentina, Swami Vijayananda has been doing a good service as a preacher of Vedanta; and the book is a result of that. The first part contains Swami Vivekananda's lectures and discourses in the Parliament of Religions at Chicago, and four other important lectures, viz. The Macrocosm; The Microcosm; The Religion, Its Methods and Purpose; The Ideal of a Universal Religion. The selection is as good as the translation is simple and faithful. The latter part comprises three lectures by Swami Vijayananda on Love, My Religion, and Faith, which give an idea of how ably is he acquitting himself of the duties fallen on him.

EL CANTO DEL SANNYASIN. By Swami Vivekananda. *Ramakrishna Ashrama, Buenos Aires. 15 pp.*

The brochure is the Spanish translation of the Swami's *Song of the Sannyasin*. We are glad that the Ashrama authorities have brought it out. To read it is an inspiration of a very high order.

NEWS AND REPORTS

VEDANTA SOCIETY OF WASHINGTON, D. C.

The nucleus of the Society was started by Swami Akhilananda in April, 1930, when he came from Providence to Washington and gave a series of lectures at one of the Capital's principal hotels. The lectures were well attended and appreciated, so he continued the work by regular visits and in June,

1931, rented a house on N. Street, N.W., to put the work on a permanent basis.

In November, 1932, Swami Vividishananda, who had been in San Francisco, was placed in charge of the work, and since then he has been trying to organize and build it up. During the season beginning from November to June, 1933, he gave regular lectures every Sunday evening and held classes every Tuesday and Thursday evenings, discoursing on

the Gita and the Yoga Aphorisms of Patanjali. During the current season, in addition to Sunday lectures, classes are being held explaining the texts of the Upanishads and giving short courses of lessons on the different Yogas—the classical mystic paths—preceded by a short meditation. Besides, the Society celebrated the Christmas and the Birthday anniversaries of Sri Ramakrishna and Swami Vivekananda, and had the pleasure of having guest speakers like Swami Akhilananda and Swami Gnaneshwarananda, who spoke before quite large and appreciative audiences.

Over and above the regular work, Swami Vividishananda had several outside engagements which contributed not a little to the spreading of the message of Vedanta. In May, 1933, as well as in May, 1934, he spoke at the Unity Centre at one of the conventions of the International Truth Alliance, and in the beginning of the current season he spoke twice before the League for Larger Life. He also spoke once at the Ramakrishna-Vivekananda Centre of New York and several times at the Vedanta Society of Providence. At the time of the last World's Fair held in Chicago, the Vedanta Society there organized a series of lectures, inviting the different Swamis of America to speak. Swami Vividishananda was one of the speakers, lecturing twice before large audiences.

The Society owes a great deal to Swami Akhilananda, who has been an unfailing source of encouragement by his frequent visits, and who has helped the work in many ways.

ACTIVITIES OF SWAMI ADYANANDA IN SOUTH AFRICA

A correspondent from Durban dated 6th June writes:

Swami Adyananda, who has been sent by the Ramakrishna Mission at the request of the Hindus of South Africa, is doing excellent work as a preacher of the universal religion of the Vedanta amongst the people there. We give below a short account of his work.

- 9th May*—Reception by the Indian Community of Pretoria.
10th May—Lecture—"What is Hinduism."
11th May—Lecture—"Ideals of Indian Womanhood"—under the auspices of Pretoria Women's Association.

12th May—"Universal Religion"—under the auspices of the Unitarian Church, Pretoria.

19th May—Arrival at Durban.

20th May—Public Reception at the Empire Cinema—present—over 3,000.

21st May—Lecture "Hindu View of Life."

23rd May—"What is Vedanta."

25th May—"The Great Indian Epics."

26th May—Opening Address at the South African Hindu Conference.

3rd June—"What is Yoga"—at the Theosophical Society.

Some more lectures will be delivered there at Durban where the Swami is expected to stay up to the middle of July. Thereafter he will proceed to Port Elizabeth, Cape Town, etc.

A few newspaper excerpts of the Swami's lectures and their appreciations are given below:

"Swami Adyanandaji, the Hindu philosopher, who delivered a series of lectures at the University of the Witwatersrand recently, was welcomed to Pretoria by the Hindu Society, the Chairman of the Society remarking . . . that they were proud to have among them such a distinguished leader in their religion as the Swami, and that they realized what important work he was doing in the Transvaal.

"Mr. H. B. Pickes, Principal of the Indian Government School, said it was a pleasure to pay his respects to the Swami, as an intellectual product of that wonderful country that had been called the brightest jewel in the Empire's crown. Culture knew no creed, no nationality, no colour. He paid a tribute to other distinguished Indians who had lived in South Africa, notably Mr. Sastri and the Kunwar Sir Maharaj Singh and the Kunwarni Lady Maharaj Singh—people who were a credit to India and an asset to South Africa."

"The Swami in course of his lecture spoke: 'of the origin of Hinduism and of the galaxy of great thinkers down the ages, who had from time immemorial brought to their people the life supreme, and had shown them how to attain the ultimate goal. Another contribution which India had made was a synthesis of all the existing religions of the world. India, in spite of her ills, today, sent out the ideal of religious synthesis in thought and showed warring humanity how real peace, how real harmony, based on spiritual idealism, might be obtained. If there was to be any permanent peace in the

world to-day it could only be brought about by spiritual ideals.' ”

* * * * *

“Swami Adyananda arrived in Durban last Saturday morning and was met at the station by many prominent members of the community. A welcome reception under the auspices of the S. A. Mahasabha was held on Sunday afternoon at the Royal Picture Palace. . . . The hall was fully packed with Indians and a sprinkling of Europeans. . . . Swamiji's address was well received by the audience. The Swami forcibly drove home the difference between the monster-man and the divine-man, the soul and the sword, the truth and falsehood. India's message, he continued, was to search for the divinity in man and not the brute in him.”

“In course of his speech at the opening of the S. A. Hindu Mahasabha, the Swami said: This Conference, which opens its sessions here to-day, should, therefore, find out ways and means how Hindu teachings, Hindu ideals, and philosophies, can be best adapted to the local needs and conditions. Its efforts should be creative and constructive and should not antagonize any section of the Indian or other communities. Since I have arrived in this country I have seen the many disabilities and prejudices that exist against our countrymen in this land. But I am sure, if constructive efforts are made from within the community, much progress may be made in many directions. We want men first—men inspired by spiritual idealism of service and sacrifice. If we can create a dozen men of sincerity and sacrifice, I am sure many great things may be achieved.”

—*Indian Opinion*, 23rd June, 1934.

RAMKRISHNA MISSION RELIEF WORK AND APPEAL

BEHAR EARTHQUAKE RELIEF

The relief work in Behar is almost coming to a close. We have closed all the centres except those at Muzafarpur, Monghyr, Bhagalpur and Motihari where the relief work will have to be continued for about a month more. The total receipts for the earthquake relief so far are Rs. 1,12,721-5-6 and the total expenditure upto date being Rs. 1,10,067-2-0. We hope that with the balance of Rs. 2,654-3-6 the remaining work can be finished.

ASSAM FLOOD RELIEF

It is indeed unfortunate that hardly has the people of Behar been beginning to feel relieved of the distress by the earthquake than the floods caused terrible havoc in the province of Assam. The damage is enormous covering an area of not less than 1,600 square miles. Many villages were swept away. 23 out of 43 mouzas in Nowgong District and 12 mouzas in the district of Kamrup have been inundated. In Nowgong district alone about 1,000 villages were under water. More than two lakhs of people have been affected. Dwelling houses, granaries with paddy, and cattle in thousands were washed away. To add to the misery fever, dysentery and cholera have broken out.

Immediately on receipt of the information our Mission branch at Sylhet sent two batches of workers to the affected area as early as the 23rd June, and from the Headquarters another Batch was sent direct to the affected area. They have started two centres at Jhingabari and Bholagang. Rice and other food-stuff are being distributed from these centres.

In the district of Nowgong our workers have started two centers at Fulaguri and Dharamtal and from these have been steadily extended their activities.

In all the affected areas rice and other food-stuff, clothes and housebuilding materials are needed. As the crops have been ruined by the floods the relief will have to be continued till October when the people will have a chance of reaping the fresh harvest. Rs. 1,000 to 1,500 are needed per week. New centres will have to be started if possible in other affected areas. Unless the charitable public who have all along been helping us, once again come forward with their generous aid, the work taken up for the alleviation of the misery and sufferings of the poor sisters and brothers of Assam will be seriously handicapped. Therefore our appeal to the kind-hearted and generous public. Contributions, however small will be thankfully received and acknowledged by—

1. The President, Ramkrishna Mission, Belur Math P.O., Dt. Howrah.
2. The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

Sd. VIRAJANANDA,
Secretary, R. K. Mission.