

Prabuddha Bharata

OR AWAKENED INDIA

* * *



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

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VOL. XLI

JANUARY, 1936

No. 1



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

“She, the Divine Mother has spoken to me. I have not merely seen Her, She has also talked with me. I was under the banyan tree in the temple garden. She came out of the Ganges to me. Oh, how She laughed! She played with my fingers and cracked them in fun. And then She spoke— She talked with me!

“I cried for three days continuously. And She revealed to me all the contents of the *Vedas*, *Purânas*, and *Tantras*.

“One day She showed me the secret of the fascination of *Mâyâ*. A small light appeared in my room. Then it began to grow larger and larger. At last it engulfed the whole world.

“I was also shown the vision of a large tank covered with sedges. Wind blew and pushed aside some of the plants

and water appeared. But very soon the removed plants came back dancing and re-covered the exposed water. It was indicated that the water was the *Sachchidânanda*, the sedges the *Mâyâ* which obstructed His vision. Even if there are momentary glimpses, *Mâyâ* veils Him again.

“I am shown what kinds of devotees would visit me even before they come here. I was shown the *Samkirtan* procession of *Chaitanyadeva* winding between the banyan tree and the *Bakul* tree. In it I saw *Balaram* and also him (*Mahendra*).

“I had a vision of *Keshab Sen* even before I met him. I saw in a state of *Samâdhi*, the vision of *Keshab* and his followers. A crowd of people sat before me filling the room. *Keshab* was looking like a peacock spreading its tail.

This spread tail was his followers. A red gem glittered on his head, which was a sign of Rajas. Keshab was saying to his followers: 'Listen to what he is saying.' I said to Mother: 'Mother, they are votaries of English ideas. Why should I talk to them?' Mother explained to me that such things would happen in this Kali Yuga."

*

"I had wonderful visions. I saw the Undivided Existence-Knowledge-Bliss in which there was a partition. On one side were Kedar, Chuni, and other devotees who believed in God with forms. On the other side was an effulgent light as brightly red as brick-dust. Within this light sat Narendra immersed in Samâdhi. Seeing him thus absorbed, I called him by name. He slightly opened his eyes and I came to know that he had been born in this form in a Kâyastha family of Simla (Calcutta). Then I prayed to Mother, saying: 'Mother, bind him with Mâyâ, or he will give up his body in Samâdhi.' Kedar who believes in God with form looked at Narendra, then started up and fled away.

"That is why I think that the Mother Herself has been born and is playing within this (his body) as a devotee. When I first reached this state, my body became effulgent. My chest assumed a red hue. I then prayed to Mother, 'Mother, do not manifest Thyself outside, repair within.' That is why I have got such a poor body now. Otherwise people would not have given me peace. There would have been crowds of people about me if I had that effulgent body. There is no outward manifestation now. Worthless people go away. Only those who are pure devotees remain. Why have

I this illness? It also has a like significance.

"I had a desire to be the prince of devotees and I prayed to the Mother accordingly. Again, the desire arose in my mind that those who had called sincerely on the Lord, must come here,—they must. You see that is what is happening,—those very people are coming.

"My father knew who is in me. He had a dream at Gaya in which Raghuvir appeared and said: 'I shall take birth as your son.'

"Even He is dwelling within me. Renunciation of Kâmini and Kâanchana! —Is that possible for me? I have not experienced sexual intercourse even in dream!"

*

"I said to Mother: 'Mother, how will this body be maintained, and how can I live with Sâdhus and, devotees? Provide me a rich man.' That is why Sejo Babu (Mathuranath) served me for fourteen years.

"He who is within this, informs me beforehand to what spiritual planes the coming devotees belong. When I have the vision of Gourânga before me, I know that a devotee of Gourânga is coming. If a Sâkta is to come, I have the vision of Sakti—Kâli.

"At the time of the evening service in the Temple, I used to go to the roof of the Kuthi and cry: 'Oh, where are you? Come, come!' See they are all coming now.

"He Himself is dwelling within this and is communing with the devotees."

SWAMI VIVEKANANDA IN OAKLAND, CALIFORNIA

[In order to add, if possible, to the more or less fragmentary data which have been published to date on the sojourn of Swami Vivekananda in Oakland, California, we have made a careful search of potential sources of information, with very gratifying results. Swamiji stopped in Oakland during his tour of the United States on his second visit to America, and he gave a number of lectures in Wendte Hall of the First Unitarian Church in Oakland, during the period from February 25, 1900 to April 8, 1900. Through the courtesy of the *Oakland Tribune*, one of the prominent papers of that city, we have been permitted to copy from their files of the papers for 1900, the reports of Swamiji's lectures. We have also secured from the bound copies of the *Oakland Enquirer* for the year 1900 in the Oakland Public Library, the accounts given in that paper. (The *Enquirer* later consolidated with another paper started after 1900 and is now the *Post-Enquirer*.) On the following pages the newspaper accounts are given in chronological order from the *Oakland Tribune*, followed by the accounts from the *Oakland Enquirer* in chronological order. Though the *Enquirer* reported the same lectures as the *Tribune*, the accounts vary; in addition, the *Enquirer* reported more of Swamiji's lectures than the *Tribune* and published some items of an editorial nature. The entire group of items from both papers are therefore worthy of record because they help to shed light on a period which heretofore has not been described in detail in the *Life of Swamiji*. Each item is given word for word as it appeared in the paper.—*Ed.*]

FROM THE OAKLAND TRIBUNE

February 26, 1900

HINDOO PRIEST IN THE PULPIT

*Tells Claims of Vedantism on the
Modern World*

The claims of the Brahmin religion, or Vedantism, on the modern world, were presented last night at the Congress of Religions in the First Unitarian Church by Swami Vivekananda, remarkably eloquent expounder of that faith. His lecture proved one of the most instructive of the series given before the Congress and decidedly the most novel.

Vivekananda is a Hindoo, and after attending the Congress of Religions in Chicago during the World's Fair he lectured to thronged houses in many of our largest cities. When he returned to his people in India they hailed him as a deliverer of the Western world. They were wrought up with excessive enthusiasm and fairly carried him in

their arms from city to city. This is his second tour in this country.

To his auditors last night he explained Vedantism as the religion of the Vedas, or ancient Hindoo books, which, he asserted, is "the mother of religion".

"It may seem ridiculous how a book can be without beginning or end," he said, "but by the Vedas no books are meant. They signify the accumulated treasury of spiritual laws discovered by different persons in different times. The Hindoo believes he is a spirit. Him the sword cannot pierce, him the fire cannot burn, him the water cannot melt, him the air cannot dry. He believes every soul is a circle whose circumference is nowhere, but whose center is located in a body. Death means the change of this center from body to body. We are the children of God. Matter is our servant.

"Vedantism is a sort of rebellion against the mockery of the past. Some men are so practical that if they were told that by chopping off their heads

they could get salvation there are many who would do so. That is all outward; you must turn your eyes inward to learn what is in your soul. Soul is spirit omnipresent. Where does the soul go after death? Where could the earth fall to? Where can the soul go? Where is it not already? The great cornerstone of Vedantism is the recognition of Self. Man, have faith in yourself.

“The soul is the same in every one. It is all purity and perfection and the more pure and perfect we are the more purity and perfection you will see.

“A man or preaching jack who cries, ‘Oh, Lord, I’m only a crawling worm!’ should be still and crawl into his hole. His cries only add more misery to the world. I was amused to read in one of your papers, ‘How would Christ edit a paper?’ How foolish. How would Christ cook a meal? Yet, you are the advanced people of the West! If Christ came here, you would shut up shop and go into the street with him to help the poor and down-trodden. Vedantism is the only religion that can be told without lies, without stretching of texts, without compromise.”

THE VOICE OF THE HIMALAYAS

BY THE EDITOR

I

The Father of mountains stands on earth as the living witness of all that takes place under the sun. The drama of nations is always enacted before its grand and majestic presence. Its snow-peaks look up and gaze at the blue sky, marking the movements of the heavenly bodies. The eternal Himalayas bring mankind the tidings of a mysterious silence. Its immensity and serenity overpower our imagination and take us to a land of dreams “where worldly taint could never reach.” On the summits of its mountains, in the calmness of its caves, and on the banks of its rivers, the blessed ancestors of the human race felt the heart of Truth in austere aloofness and transcendental joy. It is only in the dispassionate meditation that the Rishis could unravel the mysteries of life in the depths of its surroundings. It is in the compelling quiet of this land that they gave out their teachings in

infinite love and wisdom for the good of mankind. This is why the people of India seek after the Himalayas in order to spend the last days of their life in this time-honoured sacred land where reign purity and peace, harmony and bliss. This is the place where the body-idea melts down into nothingness and the last vestige of worldliness beats its hasty retreat.

The Himalayas echo the voice of Eternity which is soundless, touchless, formless, imperishable, and without taste or smell, without beginning or end, and immutable. The true nature of Eternity is not within the range of our ordinary perception; none can see It with the eyes, hear It with the ears, breathe It with the breath, express It in words, or comprehend It with the mind. The sages of India declare Its abode where the sun does not shine, nor the moon, nor the stars, nor these lightnings, and much less this fire. When It shines, everything shines after It, by Its light all this is lighted. It

sits still and yet moves far away. It is at perfect rest, and yet goes everywhere. Through every hand It works, through every foot It moves, through every eye It sees, and through every ear It hears, through every tongue It speaks, and through every mouth It eats.

Without a glimpse of Eternity, life is a bundle of miseries, the worldly relations are jarring, the human body is a rotten corpse. But with the touch of Eternity, life becomes full of meaning and its purpose, great and sacred. Then alone, every man's career becomes a joyous pilgrimage, cheerfulness prevails in the face of dangers and difficulties, and all souls proceed on, while seeking a common goal.

II

The theme which reverberates in the atmosphere of the Himalayas is a burning spirit of renunciation, without which the realization of Eternity is next to impossible. Vyâsa, the author of the *Mahâbhârata* depicts in wonderful imagery the idea of renunciation on the occasion of the Great Going Forth of the Pândavas through the Himalayas to the blessed land of the gods. The five Pândavas and Draupadi cast off their burden of royalty and worldly honours, and giving up all their attachment to worldly relations, they started for their final pilgrimage, while a dog suddenly came and followed in their footsteps. They clad themselves in robes of bark and being fired with the zeal of renunciation, began to proceed towards the furthest North, across the Himalayas. They saw in front of them a vast sandy desert along which they walked slowly till all on a sudden Draupadi fell down dead. In that lonely place, Bhima wept aloud and asked Yudhishthira the reason of her fall. Yudhishthira replied, "She was partial in her

love, placing Arjuna first. She reaps the fruits of her partiality today." They went further and after some time, Sahadeva, the youngest brother fell to rise no more. On being questioned by Bhima, Yudhishthira said, "He never thought any one equal to him in wisdom. This is the cause of his fall." Then, as they resumed their march, Nakula being overwhelmed with grief on account of the death of Draupadi and Sahadeva, his twin brother, fell down on the way. When this news reached the ears of Yudhishthira, he said, "Nakula thought that none equalled him in beauty." Then Arjuna after some time slipped down and breathed his last. Bhima mourned and cried aloud. At this, Yudhishthira said, "Arjuna said he would kill all our foes in a single day. Although he boasted, he could not accomplish it. This is the reason why he fell." Then as they went further, Bhima himself dropped down and wept looking piteously at the eldest brother. Yudhishthira then said, "You were a voracious eater, and you were proud of your strength. You did never consider the wants of others at the time of eating. This is the reason why you have fallen."

Now, Yudhishthira, although separated from his brothers and Draupadi, did not give way to grief and despondency. He went on unshaken in his faith and spirit of renunciation; only the dog followed him to the end. Indra, the King of heaven, appeared before Yudhishthira with his chariot and asked him to ascend in it to heaven,—the reward for his great spiritual merit. Yudhishthira did not like to enjoy heaven without his beloved brothers and Draupadi. Indra said that they had already gone to heaven, but as he excelled them in his piety, he was allowed to ascend to heaven in his very physi-

cal body. Yudhisthira said to Indra, "O Lord, this dog you see with me is devoted to me. I cannot leave it, it must accompany me." Indra shuddered at the idea and replied, "O King, you have won heaven by so much pains and good fortune. Why are you going to lose it by taking the dog with you? There is no place for a dog in heaven. Please do forsake it and enjoy the fruits of your righteousness." Yudhisthira then said, "O Indra, I am an Arya and an Arya cannot do an act unworthy of himself. I do not desire to enjoy heaven by deserting one who is devoted to me." At this, Indra said indignantly, "There is no room in heaven for persons with dogs, forsake the dog." Yudhisthira still persisted in his arguments. Then Indra urged, "You have been able to renounce your own brothers and wife, can you not give up a dog for the sake of heaven?" Yudhisthira replied, "When my brothers and Draupadi died, I was unable to revive them, hence I had to abandon them, but so long as they lived, I was glad to remain with them. But, O Indra, I can on no account part with this dog who has sought my protection and is faithful to me." Indra paused a while at this steadiness of Yudhisthira and began to gaze at him with wondering eyes. Instantly the dog vanished and in its place appeared a celestial being who is known as Dharma, the dispenser of the fruits of men's actions. Dharma who had assumed the form of a dog in order to test the piety of Yudhisthira said to him, "I am well pleased with you. You deserve so well the regions of inexhaustible joy!"

The spirit of renunciation as exhibited by Yudhisthira was not something negative, dull, and callous, but the noblest of human virtues in which we find the happy blending of abso-

lute non-attachment with infinite love and kindness. Today we find people carping at the spirit of renunciation, some of whom do not hesitate to cast invectives against the people who support it for the sake of spiritual growth. There are nowadays awfully mistaken ideas about this virtue of renunciation. People generally take it to be a cowardly sentiment or an unsympathetic attitude towards the world and its relations. To realize the realm of Eternity requires an all-embracing heart which alone can comprehend the true spirit of the spiritual life. The critics of the principle of non-attachment ought to mark the climax of fellow-feeling and love for all, in the lives of men like Buddha and Vivekananda. The realization of Eternity presupposes perfect withdrawal which is impossible without perfect non-attachment. It was impossible for Yudhisthira to give up the dog, as it was not possible for him to have any attachment to his dear brothers and his wife. Perfect love is possible only when there is perfect self-abnegation.

III

The instinct of personification is common to all men. Of all men, the Hindus seem to have highly developed the imagination of seeing everything in terms of human figures. They made Indra the god of the sky, Varuna the god of water and so forth; likewise they personified the Himalayas as the King of mountains. In the legends of India, we find Siva being described as the lord of the great ice-peak of Kailâsa. At the same time, he has been conceived as a being of perfect self-control, a husband devoted to his dear wife, and also as a recluse of complete renunciation. Again, he has been thought of as the Great God of the

universe and lastly as the Most High where there is no trace of any personality.

It was a great characteristic with the sages of India to give mankind various gradations of Truth suited to different temperaments. A beginner is not expected to catch the culminating point of Truth all at once. So, it is always advisable for a teacher to lead an unripe mind gradually from grosser to finer ways of perception and realization. This is the method which the great seers of ancient India adopted in preaching the truths of the spiritual life. They knew the keynote of human psychology and so gave a new seeker after Truth human approaches to It. This is why we find in the case of Siva, first the picture of a man of self-control, next an ideal husband, then an ideal hermit, afterwards a god of the three worlds, and last of all, a transcendental being. It is but natural for man to think of God in human ways, to think of Him as possessing human frailties. Again it is for him also to conceive Him as One transcending human blemishes, rather as reaching the very perfection of human attributes—at last merging into the Divine. It has been rightly remarked by Sister Nivedita: "Of all the peoples of the earth, it might be claimed that Hindus are apparently the most, and at heart, the least idolatrous. For the application of their symbols is many-centred, like the fire in opals."

We shall now see how the vision of the Himalayas with their snowy peaks and awe-inspiring surroundings led the Hindu mind to carve out of them a hermit whose body being besmeared with ashes is as white as snow, sitting alone in unbroken meditation with his matted hair. The hermit is oblivious of heat or cold and lives far away from

human habitations. He is so much immersed in the thought of Eternity that serpents coil round his neck, wild animals surround him, and ghosts and goblins move about him. He is so good as not to be affected by praise or blame, love or hatred, good or evil. He has full control not only over his own senses but he can tolerate the weaknesses and eccentricities of the people around him. In his forehead, there is the third eye, the eye of insight which resembles the silvery moon shining on the snow-white peaks of the Himalayas. He is a beggar, though he possesses the power of commanding things at his will. He becomes very easily pleased with the people who come to see him, and he is very bounteous in his benedictions. He wears round his waist a tiger's skin and holds in his hands the begging bowl and the trident. He lives upon what chance brings him and always sings the glories of Eternity as "Byom! Byom!" to the accompaniment of his musical instrument, Damaru. When he is absorbed in meditation, its intensity can be well described in the language of Kâlidâsa, the Shakespeare of India: "The trees stopped swinging their boughs, the bees silenced their humming noise, the birds left off singing in the trees, the deer stopped their roaming; the whole face of the forest looked as if painted on a canvas, as soon as he gave the command." Once tempted by Madan, the god of love, during his meditation, he burnt him to ashes by a mere glance. Such is Siva, proof against mortal weakness, and this is the picture of the prince of hermits so devoutly cherished in the hearts of Indian men and women. The Himalayas are the fit place for his meditation and absorption in the thought of Eternity.

Again, Siva is pictured as the husband of his beloved wife Sati and lives

happily in his holy home of Kailâsa with Ganesha and Kârtikeya as his sons, and Lakshmi and Saraswati as his daughters. He there possesses a bull to ride upon and has a devoted servant, named Nāndi. He gives shelter to all beings, even the most wicked of them, whom the world rejects. He has infinite love for his wife whose tragic death made him bear her body on his shoulders and go about in the world in great lamentations.

IV

Now if we turn from the mythological stories to the philosophical aspect of the principle, we find that the soul of the universe is associated with Siva and the manifested energy of the universe with Sakti, the consort of Siva. It is the relation of God to Nature, or the relation of Spirit to matter. It is just like the word and its meaning, like fire and its burning power, like milk and its whiteness; they are indivisibly one

and inseparable. Siva is the life and light of the universe and Sakti, the primal force, eternally creating, preserving and destroying the universe in conjunction with the former. It can be very well put in the words of Sister Nivedita: "As the knight waits for the right of his own lady, powerless without the inspiration of her touch, as the disciple waits for the master, and finds in him at last the meaning of all his life before, so the soul lies inert, passive, unstirred by the external, till the great moment comes, and it looks up at the shock of some divine catastrophe, to know in a flash that the whole of the without,—the whole of life, and time, and nature, and experience—like the within, is also God." This vision of the inseparable two again merges into one entity—Siva, the one without a second, immutable, and all-pervading, the one Eternity which is the voice of the Himalayas and the voice for all time to come.

WORLD-CULTURE IN INDIA TODAY*

BY PROF. BENOY KUMAR SARKAR

Indian intellectuals have been following with great interest the news items to the effect that the scholars of Eur-America and Japan are planning to celebrate the Ramakrishna Centenary in February, 1936, in their own culture-centres in a spirit of co-operation with the people of India. The attitude of this *rapprochement* from far and near invites our attention to a great fact of modern world-culture, namely, that India today is a sub-continent which is

oriented to the two hemispheres in a thoroughly appreciative manner. The creative assimilation of world-forces by India is a subject which should prove to be of interest to the East and the West at the present moment.

Rammohun Roy (1772-1833), the father of New India, was also like Herder and Comte one of the founders of the comparative method in social science. He was thus a maker of the modern world. Since then every movement with which the Indian nation-builders have been associated has been broad-based on world-culture. And

* See the present author's "Realities in the Relations between East and West" (*Prabuddha Bharata*, February, 1934).

Rammohun in inviting Western culture into Indian consciousness and according to it the rightful place it deserves in all human development was only continuing the historic tradition of India's old masters, e.g., of Varâhamihira (c 505-587 A.C.). This astronomer of the sixth century had frankly admitted that although the Greeks were Mlechchhas (i.e. "unclean barbarians") they must have to be worshipped as Rishis (sages) because the science of astronomy had made great progress among them. Openness of mind is not a new feature in Indian *Weltanschauung*.

A veritable *Wanderlust* corresponding to the *Charâiveti* (march on) of old (*Aitareya Brahmana* VII. 15) and desire to master the world-forces (*Vishvasakti*) such as is bodied forth in Hemchandra Banerji's memorable verse (c 1886) has long seized the mentality of Young India, as follows :

"Take thee to the ocean's deeps ;
And crowns of mountains scramble bold ;
Planets of the universe
Ransacked be merciless ;
Tempests and meteors,
Flame of lightning fierce,
Grasp, man, audacious-firm,
Venture, then, on life's work !"

And the comparative method foreshadowed in the life's work of Rammohun is so ingrained in India's *psyche* that the principle of boycott which operates once in a while in the sphere of politics as a weapon for freedom and equality has hardly any application in the cultural enterprises of Indian men and women.

The number of Indians who visit Japan, America, England, France, Germany, and Italy for industrial, technocratic, and economic investigations has been steadily on the increase, especially since the *Swadeshi* Movement of 1905.

India does not study the advance of

modern capitalism alone. The other side of the shield, namely, socialism in all its wings,—St. Simon, Owen, Marx, Engels, Kautsky, Sorel, Lenin, Cole,—has been receiving equal attention among the Indian path-finders.

In the appreciation of the world's celebrities, again, India does not make any distinction between nationalities. The Washington Day and the Goethe Day were celebrated at different centres in India in 1932. In 1933 Indian scholars in philosophy paid homage to the spirit of Spinoza. Firdausi's memory was honoured in 1934. Homage is being paid to Carnegie this year.

Wanderlust or modern *Charâiveti* has already had solid influence on thought. The methodology of Voltaire's *Lettres Philosophiques*, in which a foreign land is idealized as the depository of all possible cultural and political bliss, has more or less been at work in the Indian journalism and travel-literature such as comes from the pen of authors who have lived in Eur-America and Japan. Writers on foreign institutions and life are quite popular.

The painters and sculptors of Bombay, Calcutta, and Madras do not seek their technique exclusively from old Buddhistic and medieval Indo-Persian sources. The great masters of Japan and China as well as of Europe have profoundly influenced the work of Abanindra Nath Tagore, Nanda Lal Bose, M. K. Mhatre and Phanindra Nath Bose.

Dante, Shakespeare, Goethe, Victor Hugo, Walt Whitman, Browning, Ibsen, Yeats, Dostoyevski, and Gorki call forth among Indians the same enthusiasm as among the Westerners. Helmholtz, Pasteur, John Stuart Mill, Bergson, William James, Croce, Einstein,—they all have thousands of admirers and followers in India. The great philosophers of Germany from

Kant, Fichte and Hegel to Haeckel and Eucken are as popular in India as her own masters. Indeed, there are hardly any world-currents to which modern India does not react in a creative manner.

For instance, the growth of a "Greater America" of culture and commerce on the Indian sub-continent may be appraised as a profound reality of contemporary civilization. And this expansion of America in India has been promoted by Americans and Indians alike. The beginnings of the Agricultural Institute at Pusa were laid with American money. The Rockefeller Institute of Hygiene at Calcutta is an embodiment of American idealism. Co-operation of Indian capital with American is to be found in the Tata Hydro-electric Works. The origins of the Tata Iron and Steel Works likewise were to a certain extent due to Indo-American collaboration. The investment of American capital in jute and other enterprises is moreover an important factor in the Indian economy. Then there is to be noticed the work of American missionaries and educators in Indian hospitals and schools or colleges.

Indians themselves have not failed to appreciate and assimilate the contributions of American culture. It was our poet Hem Chandra Banerji who during the eighties of the last century was one of the first to draw our attention to the epoch-making energism of the American people. The activities of the Ramakrishna-Vivekananda Movement in the U.S.A. have enabled us to realize the value of American social ideals and institutions.

It is the American farms, factories, banks, business houses, industrial and commercial schools, and Universities on which Jogen Ghosh's Association for the Industrial and Scientific Education of Indians in Foreign Countries laid a

special stress during the glorious *Swadeshi* period (1905-10). The National Council of Education, Bengal likewise sought to Americanize Indian education, industry and business organization by imparting American methods and ideals through its scholars educated in the U.S.A. (1910-11). Nor have the Indian Universities under the creative leadership of Asutosh Mookerjee lagged behind in deriving inspiration from American institutions, books and journals. In mathematics, physics, chemistry, medicine, biology, anthropology, philosophy, statistics, economics, politics, sociology, banking, insurance, transportation, and what not American authors or translators from French and German have been permitted by the University authorities to invade the academic life. In so far as Young India's brain is nurtured on English thought it is today at least one third Americanized in methodology and outlook. Emerson, O. W. Holmes, James, Boas, Stanley Hall, Dewey, Seligman, Taussig, Mitchell, Small, Giddings, Lowie, Goldenweiser, Ross, Sorokin, Max Weber, Barnes, Hocking, Hankins as well as Carnegie, Edison, Ford, and other American names are to be counted among some of the enduring influences on Indian life and thought. To this list have to be added the names of Hopkins, Lanman, Bloomfield, Jackson, Laufer, Ryder, Clark, Edgerton, and other indologists, as well as Sunderland, J. H. Holmes, and other publicists.

Among the formative forces of Young India (c 1905-10) nothing can be described as having been more constructive and solid than the Japanese artist Kakasu Okakura's two books, *Ideals of the East* and *The Awakening of Japan*. Okakura may even be regarded as perhaps the greatest single foreign influence in the life and thought of

Indian intellectuals during the *Swadeshi* period in its first phases. Japan has taught India great lessons during the generation commencing with the Russo-Japanese War (1904). India's admiration for Japanese industry, efficiency, and diplomacy has grown from more to more all this time.

Since the end of the Great War, however, India has been encountering Japan more as a dangerous rival than as an inspiring guide. The glass, hosiery, porcelain and other industries of Bengal as well as the big textile industry of India have begun to experience a life-and-death struggle *visàvis* the imports from Japan. But all the same, India is learning along with the world the old lesson over again, namely, that "peace hath her victories no less glorious than war." Even when the Great War came to an end (1918) neither Eur-America nor, of course, Asia could suspect that industrialization as well as technocracy were being mastered by Japan so adequately as to constitute in the near future a veritable "Japanese peril" in the estimation of commercial nations.

India understands, however, that with nothing more than three meals of rice and raw fish without milk and butter as the daily staple the Japanese people has demonstrated that it is possible to command the latest engines, machines, implements, and machine-tools, and challenge comparison with the pioneers of industrialism and capitalistic civilization. Japan is therefore still continuing to inspire the creative thinkers and organizers of the Indian people during the period of her new triumphs. Japan has influenced Indian thought not only by works like *Fifty Years of New Japan* edited by Okuma, Nitobe's *Bushido*, and the indological researches of Anesaki, Takakusu, Hattori, Suzuki, Sugiura, Otani, etc. but also on account of the demographic investigations of

Uyeda, the journals like the *Oriental Economist* (Tokyo) and the publications of the Bureau of Social Affairs (Home Office, Tokyo) in regard to "Social Work in Japan" (1934).

The civilization of France has had an abiding influence on the education and culture of Young India. From Descartes to Henri Poincaré, from Lamarck to Pasteur, from Molière to Maupassant, from Montesquieu and Saint Simon to Jean Jaurès, Gide and Bouglé, from Rousseau, Comte and Guizot to Bergson, Durkheim and Levy-Bruhl, from Corot to Cezanne and Rodin, from Montaigne to Anatole France, Romain Rolland and Henri Barbusse—the contributions of the French genius have conveyed to the Indian mind profound messages of spiritual value. And these are as varied and complex as are the different cross-sections of the Indian *intelligentsia* to which they are addressed. One can almost assert that after British thought no culture has left a greater impression upon the head and heart of Indian writers and scholars than have the creations of the French mind.

Then there are the French products in "indology". The indologists of Young India have derived immense benefit from the works of French savants relating to ancient India including "Greater India", especially China and Indo-China. The studies in *indianisme* of French antiquarians and philologists from Chezy, Bergaigne, and Burnouf to Barth, Sènant, Lévi, Foucher, Pelliot, Jules Bloch, Finot, Masson-Oursel, Renou, de la Vallée Poussin, Ph. Stern, and Grousset belong to the most substantial food of latter-day Indian scholars in philology, Buddhism, archæology, etc.

With French civilization the direct contacts of Young India on a large scale have to be traced back, of course, to the "ideas of 1905" but specially to the

happenings of the Great War when the Indian soldiers found themselves in Flanders and Northern France. Since then the intercourse has gone on expanding in diverse directions, cultural and social.

As representatives of *sciences morales et politiques*, comprising, as they do, in French thought economics also, Levasseur, Worms, Yves-Guyot, R. G. Lévy, Rist, Henry Sée, Truchy, Bousquet, Aftalion, André Siegfried, Bruhnes, Richard, Duprat, Hauser, Oualid, Joseph-Barthélemy, Nogaro, Gonnard, Bouthoul, and Lasbax have, it may be observed, already entered the domain of Indian research.

From the standpoint of technocracy and occupational structure Italy is not a "capitalistic" region but a land of "mixed" (i. e. agrar-industrial) and diversified economy, as Mussolini has made it clear in the speeches explaining the law of corporations (December 1933). In other words, Italy is nearer to India socio-economically than are Germany, Great Britain, and the U.S.A. This aspect of Italian economy has been gradually dawning upon the business world and economic thought in India.

So far as culture is concerned, Madhu Sudan Dutt, the greatest Bengali poet of the nineteenth century, was powerfully influenced by Italian creations. His *Meghnad-Vadha* bears the impress of Virgil and Dante. His sonnet to Petrarca is well-known. The Bengali prose-writer Jogindra Nath Vidya-bhushan wrote the biographies of Mazzini and Garibaldi. These two Italian celebrities have formed the subject matter of biography likewise in Marathi, Urdu, Hindi, and other Indian languages. The painter Sasi Kumar Hesh and the sculptor Gopeswar Pal also have derived inspiration and guidance from Italy.

India's contacts with Italy since the

middle of the nineteenth century, especially since the opening of the Suez Canal in 1869, have been extensive. The visits of Indian scholars to Italian centres of art and science, during the twentieth century, especially since the end of the Great War (1914-18) have grown in number and frequency. It is during this the latest period that leaders of Italian life and thought such as Pantaleoni, Luzzatti, Croce, Formichi, Giorgio del Vecchio, Niceforo, Mortara, Gini, Gentile, Tucci, Graziani, and others have come forward to meet Indian scientists, poets, economists, philosophers, historians etc. halfway, so to say. The anti-malaria and anti-tuberculosis campaigns of Italy have been furnishing Indian social workers with constructive suggestions. Students of land-economics and rural reconstruction have been watching the Italian *bonifica integrale* enterprises with admiration and creative enthusiasm.

The contributions of "modern," i.e., Bismarckian and post-Bismarckian Germany to the economic and social welfare of mankind have been arresting the attention of the Indian *intelligentsia*. The German *Anerbenrecht* is the law relating to land by which equal partition among heirs (conceded as much by Roman as by Hindu jurisprudence) is forbidden. By its provisions the proprietor is authorized to "select" any one of his heirs (not necessarily the eldest son) to be the sole heir. At the same time the "selected" heir is compelled to pay off in cash or otherwise the other legal heirs. This German legislation is being appraised as eminently suitable for Indian conditions. *Sozialversicherung*, i.e., social insurance is another achievement of the German people to which Indian economists and statesmen are directing their attention. The *Berufs- and Fachschulwesen*, i.e., the system of professional and industrial

“subject-schools” for which the German business world is so noted has equally appealed to the technical experts and educators of India. Attention is also being directed to the *Soziale Frauenschulen*, i.e., the Social Welfare Schools for Women, whose importance for India cannot be overemphasized.

These are some of the latest counts on which German culture has been demanding the attention of Indian thinkers and practical men. As for pre-Bismarckian Germany it may be said that there was no universalist in India during the nineteenth century who did not come under Goethe's influence. Hegel contributed much to the mentality of the reformers of Hinduism constituted under the Brâhmo Samâj. Not less influential were Kant and Schopenhauer. It is with the *Swadeshi* Movement (1905) that Young India began to take interest in the Germany of exact science, medicine, industry, technocracy, and business organization. Since then German science and industry have been well represented in Indian life. To the “ideas of 1905” Young India may be said to owe its discovery of Germany as the land of Frederick List, author of *Das Nationale System der Politischen Oekonomie*, and of Fichte, the philosopher of the “youth movement.”

Since the end of the Great War the firms like Krupp, Borsig, Demag, M. A. N., Siemens-Schuckert, I. G. Farbenindustrie, Leuna-Werke, Junkers etc. have become some of the engineering and chemical realities of Indian experience. In and through the Reichsverband der deutschen Industrie, Verein deutscher Ingenieure, Verein deutscher Maschinenbauanstalten and other organizations it has been possible for Indians to catch glimpses of “rationalization” and the “second industrial revolution.” Today in Indian thought German *Kultur*

is a living stream of contributions to nationalism and the world-forces from Herder to Hitler. It should be observed that in India, generally speaking, Austria,—no matter what be the fortunes of the *Anschluss* (union) question,—is taken as a member of the German culture-system. And the influence of this system on Indian culture is as profound and comprehensive as on any other culture-system of the world.

Kalidasa's *Sakuntalâ* was translated into German by Forster in 1791, and Herder introduced this German rendering to Goethe and Schiller. Schlegel's *Weisheit der Indier* (The Wisdom of the Indians) was published in 1808 and Bopp's studies in comparative grammar between 1816 and 1852. Since then indology has been sedulously cultivated in very many of the 23 Universities of Germany, and the results of researches by German indologists have to a certain extent filtered down to the non-Sanskritists, general intellectuals and even the *Volk* of Germany. This reputation of Germany for indology was already a great force among the Indian intellectuals even previous to 1905. The Germans were regarded as in a somewhat special sense the Sanskritists, the Pandits or Brâhmanas of Eur-America. This position was created for them, among other reasons, on account of the employment of a large number of German scholars, Aufrecht, Hultsch, Kielhorn, Oppert, etc.,—in the Archaeological Department of the Government of India.

It is very interesting that when Kautalya's *Arthasâstra* was discovered in 1905 the question of its authenticity was left with the German Brâhmanas to decide. This dependence on the German Pandits in matters relating to Indian culture was a feature in the scholarship of the British historian Vincent Smith. In the third edition of

the *Early History of India* (Oxford 1914, p. 158) his chief support in regard to the Kautalya question is found to be the "researches of German scholars", which have "clearly established", as he thought, "that the *Arthasāstra* is *echt und alt*" (genuine and old). In Keith's *History of Sanskrit Literature* (Oxford 1928), also, the influence of German indology is patent at almost every page. It is not strange, therefore, that even those Indians who do not know the German language and cannot read, for instance, a work like Windisch's entitled *Geschichte der Sanskritphilologie und Indischen Altertumskunde* Vol. I. (Strasburg 1917) and Vol. II. (Berlin 1920) should cherish extraordinary conceptions about Germany's contributions to the study of Indian culture.

In recent years (1920-85) the intimate contacts between Indian and German indologists have served but to maintain those ideas intact. Equipped as some Indian indologists today are with a knowledge of the German language they are cultivating a first hand acquaintance with the publications of Zimmer, Lassen, Deussen, Garbe, Hillebrandt, von LeCoq, Jolly, Jacobi, Leuders, Geiger, Wuest, Hauer, Schrader, Schubring, Nobel, Zimmer jun, and others. The interest of von Glasenapp and Reinhard Wagner in the languages and topics of modern India is a new feature in German indology. The humanistic approach to and secularization of indology in the researches of Hillebrandt, Fick, Meyer, and Breloer have been attracting the notice of Indian scholars.

Among those interested in economics, statistics and social science the publications of Sering, Toennies, Diehl, Eugen Fischer, Spranger, Sombart, Schumpeter, Herkner, Adolf Weber, von Wiese, Zadn, Wagemann, Zwiedineck, Matschoss, Spann, Haushofer, Schumacher, Burgdoerfer, Lotz, Manes,

Waffenschmidt, Freyer, Koellreutter, Baxa, and others are gradually getting known as contributions likely to introduce Indian scholars to fruitful methods of investigation.

The most important cultural influences on India from the Russian side have been in the fields of literature and social philosophy. Tolstoy was already a force among the Indian *intelligentsia* in the nineteenth century. The establishment of the Duma by the Czar as an aftermath of the first Russian revolution engendered by the failures in the war with Japan (1904-05) was synchronous with the *Swadeshi* Movement in India and could not fail to be a source of inspiration in the Indian constitutional struggle. The treatment of social questions as a feature of Russian literature was discussed through the pages of the monthly *Grihastha* (1912-18). Dostoyevski and Turgenev were introduced through the same journal during the war of 1914-1918. The *Swadeshi* Movement in India was characterized by the enthusiasm for industrialization, on the one hand, and by that for folk-movements, rural service, village reconstruction, and cottage industry, on the other. In regard to this second aspect Kropotkin's *Fields, Factories, and Workshops* was a formative force. Down to the end of the Great War, however, Russian interests were confined to a handful of stargazers and culture-pioneers.

Russia became a power in the world of culture in the two hemispheres with the establishment of the Soviet regime in November 1917. But it was not before the American or rather the British translators, authors, and publishers rendered the Russian revolution intelligible to the English-speaking world from diverse angles of vision that Indian journalists, undergraduates, and schoolboys could assimilate its contents and

utilize them for their own nourishment. By 1925 Russia was perhaps established in India as a culture-force. Post-Lenin Russia has drawn a number of Indian travellers to Moscow.

Curiously enough, the greatest single pro-Russian factor in contemporary India has been Gandhi's doctrine of non-cooperation. No matter what be his own views regarding Communism, Bolshevism, or Sovietism his propaganda in favour of Tolstoy's non-violence and condemnation of the state during 1919-22 was synchronous with Lenin's *digvijaya* in Russia and thus served to render Leninism popular in India.

But as yet hardly any Indian contributions on Russia are based on a knowledge of the original Russian language. However, today there are as many political or socialist parties in the different provinces of India among the labourites, congressmen, and other publicists *visàvis* Stalin and Trotzky as there are in the British Isles or indeed in other countries where freedom of opinion is more or less tolerated. Besides, the progress of the two *Gosplans* (Five Year Plans) is being watched by India through Anglo-American eyes with the greatest interest.

It has to be observed, further, that Indian researchers in medicine, mathematics, and the other exact sciences have some contact with the scientific contributions of contemporary Russia. One must not overlook the Russian indologists who have continued to be a force among the intellectuals of India from the days of Oldenbourg and the *St. Petersburg Dictionary of Sanskrit* to Minayeff, Vostrikov, Obermiller, Stcherbatsky, Przyluoki, and Nicholas Roerich.

Czechoslovakia is a "new country" created by the surgeons of the Versailles Treaty (1918-19) out of the womb of Central Europe. But she was born

almost like a Minerva equipped with all the paraphernalia of modernism. As the inheritor of all that Austrian (and German) technocracy, science, and organization have to offer to mankind, Czechoslovakia has been accepted by Young India almost as a little Germany, or in any case, something like a Switzerland of Mid-Eastern Europe. Prague is gradually being appreciated by the Indian *intelligentsia* as but second only to Vienna in the entire "Balkan complex", so to say, between the Baltic and the Black Seas.

As the Indian mind today is predominantly industrial and scientific, Czechoslovakia among all the "new states" has happened to monopolize the attention of Indian publicists. This is perhaps the only new culture-area with which the post-war geography of Europe has enriched the mentality of intellectuals in India.

And India's interest in Czechoslovakia is likely to expand in the near future. The reasons are very objective and realistic. Following the example of America, Germany and other countries Czechoslovakia has been offering facilities to dozens of Indians for training in workshops. Besides, within the boundaries of India itself Czechoslovak enterprises, like the Bata Shoe Company, has been meeting Indians in a spirit of constructive co-operation. In 1932 this Company established a factory at Konnagar on the Ganges, a few miles north of Calcutta. Today a large town is being built to the south of Calcutta, —to be called Batanagar—in order to accommodate much enlarged workshops, furnished with an employment capacity of 5,000 hands. From American concerns in India likewise Indians have been deriving similar benefits.

Czechoslovakia is not exclusively a nation of shoe-makers or glass bangle manufacturers and armament suppliers,

nor are the Indians all materialists. There are other items in Czechoslovak culture from which India has been deriving considerable inspiration. The rural hygiene of Czechoslovakia, the physical exercises associated with the Sokol movement, and Benes's activities at the League of Nations as well as in connection with the "Little Entente" have not been without some influence on Indian thought. Lesny's interest in Bengali language and literature, Czech-Czechenherz's interpretation of Indian culture through stories, Hujer's lectures and writings on India are being followed by the Indian journalists and educators with attention. Among indologists, of course, Winternitz because of his *History of Indian Literature* and Stein because of his studies in Kautalya are two of the attractions in Prague.

The International Congress of Philosophy at Prague in 1934 did not fail to bring to India's notice the positivistic tendencies of J. B. Kozak and the critical realism of Em. Radl. *La Philosophie Tchechoslovaque Contemporaine* (1935), dealing as it does with the philosophical contributions of Czechoslovak thinkers since 1918, will be the starting point of India's renewed and somewhat steady interest in this field. As for the older items in Bohemian culture, the establishment of the Prague University in 1348, the martyrdom of Hus (1418), the educational philosophy of Komensky (Comenius 1592-1671), Drobavsky's revival of the Czech language (c 1805), Havlicek's enthusiasm for Mazzini in the movement of 1848, Kollar's interest in Herder (c 1850),—all these have some meaning in India today.

Last but not least, Indians are acquainted with the energism of the grand old man, President Masaryk, the father of Czechoslovakia. Masaryk, the democrat and liberal statesman as well

as the humane servant of his people, is well established in the affections of the Indian public as an idealist and a constructive social worker. In the story of his growth from the period of *The Czech Question* (1894) to *The Making of a State* (1925-27) Indians can follow the slow transformation of a mystical and non-political soul-philosophy into the most business-like and realistic bargain emerging out of the "conjuncture of circumstances".

The most successful diplomat of the war-period from among the champions of the subject nationalities, Masaryk has known how to carry his head high in the interest of freedom and democracy down to 1935. India's interest in the psychology and social philosophy of Masaryk will grow from more to more, and his country will attract serious visitors from India in large numbers.

In India's cultivation of *Vishva-shakti* a distinct place has to be accorded to her relations with the countries of Asia. We have already touched upon the achievements of Japan since 1905 as formative forces in modern Indian life and thought. The developments in Persia since 1906, in Egypt,—which although lying in Africa is treated by Indians as an Asian territory,—since 1908, in Turkey since 1908, in China since 1911-12, and in Afganistan since 1919 are regarded in Indian public life and journalism almost as items of India's fortunes.

The Persian Medjlis, Enver Pasha, the Young Turk, Sun Yatsen, Zaghlul Pasha, Amanulla, Kemal Pasha, Riza Shah, and Chiang Kaishek are almost household words among Indian intellectuals. The work of the Pan-Asian Congress which held its first session at Nagasaki (Japan) in 1926 as well as that of the Pan-Oriental League which met for the first time in Odessa (Russia)

during the same year have their bearings on the growth of views in India.

The relations are not all political, however. The paintings of Persia and China have had some solid influence on the work of modern Indian artists. In 1934 the International Buddhist Congress was held at Tokyo and the Asiatic Labour Congress at Colombo. India was well represented in both these functions. The same year the Firdausi millenary was celebrated in different centres of India. The growth of an Asian consciousness among the Indians as a part of their world-sense or internationalism is one of the outstanding features of Indian culture during the last three decades or so.

A great value is to be attached to the influences of the different countries of Asia on the antiquarian researches of Indian scholars with special reference to "Greater India". The movement in this direction commenced under the guidance of Satis Chandra Mukerjee of the Dawn Society (Calcutta) during 1906—10 and took the first concrete shape in Radha Kumud Mookerji's *History of Indian Shipping* (1911), sections of which were published in the *Dawn Society's Magazine*. Modern India's liaison with Asia of the past as well as of the present is thus being built up on extensive and deep foundations.

It is not necessary to refer to the Indian Universities in connection with internationalism as they have been by all means among the pioneers in the establishment of India's contacts with the British and other forces in arts and sciences. But the attention of scholars deserves to be drawn to the fact that the Universities in India, although run on British lines, are not exclusively British in ideology and spiritual outfit. The Universities of India have grown to be no less centres

of universal culture than are the Universities of Great Britain and Ireland, nay, of entire Eur-America and Japan.

A special reference must, however, be made to the Readerships and Tagore Law Lectureships of the Calcutta University. For nearly half a century it is through these media that Young India has been brought into direct academic and social fellowship with a large number of foreign scholars. To mention some of the more recent imports, the American international jurist Garner, the French indologists Lévi and Foucher, the British Islamologist Margoliouth, historian Arthur Newton, and townplanning expert Harris, the German indologists Lueders and von Glasenapp, the French jurist Solus, the Czechoslovak indologists Lesny and Winternitz, the Hungarian Turcologist Germanus, the German mathematician Blaschke and physicist Sommerfeld, the Italian indologists Formichi and Tucci, the Turkish feminist Mme Halide Bey, and the Japanese poet Yone Noguchi may be singled out as having been invited to co-operate with the Indian world of culture.

Internationalism has been promoted by private initiative also. In 1904 the Indian Association for the Scientific and Industrial Education of Indians in Foreign Countries was established by Jogen Ghosh and has been functioning still. The National Council of Education, Bengal, established in 1906, has made it a point to specialize in mechanical, electrical and chemical engineering through its scholars educated abroad. The industrialization of Bengal and to a certain extent of India has been rendered possible because, among other agencies, of the young men such as have been associated with these institutions.

The Bose Institute, established by Jagadis Chunder Bose in 1916, is a

scientific laboratory. Under the auspices of this institution Hans Molisch, the botanist of Vienna, was invited to Calcutta for a semester.

Rabindranath Tagore's Vishva-Bharati (established 1922) at Santi-Niketan (Bolpur) has likewise been instrumental in importing scholars, especially indologists, from France (Lévi), Norway (Konow), Czechoslovakia (Winternitz) and Italy (Formichi) and rendering them available for Indian archæologists and culture-historians. Persian and Chinese scholars as well as Japanese artists have also been introduced to India through the same channel.

In regard to the promotion of internationalism in culture a special place belongs to the Mahâbodhi Society of Calcutta. It was established by Anagarika Dhammapala (1866—1933) of Ceylon in 1891. As true Buddhist, Dhammapala felt that Buddhism is neither exclusively Ceylonese nor exclusively Indian. For, in truth it is Tibetan, Burmese, Siamese, Chinese, Korean, and Japanese as well at the same time.

Hence as an embodiment of the traditional *appamada* or energism of the Buddhists he sought to establish the intercourse of modern India with China, Japan, and other countries of Asia. He is one of the pioneers of the Young Asia movement. The work started by him through the *Mahâbodhi* journal (established in 1892) and otherwise has contributed to the cementing of bonds between the diverse regions of the Buddhist world, and the beginnings of an International Buddhist University have already been laid at Saranath near Benares (1935).

The Research Fellows of the *Bangiya Dhana-Vijnân Parishat* (Bengali Institute of Economics, established in 1928, have been carrying on investigations in economics, theoretical and applied, in

the perspective of "world-economy" and publishing the results of their studies in Bengali in the *Ârthik Unnati* (Economic Progress) monthly, which has been going on since 1926. Likewise in Bengali are being published the studies of the Research Fellows associated with the "*Ântarjatik Banga*" *Parishat* ("International Bengal" Institute), established in 1932, which is interested in researches in sociology, constitution, current history, law and pedagogics on the basis of international statistics and developments. Then there is the *Bangiya German-Vidyâ Samsad* (Bengali Society of German Culture), established in 1933, which enables Indian scholars to communicate to the world of arts and sciences the results of their studies based on original German documents.

The work of the Indian dailies, weeklies, and monthlies in the development of India's contacts with the world-forces is substantial enough to entitle their being described as "unrecognized Universities." It remains only to add that the Indian students in foreign countries, as well as merchants, travellers, workingmen, cultivators, preachers and others settled or sojourning abroad,—the Indians overseas—have accomplished a great deal in destroying India's spiritual isolation and introducing the world-atmosphere into India's home affairs.

The impact on Mother India of the work of Indians residing temporarily or permanently in the two hemispheres,—as "emigrants", "indentured labourers", businessmen, culture-pioneers or otherwise, is of tremendous importance and demands an independent thesis. No history of modern India can be complete which is indifferent to or overlooks the achievements of this "Greater India" in the nineteenth and twentieth centuries.

CREDO

BY PROF. E. E. SPEIGHT

O well I know it well may be
That faith, religion, poetry
Are only dreams. And yet I know,
With deeper truth than here below
May ever be, that doubt, despair,
And the soul's darkness everywhere,
Are only clouds. The sun of love,
The heart of God, abides above,

And to the endless radiance
Of his redemption, draweth hence
All souls when sorrow binds, each heart
That yearneth to a nobler part,
And every higher loyalty
Of human trust. O well I know
Our life is but the far-off glow
Of His; a flickering far-off ray
Deep-centred in the Eternal Day.

THE ATHARVA VEDA

BY DR. SURENDRA KISOR CHAKRABORTTY, M.A., Ph.D.

The *Vedas* are not a single literary work like the *Koran* or a collection of a number of books like the *Bible* or the Buddhist *Tripitaka*. It has been characterized "as a whole great literature which arose in the course of many centuries and through centuries have been handed down from generation to generation by verbal transmission, till finally it was declared by a younger generation—but even then at some pre-historic period—to be 'sacred knowledge,' divine revelation as much on account of its great age, as on account of its contents." We find that the belief in the sacredness of this vast literature arose "spontaneously" and it came to be dubbed as the *Sruti*, the heard, i.e., revealed, literature in order to distinguish it from the later literature called the *Smriti*, remembered, i.e. traditional, which naturally occupied a lower status in the estimation of the Aryans.

The oldest portion of the Vedic Literature, for example, the *Samhitâ*

portion is many centuries distant from the *Upanishads*, the *Vedânta*, the end or the last part of the *Vedas* according to one interpretation. The views of scholars differ so widely that it is well-nigh impossible to come to any definite conclusion. Some look upon 1000 B.C. as the earliest limit of the Vedic hymns, while others think them to have originated between 3000 and 2500 B.C. Max Müller arrived rather arbitrarily to the conclusion that "the beginning of the Vedic poetry" should be dated between 1200—1000 B.C., though he tried to make it clear that "in 1000 B.C. at the latest, our *Rigveda Samhitâ* must already have been completed." A discussion of the astronomical data in the *Vedas* led H. Jacobi of Bonn and Bal Gangadhar Tilak of Bombay to come to startling conclusions. Tilak dated some of the Vedic Texts to 6000 B.C. and Jacobi to about 4500 B.C. But the interpretation of the passages which are supposed to supply the astronomical data is not acceptable to all the scholars

and a definite conclusion is not warranted. Nor can we accept "the fantastic figures of 16000 or even 25000 B.C. as the date of the *Vedas* built up on the basis of astronomical or geological speculations." Winternitz, the German savant, has relied "on the evidence arising out of history of Indian literature itself, for the age of the *Veda*." It is reasonable to conclude that the Vedic Literature originated about 2000 or 2500 B.C., and ended between 750 and 500 B.C. as Pârsva, Mahâvira and Buddha pre-suppose the whole literature.

The *Samhitâs* form the oldest portion of the Vedic Literature. These are in poetry and are composed of hymns, prayers, incantations, sacrificial formulas etc. The *Brâhmanas* contain observations on the sacrifices, the rites and ceremonies connected with them and are in prose. The *Âranyakas* (or Forest Texts) are a portion of the *Brâhmanas*, specially meant for the recluses who lived in the forests; and the *Upanishads* are the latest portion and contain the philosophical speculations of the Rishis. Of the four *Samhitâs*—the *Rig Veda*, the *Sâma Veda*, the *Yajur Veda* and the *Atharva Veda*—the *Rig Veda* is the oldest and the *Atharva Veda* the latest.

The *Atharva Veda Samhitâ* is the collection of magic formulas, the *atharvan*; it had always a lower status and was looked down upon by the *Brâhmanas*. The *Trayi Vidyâ* "the three-fold knowledge" included the first three *Vedas* and excluded the *Atharva Veda*. The Vedic Aryans naturally despised the magic formulas and the *Atharva Veda* spirit is entirely different from that of the other *Vedas*, and the sacredness of this fourth *Veda* is frequently disputed. The reason is evident. The *Atharva* reflects the belief and practices of an older time and even in the Vedic Period it prevailed only

among the lower classes who were fond of magic formulas and incantations. The word 'Atharvan' originally meant a fire-priest and this was its significance in the Indo-Iranian period. Later on, it meant the incantations of the Atharvan or the spells and magic-formulas of the wizard-priests who flourished among the animistic peoples like the Shamans of Northern Asia and the Medicine Men of the American Indians of modern times. The oldest name of the *Atharva Veda* is *Atharvângirasah*, i.e. "The Atharvans and Angiras." The Angiras were also a class of fire-priests; and the two expressions Atharvan and Angiras stood for two different kinds of magic. Atharvan is "holy magic bringing happiness," and Angiras, "hostile magic or black magic", and includes curses against enemies, rivals etc.

The *Atharva* has 781 hymns with about 6000 verses, divided into 20 books. The one-seventh of this *Veda* is taken from the *Rig Veda*, and the language and metre of the hymns are essentially of the same character. It is an undoubted fact that the text of the *Atharva Veda* which has come down to us is later than the *Rig Veda*, though some of the hymns may be as old. There is, however, an essential difference in the religious ideas of these two *Vedas*. The practices enjoined by earlier phase in religious evolution. Magic or Witchcraft, an important essential of animism, represents a more primitive stage of belief and is essentially different from religion. It does not try to gain the "goodwill of divine beneficent powers by acts of worship," but is "largely directed against demonic and hostile agencies and aims at affecting the course of things directly, without the intervention of deities." The beliefs of the primitive people are found in the *Atharva Veda* though the

book itself is later than the *Rig Veda* as a whole. Naturally the learned Brâhmanas had very little regard for the popular beliefs which had come down from pre-historic times and was perhaps much prevalent among the lower and uncultured classes who relied more on black magic than the songs of praise to the gods. The *Atharva* also includes philosophical disquisitions of a high order but these are evidently of a later period. As put by Dr. Winternitz, the great Sanskrit scholar, in the *Atharva Veda* "we move in a quite different world, from that of the *Rig Veda*. On the one hand the great gods of the sky, who embody the mighty phenomena of Nature, whom the singer glorifies and praises, to whom he sacrifices and to whom he prays, strong, helpful, some of them lofty beings, most of them friendly Gods of life—on the other hand the dark, demoniacal powers, which bring disease and misfortune upon mankind, ghostly beings, against whom the wizard hurls his wild curses or whom he tries to soothe and banish by flattering speeches."

The diseases were sometimes looked upon as personal beings or demons, and the spells for their healing were either addressed to them, or to the devils or evil spirits that were deemed to be the creators of diseases. The Fever is the "King of diseases" and many charms are addressed to it. Hymn No. 22, Chap. V.—a few verses may be quoted as typical—(Griffith's translation):—

"And thou thyself who makest all men
yellow, consuming them with burn-
ing heat like Agni,
Thou Fever! then be weak and in-
effective,
Pass hence into the realms below or
vanish (2)

Endowed with universal power! send
fever downward, far away,
The spotty, like red-coloured dust,

sprung from a spotty ancestor
. (8)

Go fever, with consumption, thy brother
and with thy sister cough,
And with thy nephew Herpes, go away
unto that alien folk
(12)"

Many incantations were directed against the Pisâchas and Râksasas, the demons who were looked upon as the originators of diseases. Hymn 86, Chap. IV, *Atharva Veda*:—

"I am a pest to the Pisâcas, as the
tiger to the owners of oxen, Like
dogs, when they have perceived
the lion, they find no loophole
. (6)

I cannot bear with the Pisâcas, nor
with thieves and the prowlers in
the forests. From the village
which I enter, the Pisâcas vanish
. (7)

From the village which my violent
strength encounters the Pisâcas
vanish, they have no more evil
intentions."

There is another class of Atharvan hymns that are concerned with the prayers for health and long life and are known as the âyusyâni sûktanî, i.e. hymns for achieving long life. Connected with them are the benedictions (paustikâni), "by means of which the farmer, the shepherd, the merchant hope to gain happiness and success in their undertakings." The Rain-song in Chap. IV., Hymn 15 is the finest specimen. It is addressed to Parjanya:—

"Roar thunder, set the sea in agitation,
bedew the ground with thy sweet
rain, Parjanya!

Send plenteous showers on him who
seeketh shelter and let the owner
of lean kine go homeward."
etc.

Topics like the following are also found in the *Atharva Veda*—(a) expiratory formulas and spells for cleansing

from guilt and sin; (b) spells for the restoration of harmony in the family and (c) magic songs referring to marriage and love—e.g. the Basikarana Mantra (Ath. VI, 130):—

“Madden him, Maruts, Madden him,
Madden him, Madden him, O air,
Madden him, Agni, Madden him
Let him consume with love of me
—(130, 4).

If thou shouldst run three leagues
away, five leagues, a horse's daily
stage,
Thence thou shalt come to me again
and be the father of my sons.”

The curses and exorcisms against demons, wizards and others also belong to the Angiras class. It is thus evident that the *Atharva Veda* religion is not only earlier to that of the other *Vedas* but was according to modern standard of a lower type. It reveals a very early phase of religion when “men,” according to Sir J. G. Fraser, “first tries to control nature by magical means and finding this impossible resorts to entreaty, which is the hall mark of religion as distinguished from magic.”

Whether we accept this statement or not, there is no doubt that this old religion of fear was based upon magic rites, spells and incantations. But in the latest portion of the *Atharva Veda* we have sublime passages, notably the Hymn to Varuna. From the translation of Muir:—

“The mighty lord on high our deeds,
as if at hand, espies;
The Gods know all men do, though
man would fain their acts dis-
guise,
Who ever stands, who ever moves, or
steals from place to place,
Or hides him in his secret cell—the
Gods his movements trace.
Where ever two together plot, and
deem they are alone,

King Varuna is there, a third and all
their schemes are known.

This earth is his, to him belong those
vast and boundless skies;

Both seas within him rest, yet in that
small pool he lies.”—and so on.

In the *Rig Veda*, we enter a new world altogether. The *Rig Vedic Hymns* were surely used in connection with certain religious sacrifices and ceremonies but there is no doubt that these are the outpouring of the hearts of the inspired Rishis of old who praised their Gods and invoked them for rewards in the shape of kine, children, wealth etc. in return for the oblations of ghee (clarified butter) in the sacrificial fire, and the offering of an intoxicating drink which was manufactured through an elaborate process; and of this the Vedic Aryans were so fond that the tenth Mandala of the *Rig Veda* is devoted only to Soma worship.

The *Rig Vedic Gods* are anthropomorphic in their physical attributes. Their abode is the heaven—the third heaven where they live a life of bliss, ever cheered by the draughts of Soma, and their favourite food consisted of milk, butter, grain, and the flesh of sheep, goat etc. just like men. Their most important characteristic is power, they regulate the order of nature, rule over all creatures and vanquish the powers of evil. They are generally benevolent beings with the exception of Rudra and confer prosperity on mankind. Max Muller was so much impressed by the practice of the Vedic Rishis in invoking the individual gods as the highest for the time being that he characterized this phase of religion as “henotheism” or kathenotheism of the *Veda* which he defines as “the belief in individual Gods alternately regarded as the highest.” Modern scholars are not prepared to go so far; they look upon this practice as an exaggerated

form of praise and not as a distinct phase of religious type.

The religion of fear in the *Atharva Veda* is followed by a new phase in the *Rig Veda* when the main object is to obtain earthly and religious happiness by offering prayers and oblations and performing the Yajñas. This is

followed by the lifeless ritualistic religion in the *Bráhmanas*, and the opposition to this religious phase becomes manifest in the *Upanishads*, where we have according to Schopenhauer "the fruit of the highest human knowledge and wisdom", and we meet within them "almost superhuman conceptions"

PRAYER

BY SWAMI NIKHILANANDA

It is very difficult to speak on the necessity of prayer. As a great devotee said, there is no argument for prayer, it is just like faith in the existence of God. No one can convince us by argument that we should pray or tell us how our prayers are answered just as it cannot be proved or demonstrated by argument why we like the Fifth Symphony of Beethoven or a Bach Fugue. Just as something within us is stirred up when we hear the music and we are convinced of its sweetness, so when the soul of the devotee is stirred up with the call of the Divine he feels the presence of God and he feels the necessity of prayer. Prayer is, and will always remain, the deepest impulse of the soul of man. Without prayer we would all go mad. Prayer is for the soul what food is for the body. But the body can live without food for a time, the body can be sustained or even improved without food now and then. Not the soul; the soul cannot be sustained, the soul cannot find peace without constant prayer. Prayer begins with faith in God and it is always associated with humility. When we pray to God we should fill our hearts with the sense of humility. We are worse than atoms, even atoms observe or follow some

physical law, but many a time we do not observe any law.

Again we know that the great teachers of the world, from the earliest times, received their illumination through prayer. Whenever Jesus Christ would be in distress, whenever he would be in confusion, he would retire into solitude and pray to his Father in heaven. There are many years in the life of Jesus Christ of which we know nothing. During those years of his retirement into the wilderness he realized the Highest Truth. It seems to me that that period of his life was spent entirely in prayer, in silent communion with God. Take the life of Mohammed. Every day he would retire into the mountains and there he would unite himself with God in prayer, and God revealed the Truth to him when his mind was at one with God. Even coming to modern times, those of us who have read the Life of Sri Ramakrishna are well aware of the fact that he too realized the Highest Truth, received the Highest Illumination in life only through prayer. Standing before the image of God he would say, "O Divine Mother, I do not know Yoga, I do not know philosophy, I have not the intellect of the learned man; I am just like a child. Reveal Thyself unto me!"

Day after day and night after night he would pray to the Divine Mother. Sometimes in the evening he would go to the bank of the Ganges and roll on the ground, saying, "Another day of this worthless life has gone by, and I have not realized Truth." He would cry just like a child, or like a man suffering from pain. People would stand around him and think that the boy had actually lost his mother. One day his agony of separation from God was so intense that he could no longer stand it, and standing before the image of the Divine Mother he prayed: "O Mother, art Thou only imagination, is it really a freak of mind that people pray unto Thee. Thou revealed Thyself in olden times to many saints and seers. Their lives have been sweetened by Thy Divine Presence. Am I a wretch that Thou dost not reveal Thyself unto me?" And with these words he took a sword that was hanging from the roof and was about to plunge it into his heart, thinking that life was worthless without the vision of God, when the Divine Mother revealed Herself before him in all Her glory and in all Her majesty. So all the great souls of the world received their illumination only through prayer.

There may be disputes about dogmas and creeds. There may be disputes about philosophy. There may be different systems of thought. But there can be no difference of opinion whatsoever about prayer. Saint Augustine, who wrote the learned treatise on the Doctrine of the Trinity, when he prayed, did not feel the presence of three Gods. His heart was filled with the presence of One. Therefore prayer is always the deepest impulse in the human soul. We cannot ignore it. At one time in Africa a native woman, when she first heard a Christian sermon, said to her neighbour in church: "There! I always told

you there ought to be a God like that." When the deepest core in our heart is touched by prayer, all barriers drop off. There is no more confusion, there is no more misgiving. This sudden impulse for prayer we all feel in times of crisis; at the time of war, of difficulty, or when we have to shoulder certain responsibilities. Then our knees bow down in prayer. Take the case of the last war. People prayed in churches for the destruction of their enemies. I am not at all concerned with that selfish side of the prayer, but what interests me most is that those who never went to church for prayer during their whole lifetime, went at that time. Mothers, fathers, friends, they all went to church to pray to God. A Scotchman said during the war that in his country their church always gave a sermon, but at the time of war the church gave them an opportunity to pray. At such a time of crisis we are filled with that sense of God. When Queen Victoria was nineteen years old, she was awakened at midnight by the Prime Minister who came and announced to her that she was the Queen of England and Empress of India. Her first impulse was to pray, and she asked the Prime Minister to wait while she went into her room and knelt down before God. Even King Solomon, whose life was not immaculate, when he took the responsibility of the throne, prayed from his heart for strength and courage, compassion and faith, so that he might guide the destiny of his people.

Prayer is a natural function of our mind. It is not an artificial addition. It is not like growing tropical plants in Greenland. It is universal because it is natural. Many a time people try to crush out the sense of prayer. They think only the superstitious pray to God. But in spite of all these efforts prayer will always remain. Take the

case of Buddhism. Buddha denied God, and he denied the efficacy of prayer; but today millions of Buddhists all over the world have made Buddha their God and spend their time, day and night, in prayer to him. Take the case of Confucius. He was silent about the existence of God. In his religion there is no room for prayer. His religion is based upon ethics and morality, but still thousands of his followers in China have made Confucius their God and pray to him. In the religion of Islam every man is exhorted to pray five times daily. In Sufism there are three stages of prayer. In the first stage we only utter words through our lips. In the second stage we fix our mind on divine things, and during the third stage it is with great difficulty that we take our mind away from divine things.

Mankind never outgrows prayer. Even primitive peoples pray to God, though in a different way. In ancient times among primitive peoples prayer was offered in form of magic. They thought that with incantations and magic they could compel God to fulfil their desires. But even if we come down to modern times the spirit of prayer is always present. It may have changed its form, that is all. When Jesus Christ prayed to his Father in heaven, he said different things than did the primitive peoples when they prayed. But the prayer is always there. When Raphael would paint his Madonnas, he would always be on his knees. Even the scientists of modern times often feel this necessity of being on their knees. Prayer arouses within us our subtle powers. It is by this that our latent spirituality is awakened. Prayer may be offered in different forms according to our different stages of spiritual evolution. When Samson died, he prayed, "May I be avenged of the Philistines for my two eyes." They

had blinded him, and he prayed for revenge. But when St. Stephen prayed, he said: "Lay not this sin on their heads." Therefore prayer is not only universal in extent, but infinite in quality. It takes its form according to the necessity of the human mind. In its lowest form prayer is uttered in a very crude manner, perhaps often mixed with bitterness.

If we cherish ill feeling toward friends, we pray bitterly for their destruction. But that is prayer at its lowest. At its highest, prayer is spiritual. It is grand and magnanimous; and it is latent in the life of everyone.

When we speak of disbelief, such disbelief is only a matter of opinion. It is not a matter of impulse. Our impulse always tells us to believe in God. Even an agnostic or atheist finds his life absolutely dull because he does not have anything to believe in. There is a famous statement by an atheist, who said at the time of his death: "O God, if there be any God, receive my soul, if there be any soul!" There is no escape from it, we must all pray. Modern science has told us that the whole world is like an automaton. The world is guided by fixed laws, and God Himself is a prisoner of the laws He has made. God's laws are fulfilled in this world and we cannot change these laws. Therefore it is useless to pray. Things happen in this world in an unalterable fashion. We cannot check them, as we cannot check the sunrise or the sunset. But in spite of all this loud condemnation from the scientist or ultra-modern man against prayer, it is still going on. All the churches are filled with the prayers of earnest devotees. It is just like the water in an artesian well. It comes up and nobody can check it. As someone has said: "I pray on this principle, that the wine inside the bottle pushes up the cork;

there is some sort of fermentation within me and it must find some vent." That is the meaning of prayer.

Prayer should not be spasmodic, or occasional, or untrained. Many people say that the whole of life is a prayer, therefore why should one go to a church or temple, or have a special time for his prayer, because every act is prayer. That is true; but like all human virtues, this prayer, if it is done in an untrained way, does not give the proper result. Take the case of love. Love is the noblest human virtue, but if this love be untrained or undisciplined, if it be spasmodic, it turns into carnal craving, it becomes fleshy, it becomes beastly, it partakes of animal qualities. Take the case of thought. Thinking is the noblest virtue and distinguishes us from the animals, but if thought is not trained, if we are not disciplined in the art of thinking, then our thought runs wild. This is true of prayer also. If we do not make it a constant endeavour in our life, prayer does not yield us the real result. God should be our constant companion. We solicit God when we have a toothache or other bodily pain, or when our pocket-book is empty. That kind of respect for God does not give us the result we demand from our spiritual life. God is our inward and abiding friend, a purifying presence whose moral purpose restrains us, whose love upholds us. Suppose there is a man who has two sons. One son loves his father in fits and starts. He does not always take him into his confidence. He leads a whimsical life and only when in danger runs to his father. That boy is sent to college and there also he does not keep in touch with his father; he only writes when he wants more money or when he becomes involved in a disgraceful affair. But the other son constantly makes his father his confidant, he loves his father under all cir-

cumstances and takes good counsel from him. Which is the nobler form of sonship? The one who consults his father only at times of difficulty or when his pocket-book is short of money? That son does not feel the virtue of nobility. In the same way those who run to God for blessings only in times of danger or difficulty are not real devotees. At one time a man came to a saint with his head wrapped in a bandage. The saint asked the cause of the bandage, and the man told him he had an attack of headache. The saint asked whether the man had a headache every day, that he put a bandage around his head. "No," the man answered, "only one or two times a year my head aches." Then the saint said, "Today you have a headache, and though it happens only once or twice a year, you put on a bandage to proclaim to the world that God is cruel to you and has visited you with headache. Why do you not put some sign on your head the other three hundred and sixty-two days to proclaim to the world that God is blessing you without a headache?" So this kind of spasmodic prayer, only when you are in difficulty, is not real prayer. We use God just to run errands for us. We require or want this thing or that thing and therefore we come to God. That is not the real test of a devotee. Sri Ramakrishna used to say that the nature of those who are not real devotees is like that of a fly; the fly sometimes sits on sweetmeats and sometimes on cow-dung. But the nature of those who are real devotees is like that of the bee; the bee never deserts the flowers. It always sips the honey from them. The real devotee is like the Châtaka bird, who will die of thirst sitting on the bank of a river before he takes a drop of that river water. He will look to the sky for a drop of rain, because he only likes rain water. In the same

way, a real devotee will look up to God for his inward satisfaction, for his peace and happiness; and he will spurn, he will set aside with contempt, everything the world holds before him. Nothing in the world can satisfy him, neither money, nor worldly relationships, nor name and fame. Nothing that is valued in the world will be pleasing to him. His heart will constantly look to his Father in heaven for sustaining peace and happiness.

Prayer has various meanings. Its significance depends on our spiritual evolution. At a certain stage we pray to God, whom we think to be outside the world, who has created this world, and who can change the order of the world. So we pray in time of famine, asking God to give us food. In times of drought we pray to Him to send us rain, or in times of war to give us peace. When we are ill, we ask God to give us health, to cure our disease. When a beloved one is about to die, we pray to God to spare the life of the dying man. It is just a case of begging, because our thought about God has not been refined. We still have a very crude idea of God. Whether these prayers are answered, I do not know. Many people say they are. People have headaches, and they go to Christian Scientists and believe that the headache is removed. It may be so. I do not know. But prayer always presupposes a higher Power, in whatever form it may be offered. Whether you are a devotee of a crude nature, or highly developed, or as devoted as Jesus Christ, it does not matter; all of us believe (that is, those who believe in prayer), that there is a higher Power. It seems to me that the best definition of prayer is resignation to that higher Power and utter abandonment to His will. Science calls this higher Power the mechanical and material laws of the

universe. The sun, the moon, the stars, the planets, the trees, the animals, the atoms and molecules, the different forces of nature, all obey those laws. But science says that law is blind, that law is purposeless, that law cannot be resisted, that we are nothing but mere cogs in the machine and are being crushed under the weight of that law. But still science admits there is law. From the standpoint of science also there is no other escape than a sort of abandonment, a sort of resignation to the working of this great law of the universe. Religion also believes in the same law. Religion also says that at the back of the universe there is higher Power, there is law; but religion says that that law is not without purpose, that law is not unintelligent, that law is not unconscious. On the other hand it has a definite motive, a definite goal in view. If there be a higher law, how should we attune ourselves to it? How should we establish our relationship with that law? As science says that the human being is absolutely helpless before the material law or physical law of the universe, the religious man also says that we are absolutely helpless before that law which he calls God. Therefore the prayer of a real devotee is, "Thy will be done," because His will is always done. Not a sparrow falls without his notice. Not even an ant moves without His hearing it. If that be the case, if His will is done whether we like it or not, the only way to escape from the agony of living, from the disappointments of life, is to understand the working of that law and to completely resign ourselves to that will of God. If the sword is going to fall on my neck, my head is going to be chopped off whether I like it or not so the best thing is to kneel down and submit. If I try to ward off the blow with my hand, I lose my hand as well as the

head! Therefore the best prayer is, "Thy will be done, as it is in heaven so on earth, for Thine is the Power and the Glory and the Kingdom forever. That is the last word of all religions. All religions say, "Not I, but Thou, O God." When this egoism completely vanishes, when we kill all desire for our personal aggrandizement, then real prayer begins.

Never come to God as a beggar. Never be a shopkeeper. Never say, "O God, give me this or that, and then I shall know Thou art merciful." Shop-keeping is not religion. The lover never speaks in that language. Christ drove all the money-lenders from the temple because the temple is not the place for shopkeepers. He said, "You have turned this temple, which is the body of God, into a place of thieves and robbers." Therefore, when we pray, let our prayer be, "Thy will be done," because that will is always done; and those who believe in God, those who believe in the love and compassion of God, know that when His will is done it is always for their good. We may not know it. We cannot see anything beyond the tip of our nose. But is it not foolish to pray to God, whom we believe to be omniscient and omnipresent, whom we believe to be all-knowing, petitioning Him for this or that? When we ask in this way, do we not limit His knowledge? Does God, being Almighty, not know what we need and what it is to our interest to have? Christ also says that the best prayer is to completely abandon oneself to the will of God. We suffer from the misery of life because we set our will against His will. The highest prayer is, "Let my will not go against Thy will. May Thy will and my will be one. What Thou decreest let that be my innermost desire." Let there be no conflict between the purpose of the Cosmic Soul

and the individual soul, for when there is no conflict there is peace of mind.

We often wonder how the great saints got their peace of mind. These great souls—never for a moment thought they had bitter cups to drink from. Everyone in the world must drink from the bitter cup, but the saints drink that cup of bitterness with pleasure and happiness because they have implicit faith in the will of God. Why should we ask for money? Is money everything in life? Money comes today and goes tomorrow. Just imagine a Christ, or Moses, or even a Mahatma Gandhi, with the money of a Carnegie or a Rockefeller. Would they still be Christ, or Moses, or Gandhi? Why do we ask for health? Health cannot be preserved for ever. This is the law. If you ask for human birth, if you pray for human birth, and you have prayed to God for human birth, you must obey all the laws associated with the human body. Why do you pray to God to have your headache removed? As long as you have a head, you must expect to have headaches. As long as you have teeth, you must expect to have toothaches. As long as you have a human body, you must expect disease. But if you pray to God to keep your mind away from the physical consciousness, from the body consciousness, then there will be no more pain or disease. Therefore, let us not be beggars. A beggar is never admitted into the presence of the King of kings. To pray to God for wealth or health is just like being satisfied with water from a ditch when you stand on the bank of the Ganges, or to be satisfied with a crystal when you visit a diamond mine. But always the traitor in us, that traitor 'I', raises itself. There is always the revolt of the 'I'. The path of faith is extremely difficult. It is as sharp as the blade of

a razor. But we must always make the effort. So long as prayer comes to our mind for this or that thing of worldly nature, for health or wealth or worldly happiness, at once through discrimination we should destroy this tendency of mind and say, "Thy will be done." You cannot worship, as Christ said, God and Mammon. As Jehovah said in the Old Testament, "I, thy God, am a jealous God." If there is that traitor in us, the idea of egoism, we cannot really be admitted into the presence of God. It is impossible to satisfy both God and ego, as was said by a great devotee in India: "Where there is desire there is no God, and where there is God there is no desire. Night and day cannot co-exist, so God and desire also cannot co-exist." Whenever that traitor 'I', the ego, raises its head, we must try to stifle it with discrimination. We should day and night pray to God in this way: "We do not want deliverance from pain or affliction; let misery and affliction come, let death come, let disappointments come, but O God, grant unto us this prayer, that our mind may not be dissociated from Thy Lotus feet. In whatever circumstances Thou mayest place us, may our mind be always filled with Thy love. If we be filled with the

love of God even in the midst of bitterest sorrow, even in the midst of bitterest disappointment, we shall always feel peace and happiness.

Sri Ramakrishna had been suffering from cancer of the throat, that terrible disease, and when the pain would be most excruciating he would sing "Let the body be occupied with this disease, but may my mind always dwell in the love of God." And by singing this two or three times, he would go into ecstasy and completely forget the pain of his throat. Therefore, to escape from the misery of the world is not to pray to God to remove this or that difficulty, or to give us this or that thing, or to satisfy this or that demand, but to constantly pray to God to keep our mind in communion with Him in pleasure and pain, in success and failure, in life and death, always to keep our mind fixed on Him. Whenever that traitor in us rebels, whenever the 'I' diverts our attention to worldly things, we should say: "No! Thy will be done." When that sentence, that prayer, has once gone out of our mouth, we cannot take it back. "Thy will be done on earth as it is in heaven, for Thine is the Kingdom, the Power, the Glory for ever and ever."

JANE ADDAMS

A WORLD-FAMOUS SOCIAL WORKER

BY DR. SUDHINDRA BOSE, Ph.D.

I

The recent death of Jane Addams removes from this earth one of the most important figures in American life. A champion of human freedom, an advocate of international peace, a friend of the poor and the outcast,

an ambassador of good-will to the universe, Miss Addams was one of the rarest souls of this sad Vale of Tears. She would have been 75 years young next month.

She has been described as America's greatest woman so many times that

the description has almost become trite. A distinguished publicist has suggested that "no man has ever been more of a humanitarian." When Jane Addams won the Nobel Peace Prize in 1931, her name gave a lustre to the award that it has not always possessed.

II

President Theodore Roosevelt, years ago publicly labelled Miss Addams, the founder of the famous Chicago Social Settlement Hull House, as "Chicago's most useful citizen". Ex-premier Ramsay MacDonald of England called her "best-loved woman in the world", and the terms "foremost American woman" and "most illustrious citizen" have been echoed and re-echoed more times than one can count. Yet I cannot but recall that less than four months ago, a patriotic American organization accused her of "boring from within", "undermining America", and associating with "world revolutionaries". But Jane Addams lived such a good and helpful life that it made mock of libels.

During the Great War her pacifist sympathies brought her much condemnation from the patrioteers. But she did not flinch. "There is heroism in being a pacifist", she said after the War. It is a curious fact that the one statement for which this hated pacifist was most severely attacked during the war time was an entirely truthful one—that the soldiers who were daily going to their useless deaths "over the top" were given strong drinks or opiates. The pro-Ally press fell upon her for it with rage and fury, calling it a reflection upon the noble manhood of the Allied troops, the lying British propaganda service naturally chimed in. Afterwards it was, of course, well substantiated.

Jane Addams was never a menace to true Americanism or to humanitarianism. There will always be people without souls to sneer and snarl at the truly great. Miss Addams has been dangerous only to those who wish to arrest the world's progress and evolution, for she has insisted upon being in the forefront of advance.

III

Jane Addams was born in 1860 in a little village in the State of Illinois. Her father was a member of State (Provincial) Legislature of Illinois and was a close friend of Abraham Lincoln, the Great Emancipator. The light of the great name of Lincoln lay over much of Jane Addams' life. She graduated from Rockford College in 1881, and spent several years travelling and studying in Europe before deciding on her life-work. Having observed social conditions throughout America, she came to the City of Chicago to start a settlement house. At Halsted and Polk streets, in the midst of the teeming squalor and meanness, cruelty and evil of Chicago's West Side, she founded Hull House. She made it the civilizing centre of its own neighbourhood, and gradually of an ever-widening area of American life. To be sure there had been tentative experiments before, but this was the first social settlement in America.

First of all, Hull House was a home where everybody was welcome. Day and night the doors stood open, where the dispossessed and the bewildered, the friendless and the forgotten had gone for refuge. It became a haven of the poor and the down-trodden.

Secondly, Hull House became a kind of social service college, with students in residence and graduates scattered in large numbers throughout the land.

The names of those who lived at Hull House and then went forth to serve and lead in the nation's life include many of the greatest and noblest in the history of the last generation.

Thirdly, Hull House became a social laboratory: a creative centre of social and political reform. Clean streets were here conceived, labour laws discussed, debated and then fought for. It was a pioneer in juvenile crime research from which came the Juvenile Court. It fostered votes for women, when this cause was most unpopular. It stood for liquor prohibition and cherished the dream of international peace. In every worthwhile reform, through all these years, it was in the forefront of thought and action.

The residents in Hull House, it is to be noted, are not self-important career-seekers. None has ever received salary, except technical workers. Most of the residents earn their living elsewhere and spend their leisure time at Hull House. It is a labour of love.

Hull House has been a citadel of compassion. Yet it did not fail, in its early days, to evoke withering blasts of scorn from the holy church. Among the bitterest opponents of Hull House have been the men of the cloth. Clergymen considered themselves affronted to have as neighbour such an institution which was not only unconnected with any church, but was without sectarian flavour. Hull House and all its works were denounced as atheistic and immoral. The churches, however, passed; Hull House remained.

The late William T. Stead, editor of the *Review of Reviews*, wrote in his celebrated philippic against the evils of Chicago: "There is still one hope for the new social democracy, and when I reflect upon Jane Addams' mission and contemplate the true meaning of the work she built up, I am sure that

if Christ ever comes to Chicago he will stop at Hull House."

IV

No one will ever be able to put into words the whole record of the goodness of Jane Addams, though I have somewhat ineffectually tried to tell something of her social philosophy in one of my earlier books on America, entitled *Glimpses of America*. There I called her "An American Saint". But I know better now. She was more than a saint and a seer. She was cast in a sturdier mould. She was a great statesman. If it were not for masculine prejudice and vanity, she would have been the President of the United States.

In spite of her exacting work at Hull House, she found time for other interests. She was a pioneer fighting for women's suffrage with remarkable statesmanship. She founded the Women's International League for Peace and Freedom, and worked hard for the realization of its goal. After her visit from India, she wrote admiringly of Mahatma Gandhi and his programme of non-violence. In thought and deed, Miss Addams was a lover of peace and freedom—just as Gandhiji is.

Miss Jane Addams set an admirable example before men and women of all countries. She built her life on a sharing with others not only material goods, but of interests, affections, and aspirations. She had compassion without condescension. Of all her titles she liked best that of "Inspector of Streets and Alleways" in the neighbourhood of Hull House. She earned it by cleaning up the district, the slummiest of the slum district. I knew her personally and she always impressed me with her poise, dignity, gentleness, simplicity, peace of mind, and purity

of heart. Though born in an obscure village, she grew to be internationally known through the sheer power of the spiritual force which she reflected into the dark places of American life and thought. She brightened the lives of millions. She was one of the noblest women of all time.

"If you would see her monument, look around you," Dr. Charles W. Gilkey, Dean of the University of Chicago chapel, said at Miss Jane Addams' funeral in Hull House. Side by side sat her friends: statesmen and politicians, civic leaders and poor persons, white men and black Negroes.

THE IDEAL OF A UNIVERSAL RELIGION

BY SWAMI RANGANATHANANDA

RELIGION—A CURSE AS WELL AS A BLESSING IN THE PAST

It is an undeniable fact of history that one of the most potent factors in the evolution of humanity has been the force which manifests itself as Religion and the religious instinct. From earliest times it has supplied the motive for social cohesion and social progress. Besides satisfying the individual's spiritual needs, it has also been the power to unite individuals into groups and communities. But it is a strange paradox that this same impulse which has contributed to human unity and welfare has also been the cause of much strife and disunion among mankind. It seems as though religions are closed systems and the only relation they can have towards one another is that of antagonism. The powers for blessing which they exhibit in their narrow spheres of sect and community turn into curses when applied to the larger world outside. Every system has appealed to the religious susceptibilities of its votaries to goad them either to war, persecution, or murder. Thus some of the most atrocious crimes and inhuman practices in all history have been perpetrated in its name. These are some of the blackest pages of all

religious history. Whatever blessing it has conferred in private has thus been nullified in public.

INDIAN RELIGIOUS THOUGHT—ITS UNIQUE FEATURE

The only country where religious wars and persecutions have been comparatively negligible is India. This, let us note, is not because there is no deep religious feeling in India, as some critics would think, to whom love for one's religion is achieved only by hating other religions; neither is it due to any absence of variety in the religious outlook. History shows, and even today it is a fact, that both in point of spiritual fervour and the variety of its expression, India stands foremost in the world. The science of Comparative Religion tells us that the evolution of religious ideas has been, to a great extent, identical throughout the world. But whereas outside India this evolution stopped at the tribal stage and the monotheistic conception, Indian spiritual genius soared higher and yet higher and discovered the Unity behind all the Gods. This is a great landmark in the history of religions in general, for it marks the stage at which religion turns out to be the messenger of all peace and all blessing to the whole of humanity

instead of being partially good and partially evil, as it has been in its earlier stages. For India herself, this discovery was momentous; for, through this she has been spared from endless travails of religious persecution. This *idea* carries with it a certain universal outlook, being based on a highly rational philosophy, which later Vedic thought, especially the *Upanishads*, developed into its logical conclusion by discovering the Unity behind *all* existence.

RELIGIOUS SECTARIANISM—ITS EVILS AND ITS REMEDY

The relationship between religion and religion has been anything but happy. Religions which seemed to have worked well in the places of their birth are found to be failures in their careers outside. Sentiments like love, brotherhood and peace give place to those of hatred, scorn, and strife. In the name of religion, countries have been devastated, great cultures have been destroyed, and masses of men have been massacred—all with the 'pious' idea of extending the empire of the 'One God'. Little does the fanatical religionist realize that that is not the way to establish the 'Kingdom of Heaven' on earth. There is no doubt that the destruction of cultures like those of Peru, Mexico, etc. really leaves such a 'Kingdom of Heaven' poorer in spiritual content. The sectarian spirit of religion is manifestly antagonistic to the very spirit of modern times which is scientific through and through, and which appeals not to sects and sections but to humanity at large. Consequently, the prestige of religion itself has suffered much in modern times. If religion is to be a living force in the modern world and contribute its share for the ushering in of a future civilization of humanity, it requires to be restated and cast into

rational and scientific moulds. The solidarity of mankind is the ideal for which science stands. The immense possibilities which the scientific advancement of the last three centuries holds in its bosom for the realization of the great hopes of poets and philosophers of the past ages, require for their consummation a new spirit, a new outlook and a new message, universal in its appeal, which will mediate between religion and religion on the one hand, and science and religion on the other. Where is this message, this quickening impulse, to come from? To this insistent question, the eager minds of thinking men, both in the East and the West, turn towards India and the invaluable treasures of her spiritual and philosophic thought.

VEDANTA—ITS CONTRIBUTION TO INDIAN THOUGHT AND LIFE

This is no audacious claim. We have seen already how Indian thought took a great step towards religious harmony when it discovered the One God of whom all other gods are but manifestations. This is the great idea embodied in that famous verse of the *Rig Veda*, "Ekam Sat Viprâh Bahudhâ Vadanti" (Truth is One; sages call It by various names, such as Indra, Mitra, Varuna etc.). Not only this; no new thought has ever suffered suppression in India—be it in science, religion, or philosophy. Where all knowledge is held as sacred, how is it possible to suppress any aspect of it? The *Upanishads* speak of the Parâ and Aparâ kinds of knowledge. All sciences including even the holy *Vedas* are only Aparâ knowledge, while Philosophy *par excellence* is the only Parâ knowledge. Let us note, in this connection, that Aparâ does not and cannot mean here anything inferior in kind. That knowledge which is derived from human experience in parts and aspects is

Aparâ, while that which is the fruit of a study of *experience as a whole*, of *life in its totality*, is Parâ. And all knowledge of the Aparâ kind is only an expression of the Parâ Vidyâ, Philosophy. This is the same as Brahma-vidyâ, Brahman standing for the totality of existence and experience. This is the famous Vedânta philosophy, which is the very kernel and core of Indian culture, the fairest flower of its thought—the one which has given Indian culture its distinctive character and uniqueness. It is the spirit of Vedânta which has moulded all forms of Indian life and which has mediated between sect and sect, imparting to the rich variety of Indian thought its synthetic unity. This is the mesmerism of Indian thought which is slowly gripping the minds of many a serious thinker of the West. Those who speak of Hinduism as a bewildering mass of confused religious and social ideas and practices have not yet grasped Vedânta. To understand India and Hinduism requires first of all, an intimate acquaintance with the spirit of Vedânta. It is in virtue of this Vedânta that we are enabled to speak of the 'fundamental unity of India'. It will be in virtue of this same Vedânta that we will be enabled not merely to speak about, but achieve, the fundamental unity of humanity itself. And if religious harmony, social progress, and national solidarity are lacking in present-day India, the quickening impulse must come from this Vedânta alone, for it is the store-house of all wisdom.

INDIAN THOUGHT AND SRI RAMAKRISHNA

The Oneness of all existence is the message which Vedânta teaches. The immediate implication of this message in life and thought is another great idea which seems to run counter to the very spirit of religious sectarianism but which

breathes truly the scientific spirit. As Swami Vivekananda expresses it, "Man travels not from error to truth, but from truth to truth—from truth that is lower to truth that is higher." If truth is like a pyramid, the *Philosophical* understanding of Unity is its apex. Viewed from this supreme height, no aspect of life or effort can appear as false or erroneous; for truth itself is the goal of *all* paths. It is chiefly in the application of this great idea to the pressing problems of modern life that the life and message of Sri Ramakrishna and Swami Vivekananda are supremely significant. Through them we find Indian thought, especially the Vedânta, speaking to the modern world for composing its distractions and ushering in on earth an era of what the Upanishads call 'Satyâtma Prânârâmam Mana Ânandam Sânti Samridham Amritam' (Truth, the solace of life and bliss of the mind, exuberant with the wealth of peace and immortality).

UNIVERSALISM, OLD AND NEW

The idea of a universal religion is not something new in the world. There have been two senses in which it has been understood. When a religion steps out of its local boundaries and starts on a career of conquest and annexation, adding new recruits, much in the same way as an empire extends by the accession of new territories, it styles itself as a universal religion. Such a religion keeps before itself the alluring ideal of becoming a world-religion sooner or later and believes itself to be the only fit candidate to that estate. The outstanding examples of this type are Christianity, Islam, and Buddhism. The last one differs from the other two both in its methods and motives of such extension. Unlike Christianity and Islam, the spread of Buddhism has been singularly character-

ized by a spirit of peace and non-violence. This is undoubtedly due to the influence of Indian thought wherein Buddhism has its roots and from which it has sprung. Christianity and Islam on the other hand, have followed a relentless course of destruction and persecution with the ostensible purpose of 'saving' the 'damned souls'. Now this idea of universal religion is self-destructive. Not through conquest and the use of might is the way to universal religion. It breathes the spirit of the Old Testament, where, when a tribe conquers another tribe, it also destroys the latter's God and imposes its own God over it. It is this same spirit which is working now when in the place of tribes, we have alien cultures and religions. And when there are two claimants, both equally strong, zealous and fanatical, this idea of universalism is seen to defeat itself. The fact is, there is a world of difference between the two assertions—"My God is the *only true* God and you *must* accept Him," and "My God and your God are *one and the same*, differing at best only in name." When a single religious belief, sincerely held, is disturbed and destroyed, the purpose of universal religion defeats itself.

The second idea of Universal religion is seen expressed in the eclecticism of Akbar and some modern sects and movements. Eclecticism is like a bouquet of choice flowers, and like a bouquet it has no enlivening principle in it and is bound to wither away. A still greater criticism is that it has a tendency to become a closed system in itself, which defeats its very purpose. It says, "There is so much sectarianism in the world; it must be destroyed; so let us start a new sect". This sounds like the famous war-time sentiment—a war to end all wars. But just as not one among the older sects is entitled to legitimately claim

universality, by the same inexorable logic, no new sect also can lay claim to that position.

RAMAKRISHNA'S IDEAL OF UNIVERSAL RELIGION

From the previous analysis we have come to this—that no religion can aspire *individually* to become universal. Unity in variety is the test of universality and not a dull and dead uniformity. In sharp contrast to the previous two conceptions stands Sri Ramakrishna's ideal of a Universal Religion. The very first principle of this ideal is, "If one religion is true, then by the very same logic all other religions are also true," the verification of which is found in the fact that "holiness, purity, and charity are not the exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character." Hence this great teacher left every religion undisturbed; neither did he start a new religion. Yet his life was the greatest vindication of *true* religion. Nay, it was a veritable Parliament of Religions. He traversed the various paths of the Hindu Faith and attained perfection in each. Not content with this, he lived the life of a pious Christian and a devout Muslim reaching the goal of the respective paths. As a result of all his experiments he realized that all religions are at bottom one, they all teach the same truth and lead to the same goal. In his own words, "Different creeds are but different paths to reach the one God; various and different are the ways that lead to the temple of Mother Kâli at Kalighat (near Calcutta). Similarly various are the ways that lead to the house of the Lord. Every religion is nothing but one of such paths that lead men to God." Again, "As a mother in nursing her sick children gives rice and curry to

one, ago and arrowroot to another, and bread and butter to the third, so the Lord God has laid out different paths for different men suitable to their natures. Many are the names of God, and infinite the forms that help us to know Him. By whatsoever name or form you desire to know Him, in that very form and under that very name will you see Him."

What follows? To quote Sri Ramakrishna again, "Every man should follow his own religion. A Christian should follow Christianity, a Mohammedan should follow Mohammedanism. For the Hindu—the ancient path, the path of the Aryan Rishis, is the best. A truly religious man should think that other religions are also so many paths leading to the Truth. We should always maintain an attitude of respect towards other religions."

Thus in Sri Ramakrishna's view the existence of many sects and religions not merely does not stand as obstacles in the way, but actually helps the realization of, Universal Religion. Let sects multiply until each individual will have a religion for himself. As no two individuals can be exactly similar in respect of taste, outlook, and capacity, so no one religion can perfectly satisfy the needs of all. Thus sects ought to multi-

ply until they coincide with humanity itself. But sectarianism will disappear. And with its disappearance will be realized the ideal of a Universal Religion. *In fact, it is already existing, no one has to create it, only each one has to discover it for himself.* But its symphony is marred and distorted by the sharp and dissonant notes of sectarianism. And sectarianism will disappear only when the world understands this new ideal of religious harmony taught by Sri Ramakrishna, when men will learn to see truth in every sect, when men are taught to sympathize with and appreciate every sincere longing of the human heart knowing it to be an urge towards light and truth.

CONCLUSION

This ideal of Universal Religion accords most with the modern spirit and temper. It enables religions to work for human welfare as co-operating parts instead of remaining as colliding units. And religious fellowship will bring in the sense of human kinship and brotherhood and enable the collective wisdom and effort of man to work towards the evolution of a complete civilization of humanity and world-culture.

HINDU WOMEN

BY SWAMI VIVIDISHANANDA

In order to understand Hindu women, we have to see them and judge them in the setting of their own cultural traditions and in the light of their own ideals. Let us watch them in their homes, and study them as they live their lives from day to day, as mothers, wives, sisters, and daughters, with a

special reference to the social and religious history of the race. It will give us a true picture of their lives in general—their status in the family, society and nation, their relationships, duties and responsibilities, and their manners, customs and etiquettes.

In India, as everywhere else, man and

woman are the obverse and reverse of the same coin. They supplement each other. Both are great in their respective spheres. Man is strength, woman is beauty. He is the reason that governs, and she is the wisdom that moderates. One cannot be ignored and lost sight of in preference to the other. It is on this account that women have been given as high a place as men. From the *Vedas*, the epics, and the ethical and legal codes of Manu and other lawgivers down to the *Purânas*, the mythologies—all are unanimous on this point.

We shall quote here at random passages from some of our most ancient and authoritative writings in order to substantiate our thesis :

“Before the creation of this phenomenal universe, the first-born Lord of all creatures divided his own self into two halves, so that one half should be male and the other half female.”

“The wife and husband, being equal halves of one substance, are equal in every respect. Therefore both should join and take equal parts in all works, religious or secular.”

“Women must be honoured and adorned by their fathers, husbands, brothers, and brothers-in-law who desire their own welfare.”

“Where women are honoured there the gods are pleased. But where they are treated otherwise no sacred rite yields rewards.”

“The tears of a woman call down the fire of heaven on those who make them flow.”

“Women are pure in all limbs.”

“A woman’s body must not be struck hard, even with a flower, because it is sacred.”

The passages quoted above bring out beautifully the equality of both the sexes and the exceptionally kind treatment women should receive at the hands

of men. Even as the two halves of a fruit contain, in equal proportion, the same qualities and properties, man and woman are equal in the sight of God, and should have equal rights and privileges. Since the dawn of the Hindu civilization, which dates as far back as many many centuries before the Christian era, we find women enjoying like men the same freedom of thought and speech and the same opportunities for education and spiritual practice.

In the *Rig Veda*, the most ancient of the Sanskrit scriptures, we read about many women sages who were seers of Truth and teachers of the highest wisdom. The 126th hymn of the first book of the *Rig Veda* was revealed by a woman, Romashâ by name. The 179th hymn of the same book was revealed by Lopâmudrâ, another inspired woman. We can mention as many as a dozen names of such women seers of Vedic truth. Not only were they great scholars and philosophers, discussing the subtlest metaphysical questions, but they also lived what they taught and set example to others. And they became famous as Brahmavâdinis, the seers and mystics of a very high order. In one of the *Upanishads*, the philosophical portion of the *Vedas*, is recorded the story of Gârgi and Maitreyi, two women seers discussing philosophy with one of the greatest authorities in the ancient lore. It is a record that is not only scholarly, but also inspiring and sublime, showing the highest flight of mystical thought and realization. Instances of women acting as umpires arbitrating philosophical debates can also be cited.

In religious matters, no ritual, ceremony or sacrifice would be considered complete without the co-operation of women. That has been the special injunction of the Hindu scriptures. The Sanskrit word for wife, *Saha-dharmini*,

meaning "spiritual helpmate," brings home to us this idea. Instead of being a passive instrument for pleasure, the wife should be an active partaker and partner in the spiritual life of her husband. She should share with him the joys and sorrows of life and help him in the realization of the supreme ideal.

Here is the definition of a wife as given in an ancient Sanskrit book :

"A wife is half the man, his best friend ;

A perpetual spring of virtue, pleasure,
wealth,
His best aid in seeking heavenly bliss ;

A companion in solitude and a father
in advice,
A mother in all seasons of distress, and
A rest in passing through life's
wilderness."

This little verse gives a glimpse into the lofty conception of Hindu wifehood. There are many examples of ideal wives in the literatures of India. Of them Sitâ, the heroine of the *Râmâyana*, one of the great epics, tops the list. The Hindus live and die in her name. She inspires the purest and noblest sentiments and receives the willing homage and devout worship of every heart. Sitâ, the ideal wife, mother, and queen in one, the embodiment of purity, chastity, kindness and forgiveness, stands unique.

In secular matters also, women enjoyed with men equal opportunities and privileges. Instances of women occupying high political positions, ruling states, making laws, and administering justice may be quoted by scores.

We may refer here to the wonderful generalship of the Râni of Jhansi, the woman ruler of a small state. During the Sepoy Mutiny of 1857, the Râni stood at the head of her troops, dressed as a cavalry officer, and fought against the British like a consummate general and died heroically on the battlefield.

She reminds us of Joan of Arc of France, who has been canonized as a saint by the Catholic Church. Hindu women, well-known for their softness and delicacy can also be heroic when the occasion demands it.

While drawing a picture of Hindu women in general, we must note a very important point regarding the relative position of a mother and a wife. In a Hindu home, where there is the joint-family system, it is the mother who is the centre of interest and rules. Even when the son marries the wife occupies a secondary position. Instead of being the mistress, she is simply a daughter, and remains so until her womanhood is fulfilled and glorified in being a mother. The Hindus have deified their earthly mother and made her a representative of the Mother of the universe. In that way, every woman has also been made a symbol of the Divine Mother.

The next question which comes to the forefront is the institution of marriage. In ancient times the Hindus had as many as eight forms of marriage, of which love marriage or marriage by courtship was one. We can recount many stories of love marriage that took place in the past.

Sitâ, the ideal of Hindu women, of whom we spoke before, chose Râma as her husband from an assembly of princes invited to a tournament of archery. Sakuntalâ, a maiden brought up in a hermitage, fell in love with Dushyanta, a prince, and they married by exchanging garlands. The story of Sakuntalâ, the translation of which many of you might have read, is embodied in the beautiful Sanskrit drama entitled "The Lost Ring," written by the great poet Kâlidâsa, who has been compared with Shakespeare.

But now on account of the changed conditions of the times the only form

of marriage that is existant and allowed is the union of the bride and the bridegroom by the parents. Neither the girl nor the boy has any hand in the marriage.

It is a fact that young people full of romance and sentimentality often lack in discrimination and contract marriages which are neither good for themselves nor desirable for the community from the standpoint of eugemics. People in the West are becoming aware of the evil effects of love marriage, although the Hindu form of marriage may not be suitable for them. We are told that out of every four marriages there is one divorce in America. So love marriage also has its defects. As marriage is a union of two souls, implying lifelong companionship, the Hindus do not believe in divorce. But a husband can marry again in the presence of the first wife if she is barren, invalid, or ill of some infectious disease.

Critics of India point to the pitiable condition of Hindu widows, for they cannot remarry. It is a fact that the remarriage of widows is not allowed amongst high caste Hindus, and there

is valid reason for it. In the West you hear about Hindu widows' tears, whereas in India we hear about the problems of the unmarried girls of the West. Hindu law-givers say that widows had their chance and should sacrifice for the girls who didn't get any chance. And then the condition of widows is not really so bad as is painted. Widows, as a rule, because of their ideas of chastity, prefer a life of voluntary renunciation and service. Two other weak spots of the Hindu society pointed out by critics are the *purdâh*, or veil, and child-marriage. They are restricted to certain provinces and are fast disappearing with education.

Nobody would deny that some of the social customs and usages connected with our women need reform. Reformation in India, as in every other country, should be along constructive lines. We have to educate our women, and they will solve their own problems. Who are we to say whether widows should remarry? Again, who are we to decide whether women should throw the veil? It is their problems which they alone can best solve.

LOVE OF GOD

BY SISTER AMALA

Let us search our hearts and examine well the inner recesses of our mind to discover what we love most. Is it God we love, or things of the world? Many men think they must concern themselves only with the food they eat, money they earn, discussions, home-life, and the comforts and pleasures of the body. Seldom do they give their thoughts to the Supreme One from whom all things come. Man competes with his competitor in order to outdo

him. Even at school what child can give his mind wholly to God? There they have competition also, to stand first and above. What trait of pure character can this imbibe? Our finer instinct is often robbed when we stoop to competition. We cannot afford to build up a wall of false superiority, distinction, and degrees, and then hope to know God.

The world's way of pettiness, jealousy, hatred, and envy leads one far from the

path of God. Then you may inquire, "Cannot one of the world attain God, as well as one who has renounced the world?" Attainment of God does not necessitate retiring from the world, and embracing renunciation in the outer sense. But, it certainly does demand complete renunciation of all lower propensities, such as, jealousy, hatred, envy, pettiness, dishonesty, untruthfulness, and selfishness. No one can rob us of our spiritual birthright but ourselves. We are wholly responsible for what we attain or do not attain. We may be surrounded by great spiritual men and yet pass them by because our mind is filled with petty thoughts and therefore we do not have the room to accept holiness.

The mind must be holy to perceive holiness. It must be pure to know purity. Yet, innately all of us are pure and holy, but thoughts of impure nature have clouded and soiled the mirror of our heart to such an extent that the image of pure vision cannot reflect perfectly. The simple illustration of a body of water makes clear to us, how, when its surface is agitated it reflects a broken image of the tree bending over it. When it is still, one can see the exact likeness of the bending tree in the water. So with us, when we are quiet, calm, self-controlled and surrendered to God, then holiness and purity are reflected. Thus wherever these qualities shine, we perceive them.

Fortunate are those who have a pure heart and mind, and seek God as a natural object of their love. Christ tells us, "Blessed are the pure in heart : for they shall see God." We see in the life of Sri Ramakrishna Paramahansa Deva how his mind from his very childhood was directed towards God. He is a true example of love for God. His radiant beauty, childlike simplicity, sweetness, tenderness, pristine purity,

and divine insight bespeak the attributes of a God-man. His love of God was so deep-rooted, so fundamentally profound and all-consuming that no school, no material position, no walk of social tradition or custom could side-track him from his goal, which was God. He was mad for God. His love for God was supreme and paramount, so that within an astonishingly short period of rapid succession he realized God through his 'Divine Mother of the universe', woven into all the manifestations of Her Power, in the various expressions from time to time in the pages of history. She became the Christ, the Buddha, Mohammed, Zoroaster, Jehova, Sri Krishna, Râdhâ, Râma, Sitâ, and all Incarnations. She held within Her bosom all manifestations of earth and heaven! Divine Mother—She—, Mother of all manifested and unmanifested— Eternal—, Pure and Perfect—, Terrible and Beautiful—, beyond mind, beyond speech, beyond time, beyond space—, Effulgent and Infinite! All this Sri Ramakrishna realized through his mortal instrument in order that we may have proof that the inner conviction of our pure thought may be substantiated and not refuted by social tradition and religious dogma. It is the courage of his conviction, illumination, and realization which has brought him to the foreground as divine inspiration to hearts nurturing similar ideas, unrealized. What a tremendous capacity the name of Sri Ramakrishna has to save and carry on the multitude of souls, eager to follow exactly such realization of universality, true love, and tolerance towards every living creature!

Often it seems, there are as many conceptions of God as there are people. Each one's idea may be slightly varied, but ultimately it reaches the selfsame goal. People who think their picture of God the only one are one-sided, fanatical,

and become easily unbalanced; often, to the point of doing violence, to themselves in other forms. For the *Upanishads* tell us, "The Self is in all and all is in the Self." What does this imply? Certainly not our physical self? No—. It is the Self of which we are all part. God is in all, and all is in God. But we forget this injunction because we are bound by the illusion of life. Sometimes we glimpse through the veil and see the meaning of, "the Self in all, and all in the Self," but to quickly lose the vision of its meaning, because of the changing phenomena of this world.

Sri Ramakrishna had such transparent purity that the reflection of God-

vision was perfectly luminous. It was so radiant and shining that today we are paying homage at the Feet of this Divine Incarnation, who through his blessed life and effulgent consciousness has revealed to us the true love of God. He tells us, "Infinite are the ways leading to God, and by whatever way we travel we shall attain the selfsame goal." He leaves us utterly free to make our own choice, but, he does beg of us tolerance, true understanding, and pure love.

When we attain the goal of our Ideal, we learn that the heart of all Divine Manifestations and Incarnations are fundamentally of One Infinite Substance.

ATMABODHA

BY SWAMI SIDDHATMANANDA

INTRODUCTION

The glory of the Self-knowledge has been boldly proclaimed in the *Upanishads* and the *Brahma Sutras* which are the perennial fountain-heads of Vedântic truths. The gist of Vedânta Philosophy is given in the oft-quoted line of a couplet which says, "Brahman alone is real and the world is unreal, and Jiva is Brahman alone and no other." All the scriptures on Vedânta are intended to expound the nature of Brahman, the world, and the Jiva, to show the unreality of the world and to lead one to the conviction of the identity of Jiva and Brahman. The leading authorities on the subject have written a number of manuals dealing with the main features and pointing out the same goal but from different approaches. Such treatises are called *Prakarana Granthas*.

This manual of sixty-eight Slokas which is an excellent aid to the higher study of Vedânta is one of the Minor Works of Sri Sankarâchârya (which come under the class of *Prakarana Granthas*).

After dealing in the very first Sloka, with the essential qualifications required for the pursuit of the highest Truth, the author starts with the central teaching, i.e., Self-knowledge, which is the sole means to final liberation (Verse 2). Rituals etc. may be indirect aids to Jnâna but not to Moksha. Moksha is not a state to be newly attained but is the very nature of the Self. Moksha consists in realizing the real nature of the Self by destroying ignorance, which covers it, through knowledge. It is the forgetting of this real nature of the Self that constitutes all bondage. Such knowledge therefore

is the sole means to liberation (Verses 62-64).

Verses 4-13 deal with the nature of Brahman, Jiva, Avidyâ (ignorance), world, etc. and verses 14-41 expound the discipline to be undergone, viz. Sravana, Manana, Nididhyâsana, the constant practice of which leads to Self-realization. Sravana means hearing of the Highest Truth as taught in the scriptures from a proper Guru. Manana is the continued reflection upon what has been learnt to secure an intellectual conviction. Nididhyâsana is

the continuous meditation on this truth which culminates in the realization of the identity of Jiva and Brahman. When this stage is attained one becomes a Jivanmukta (the living-free) and "the whole world appears as his Self". Verses 42-53 describe the state of an enlightened man who has attained Self-knowledge. The real nature of Brahman is described in verses 54-65 and verses 66-68 conclude by describing the Supreme Bliss of Self-knowledge.

Such, in short, is the gist of this short work by Sankara.

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।
मुमुक्षुणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १ ॥

तपोभिः By the practice of austerities क्षीणपापानां for those whose sins have been attenuated शान्तानां for the tranquil-minded वीतरागिणां for those who are free from desires मुमुक्षुणां for those who long for liberation (from the bondage of ignorance) अपेक्ष्यः intended अयम् this आत्मबोधः (dissertation on) Self-knowledge विधीयते is expounded.

1. This *Atmabodha*¹ (dissertation on Self-knowledge) intended for those whose sins have been attenuated by their austerities, who are tranquil-minded, free from desires, and who are aspirants after liberation, is herein expounded.

¹ *Atmabodha*—It does not mean simply the knowledge of the individual self or the Jivâtman. The individual self is that aspect of the Supreme Self which manifests Itself in every one as the doer and perceiver, due to ignorance ; but in reality both are the same. By practice of austerities, the veil of ignorance gradually disappears and the real nature of the true Self is revealed. Thus it culminates in *Atmabodha* on the realization of the identity of the individual self (Jiva) and the Supreme Self (Brahman).

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।
पाकस्य बन्धिवज् ज्ञानं विना मोक्षो न सिध्यति ॥ २ ॥

अन्यसाधनेभ्यः As compared with other means (of attaining liberation) बोधः Self-knowledge हि Verily साक्षात् direct मोक्षैकसाधनम् only means to the attainment of liberation पाकस्य for cooking बन्धिवत् as fire ज्ञानं knowledge (of the Self) विना without मोक्षः final liberation न not सिध्यति is attained.

2. Verily as compared with other means, Self-knowledge is a direct and the only means¹ to liberation, even as fire is for cooking. Without knowledge final liberation cannot be attained.

Direct and the only means—According to *Vivekachudâmani*, Sloka 6—“... there is no Liberation for anyone without the realization of one's identity with the Âtman, no, not even in the lifetime of a hundred Brahmâs put together.”

अविरोधितया कर्म नाविद्यां विनिवर्त्तयेत् ।

विद्याऽविद्यां निहन्त्येव तेजस्तिमिरसंघवत् ॥ ३ ॥

कर्म Rituals अविरोधितया not being opposed in nature अविद्या ignorance न cannot विनिवर्त्तयेत् destroy तेजः तिमिरसंघवत् as light (dispels) accumulated darkness विद्या knowledge (of the Self) एव only अविद्या ignorance निहन्ति destroys.

3. Rituals not being opposed in nature to ignorance cannot destroy it. As light alone dispels accumulated darkness, so Self-knowledge alone can destroy ignorance.

¹ *Rituals*—In *Bhagavad-Gîtâ*, II. 45, the Lord advises Arjuna not to follow the Karmakânda or the ritualistic portion of the *Vedas*, being led by various desires for pleasure, power and acquisitions, as persons attached to these cannot have perfect steadiness of mind and therefore cannot be established in the Self.

अवच्छिन्न इवाज्ञानात्तन्नाशे सति केवलः ।

स्वयं प्रकाशते ह्यात्मा मेघापार्येऽशुमानिव ॥ ४ ॥

(आत्मा The Self) अज्ञानात् due to ignorance अवच्छिन्न इव appearing as if divided (but really not so) तत् that नाशे सति being destroyed केवलः undivided whole (भवेत् becomes); मेघ अपार्ये when the clouds disperse अशुमान् the sun इव like आत्मा the Self स्वयं Itself हि expletive प्रकाशते manifests.

4. The Self appears to be divided as many due to ignorance but when it is destroyed the Self is but One. It manifests Itself (when ignorance is destroyed) even as the sun shines forth when the clouds disperse.

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्धिनिर्मलम् ।

कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५ ॥

अज्ञानकलुषं जीवं Jiva (the individual soul) defiled by ignorance ज्ञानाभ्यासात् by constant practice of knowledge हि indeed निर्मलं कृत्वा having rendered pure जलं water (निर्मलं कृत्वा having purified) कतकरेणुवत् even as the particles of water-purifying nut (settle down) ज्ञानं knowledge स्वयं itself नश्येत् ceases.

5. Even as the particles of water-purifying nut¹ settle down with the impurities in muddy water after purifying it, so also knowledge ceases when the Jiva defiled by ignorance is rendered pure by the constant practice of it.

¹ *Water-purifying nut etc.*—The nut has the property of precipitating the impurities of muddy water and in the process of purification the particles of the nut themselves sink down along with the impurities in the water. Thus as water is purified by being freed from both the particles of the nut and other impurities so the Jiva is liberated from all bondages by the practice of knowledge and attains a stage which is beyond knowledge (Vidyâ) and ignorance (Avidyâ).

संसारः स्वप्नतुल्यो हि रागद्वेषादिसंकुलः ।
स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भवेत् ॥ ६ ॥

संसारः The world स्वप्नतुल्यः is like a dream हि indeed रागद्वेषादिसंकुलः full of attachment, aversion etc. स्वकाले in the dream state सत्यवत् as real भाति appears प्रबोधे सति when one wakes up असत् unreal भवेत् proves to be.

6. The world is like a dream full of attachment, aversion etc. During dream state it (the dream) appears to be real but when one wakes up, it turns out to be unreal.

NOTES AND COMMENTS

IN THIS NUMBER

We offer our cordial greetings to our readers and sympathisers on the threshold of the New Year which is particularly important to us inasmuch as the Centenary Birthday of Sri Ramakrishna falls in February of this year.

Swami Vivekananda's Lecture in Oakland forms a new and interesting feature in this number. . . . At the advent of this year, we echo *The Voice of the Himalayas* in the midst of the din and bustle of modern life. . . . Prof. Benoy Kumar Sarkar deals exhaustively with the creative assimilation of world-forces by India in his *World-culture in India Today*. . . . *Credo* is a nice little poem from the pen of Prof. E. E. Speight. . . . Dr. Surendra Kisor Chakraborty gives an account of *The Atharva Veda* within a small compass. . . . *Prayer* is a sermon delivered by Swami Nikhilananda at the Ramakrishna-Vivekananda Centre, New York. . . . Dr. Sudhindra Bose gives us an interesting account of *Jane Addams* who has been described as America's greatest woman. . . . Swami Ranganathananda belongs to the Ramakrishna Mission. He points out how *The Ideal of Universal Religion* accords most with the modern spirit and temper.

. . . *Hindu Women* is one of the popular Radio talks in Washington, D.C. by Swami Vividishananda, Head of the Vedanta Society there. . . . Sister Amala is a new contributor of ours. She dwells upon the proper attitude before one possesses *Love of God*. Swami Siddhatmananda is a member of the Ramakrishna Mission. He undertakes the work of translating *Atmabodha* into English with useful notes from this month.

WHAT HINDUISM OFFERS

Modern man can't live without having or creating sensations. Dr. Ambedkar has proved his modernity by creating a sensation. It is not the doctor's fault but that of the age we live in. Mr. Sarma is another instance to the point.

Let us see what Dr. Ambedkar wants. Nobody in his senses can deny that there are some extreme orthodox people in some parts of India; and they are so extreme that they would not allow the untouchables to use the same wells, schools, etc. with them. But there are others, and they are in good majority, who welcome, and give preference to, the untouchables in these matters. So

if the former might have given offence to the doctor the latter are there to do all for him. Why then is he not satisfied? What really pinches him? Untouchables are admitted in many temples and schools and are allowed to use wells with the caste Hindus. And there are new ones for them and many more can be built.

Suppose there are some schools and temples which are not open to them. Why should he grudge this? There is the Mayo College. Ordinary people do not offer Satyâgraha to get admission into it. Nor do they suffer from any inferiority complex on that account. But for the government grant, the Hindu University would not have allowed Muslim students to get admission into it. And we don't think any self-respecting Mohammedan would have grudged it. For they would have known that it was meant for the Hindus only. Similarly if there are some schools which are meant exclusively for certain sections of Hindus, there ought not to be any sensible objections against that. If the Brâhmanas start a school meant for their children only, will the Kâyasthas and Vaidyas object to it. Never. If they feel any inconvenience in educating their children, they would start another school for their own children and would perhaps appoint Brâhmana teachers in it for the fun of having Brâhmana paid servants, if they be so low and vindictive. But what they would never do is to cringe and crouch for admission into the Brâhmana school. That is derogatory to self-respect. If such be the cause of Dr. Ambedkar's annoyance, we are sorry to say that he has lowered his position, and that, unnecessarily.

But we don't think he is so shallow. There is a deeper reason. He is annoyed at the inequality, which seems to him to be fundamental to Hinduism.

Yes, Hinduism admits that there are and should always be inequalities of numerous kinds in every society. And if there be any human society which does not admit it in principle (for, in practice there are inequalities everywhere) it is because its sociological studies have been imperfect. The Doctor's threat to leave Hindu fold unless a miracle of levelling down all inequalities in theory and practice happens over-night would have a semblance of reason if Hinduism had prevented him and his class from rising to the highest rung of society by imbibing the Brâhmanic culture, or if it had stood in their way of getting this culture. But neither Hinduism nor the majority of men professing it does either. Suppose Dr. Ambedkar and his followers proclaim this day that they are all Brâhmanas and betake themselves with all vigour to imbibing the Vedic and Paurânic culture, which has given the Brâhmanas their position, whatever that be, what is there to prevent them from being Brâhmanas, the highest caste? Nothing will prevent them from learning Sanskrit, studying the Vedas and other scriptures and practising the good manners and professions. They can likewise proclaim themselves Kshatriyas or Vaishyas or any one or more of the various castes.

Others will no doubt not give or take their daughters in marriage or dine with them. But they do the same among themselves too. Again Brâhmanas do not intermarry or inter-dine even among themselves, what to speak of, with Kshatriyas and other caste Hindus. And why should one be so eager to have all these by force, so to say. If I refuse to dine with you, you, if you have self-respect, should also refuse to do the same with me. But even this intermarrying and inter-dining is slowly coming into vogue. Take

away the cultural inequality and all these inequalities that are worth removing will disappear of themselves. Will the mere formal conversion of these followers of the Doctor into Christianity or Islam bring about any cultural improvement in them? And what classes of Christians or Mohammedans will have matrimonial connection with them? Certainly those alone who are culturally and economically on a par with them. Is it any very great achievement? Is it not far better for the Doctor to devote his intellect and energy to lifting up his followers culturally and economically to Brâhmanhood or Kshatriyahood, or to the Rishihood of a Nandan? We should ask the Doctor to study the Hindu scriptures with an unbiased mind and to see for himself if Brâhmanhood, to which level it is the end of Hindu society to raise all, is not the highest ideal of humanity, and if true Hinduism and even the majority of modern Hindus offer any resistance to its attainment by the proper method of imbibing the culture. We offer no special charm or privilege to Dr. Ambedkar and his followers. Hinduism gives no bribe, it offers the best culture to all and gives them the opportunity to profit by it.

LOVE AND POWER

God is all love. Why do we say that? Is it because we find the internal and the external world governed by the laws of love alone, or because we feel an irresistible impulse of seeing them so governed? Both are far from truth. Nature is as much cruel as loving, as much terrible as benign. And to them who are conscious of the internal world it is but a replica of the outer one, only far more intensified. Nor is it a fact that we want the world to be governed by love alone. What

will we do, if we are asked to choose between love and power—love devoid of all power and power devoid of all love? Shall we be satisfied with our selection? Certainly not. Now if we do not see anywhere in the two worlds the play of love alone and if we do not want it either, what justification have we to call God all love? If God had not had that protective power of His, how many of us, if any at all, would have gone to Him, or called on Him, or built churches and temples for Him?

It is such a simple logic, so obvious to common sense, that it is difficult to believe that civilized man means what he expresses in words, viz. God is all love. He can never feel it for any length of time. In some transcendental moments, when he is wonderfully saved from a great danger, or when his very being is melted in love, he may exclaim, "Ah, God is all love"; but that can never be his abiding conception of Him. God is more mighty than loving. This is what reason says and facts bear out and the sum total of human emotions corroborates.

And His power is not always wedded to love; its use is seen as much in destruction as in creation. God is as much the Lord of creation and preservation as of destruction. Even in His acts of preservation He keeps, modifies, and destroys. It takes as much care and attention for Him to create as to destroy. Acts of creation evoke as much feeling in Him as those of destruction. He weeps as much for world-conflagrations as He smiles for the enjoyments of the civilized world, or is angry with the barbarism of the cannibals. These might terrify certain ostriches. But these are naked truths, neither beautiful nor hideous, but mere truths. God has equal liking for creation and destruction, equal joy

in both. He understands that creation is predestined for destruction, that the goal of creation is destruction as much as the latter is the goal of the former. He diversifies and He unites, and He knows the simple truth that unity emerges through the destruction of the smaller circles of diversification, till the biggest circle vanishes and the ultimate unity is reached. In God the question of love and cruelty does not arise. It crops up in the limited human and other beings with likes and dislikes. The Infinite can have neither of them.

So the God of the world is Mahâ-Sakti, Almighty. He is neither loving nor cruel. If He is one He is the other too, and in equal degree. Hence the Vedic Rishis and the Tântic Siddhas have conceived of Him in twofold aspect, the benign and the terrible. Both the aspects however do not appeal to each and all. The ordinary devotees, who are in overwhelming majority, worship Him on auspicious days which naturally rouse up romantic and poetic feelings, with sweet and beautiful flowers, incense, and the like. But there is another class of devotees who love to worship the terrible aspect of the Lord and they do it on, what appears to the other group, dreadful and inauspicious days in horrible places like the bone-strewn cremation grounds with things that send terror into the hearts of the other devotees, viz. with blood and flesh and wine and skulls and cremation fire.

Who are wrong? Either both or none. We cannot judge the one with the other's ideal. To be fair to both

we must judge each according to his own ideal. If we are to sit on judgment on the ideals themselves, we find both of them one-sided—both of them are good in certain aspects and bad in certain others. Each needs to be supplemented by the other. But we cannot graft the one on the other, that will spoil both. We cannot worship Kâli on the full-moon night and Krishna on the new-moon night; and the garland of the one cannot be interchanged with that of the other. The Sâdhakas of Power must have things and conditions which will naturally tend to rouse up the latent energies in them; the Sâdhakas of Love must have surroundings to evoke love in them. But let none think that Kâli is all Power and no Love, and Vishnu is all Love and no Power. Those who look at the four hands of their symbols will at once realize the truth. But in one there is predominance of Love and in the other there is predominance of Power. To the Hindu, God is not Love alone nor Power alone but Love and Power both—God is Love and Power Absolute.

His Love does not always bring sweet enjoyments but carries terrible death too. His power is not merely creative but destructive too. If He knows how to love He knows also how to be cruel. In fact He is none. Weak man imposes on Him the qualities he likes best. The Lord enjoys Himself creating a phantom Many. And what rigour of law and logic with us, what seriousness, what a divine (?) urge for reform!

REVIEWS AND NOTICES

EASTERN LIGHTS. By Prof. Mahendranath Sircar, M.A., Ph.D. *The Arya Publishing House, 63, College Street, Calcutta.* Pp. 205. Price Rs. 4/- or 8 sh. only.

The book under review is a collection of lectures on Indian religion and philosophy delivered by the Author, in Rome on an invitation and at other places in Europe in 1934. There are altogether twelve lectures falling under three distinct divisions. The first quarter gives in a nutshell the philosophy of the *Upanishads* and the *Gîtâ* and the *Bhâgavata Purâna* and the *Tantras*. The first two are the universal scriptures of the Hindus, the second two are respectively of the Vaishnavas and the Sâktas, giving the philosophy of Love and Power. So we see the selection is very wise. These books or groups of books give a complete picture of the religion and philosophy of the entire Hindu world from the earliest times to almost the modern days. The main feature of the author's exposition of these philosophies is his complete freedom from all kinds of bias. In drawing out the system of the *Bhâgavata Purâna* the author is a Vaishnava and in the explanation of the Tântrika philosophy he is a Tântrika but he is always a Samkarite in his philosophical outlook, though in the realm of values he is, or rather seems to be, a follower of Aurobindo.

In the second quartet the author deals with the Real, the Beautiful, the Values, and the Cosmic Man. These are perhaps the best lectures of the whole series. Here each of the Indian concepts is placed side by side with the corresponding ones of the more important philosophical systems of the West, and after a careful analysis of their similarities and dissimilarities, their excellences and defects, the Indian concepts as presented by Samkara philosophy have been given the highest place. It is a delight to follow the author through these reverential analyses. In his lecture on the Beautiful he has parted company with Samkara. Here the author is a Vaishnava, he has not even much to say about the sublime beauty of Sâktaism—he has devoted one short paragraph to it. He speaks of the transcendental beauty no doubt but that is not Samkara's. "Beauty is expressive", says the author

but perhaps this is not the whole truth. Beauty is Rasa which is more suggestive than expressive. The finest expression is but a hint leading on to a far richer world of intuition, where the forms and contents of beauty dissolve themselves in Beauty itself. The author says, "The Indian thinkers have given to Truth the supreme place and category—and Truth is transcendental. . . . True beauty lies here. Beyond it has no range of existence." He does not appear to share the view, "beauty lies deep in being." The Indian conception of Truth however is Rasa showing thereby the identity of Truth and Beauty. Whatever that be, the author has given a very fine picture of the Indian conception of the Beautiful. While not harnessing the Beauty to the Good, he has taken it to the spirit. He quotes Aurobindo, "Art for Art's sake certainly . . . but also for the soul's sake, for the spirit's sake." "Cosmic Man" is a peculiar idea of the Hindus, which the author would have done well to make more clear to the West. On the whole this quartet reveals a depth and freshness of thought which is rarely seen in academic circles.

The last four lectures bring the author's survey of Indian philosophy and religion to the very modern days. Here in a historical perspective he shows the different phases of development as represented in some of the modern movements started by Rammohon, Dayananda, Ramakrishna, and Aurobindo. One finds the same spirit of reverence and enquiry in these lectures too. This is one of the few books which give a true light of Indian philosophy and religion. The author has a claim to originality and scholarship.

HOW TO LOSE INDIA? By C. S. Ranga Iyer. *Associated Business Corporation Ltd. 14, McLeod Road, Lahore.* 411 pp. Price Rs. 5 net.

Mr. Ranga Iyer's three books on the present politics of India—viz. *India in the Crucible*, *India: Peace and War*, and the present volume—deserve to be read by all, whether they agree with the conclusions of the author or not, and whether they tread in practical politics or not. Extensive signi-

ficant quotations from the speeches of the Parliamentary party leaders and the editorial comments of powerful papers with the author's incisive and witty criticisms thereof give one a pleasant and instructive reading. A better political history of present-day India can hardly be got. Mr. Ranga Iyer, it seems, has done much serious thinking over these topics; and we are sure the public will go through the pages of this new book of his and will brood over the conclusions he has drawn. The book is not so irreverent as some critics would have us believe, but the author could certainly have afforded to be a little more reverent—that would have enhanced the value of the book. But perhaps politics is a field where opponents are sometimes driven to run into excess. Those, however, who are above party politics and who want to dive deeper than the mere newspaper informations, would surely welcome the volume, notwithstanding some bitter remarks here and there about persons who are revered by many social and political workers of the day.

SELF-REALIZATION. LIFE AND TEACHINGS OF RAMANA MAHARSHI.
By B. V. Narasimha Swamy. *Published by Niranjanananda Swamy, Sarvadhikari, Sri Ramanasrama, Tiruvannamalai, Madras. 286 pp. Price Re. 1-4.*

In the days of cheap Avatâras and prophets and uplifters of the world, it is a solace to come across with the life and teachings of a real Maharshi, Ramana Maharshi, whose own self-realization is based on the solid rock of hard Tapas, and who asks people more to look to their own Self than to run about doing so-called good to the world. This life-long beating about the bush which goes by the name of modernism, this calm, humble, and withal dignified saint deprecates by sheer indifference. To him the realization of the Self—not mystery-mongering nor holding converse with superior beings or ghosts, or their visions, or photism or psychic powers and the whole host of what generally goes

by the name of religion—is the only aim of life. With it all is obtained, with it the world is served best; without it man is but a beggar and does more harm than good to the world, his best wishes notwithstanding. This is the essence of his instruction to all who go to him.

He does not preach avoidance of work nor deprecate Bhakti or extol Jnâna, but guides all along their own lines of progress with a love and care that great souls alone know how to bestow. His ~~silence~~ and apparent inactivity are far more dynamic and eloquent than the whirlwind activities of our platform leaders. He has not taken upon himself the task of bettering the world or bringing down the Kingdom of Heaven on this world of dust, but sees the sure working of the great Planner, enjoys it, and in enjoying helps it, knowing all the while what it is worth. He has not made himself a stone nor advises others to dry up kindness to the last drop; he weeps while others weep, shares sorrows and griefs of the world, shows ways out of them, and yet his calm indifference is not broken any time.

The author has done justice to the man he admires, without indulging in hyperboles or making the atmosphere too rarefied for ordinary mortals. His restraint is admirable, style good, and thoughts clear. The typography and the general get-up of the book are also good.

FIVE HYMNS TO SRI ARUNACHALA.
Translated into English from the original of Sri Ramana Maharshi. *Niranjanananda Swamy, Sarvadhikari, Sri Ramanashrama, Tiruvannamalai, Madras. 48 pp. Price 4 as.*

The readers will surely feel curious to know some of the teachings of Ramana Maharshi. These five hymns will give them a better understanding of the man and the working of his mind. They create an atmosphere of divine love when chanted in the original. The English rendering has preserved the fervour of the heart to a great extent.

NEWS AND REPORTS

BIRTHDAY OF SWAMI VIVEKANANDA

The birthday of Swami Vivekananda falls this year on the 16th of this month.

SRI RAMAKRISHNA CENTENARY MEETING IN CALCUTTA

At a crowded public meeting held on December 7, 1935 under the presidentship of S. J. Sarat Chandra Bose, at the Albert Hall, Calcutta, an appeal was made by several speakers to the people of Bengal to celebrate the birth centenary of Sri Ramakrishna in a worthy manner. S. J. Bejoy Krishna Bose, Secretary, Ramakrishna Centenary Committee referred to the wonderful response they had received from such distant places as Poland, Africa, America, France, Germany and England. The scheme under contemplation he said, included the inauguration of a central relief fund and would require about 5 to 6 lacs of rupees. So far about 20,000 rupees had been collected. He appealed to Bengal to rise to the height of the occasion and exert her best for the coming celebration in February next. Prof. Joygopal Banerjee emphasized on the special significance of the Ramakrishna Centenary. Ramakrishna, he said, was not only the foremost religious teacher of modern India but also the preacher of a new religion to the world at large. Ramakrishna, Dr. Kalidas Nag remarked, brought a new message in this machine age, and it was due to him that India at present occupied a position which was unique in the whole world. Sreejukta Umasashi Devi said that Ramakrishna's Sâdhanâ laid the foundation of modern Bengal. He came at a critical moment of Bengal's social history and stemmed the tide of materialism which was on the point of sweeping away young Bengal from the moorings of the national culture. Prof. B. K. Sarkar dwelt on the eternal and imperishable character of the teachings of Ramakrishna, which was invaluable to every man irrespective of caste, creed and nationality. Within a hundred years from his birth Ramakrishna had conquered the world. Br. Amulya Kumar of Belur Math pointed out that Ramakrishna's silent Sâdhanâ lay at the root of the present awakening of national life. In conclusion the President laid stress on the fact that Ramakrishna's teachings emphasized the

basic unity and common aim of all religions. Service and sacrifice, he declared, were inseparably bound up in his teachings. He appealed to young Bengal to exert its utmost to make the centenary celebrations a success.

SWAMI PRABHAVANANDA

PUBLIC RECEPTION AT ALBERT HALL.

There was a big gathering at Albert Hall on Monday the 16th December at 6 P.M. when a public reception was accorded to Srimath Swami Prabhavananda of the Ramakrishna Mission in America by the citizens of Calcutta.

The Hon. Mr. Justice Dwarka Nath Mitter presided.

The address was read by the Maharaja of Cossimbazar.

In replying to the address Swamiji first of all thanked the audience for the great appreciation which they had shown to him for the little attempts which he had made in the West in preaching the divine message of God there. During these twelve years of service in the West he had witnessed that the message of Sree Ramakrishna as preached by their revered leader Swami Vivekananda had conquered the heart of thousands in the world. From that he could realize that something which India had within her grip always makes the people of the West to realize within their heart of hearts the individuality of this land of the sages of the ancient time.

In conclusion the speaker appealed to the youths of the country to study India and its traditions and thus make themselves great in the world.

With a vote of thanks to the chair and the speaker the meeting terminated late in the evening.

THE RAMKRISHNA MISSION HOME OF SERVICE, BENARES

A SHORT STATEMENT OF THE ACTIVITIES DURING 1934

The activities of the Home during the year 1934 were under the following heads:—

Indoor General Hospital: There are 145 beds in the various wards. The total number of cases admitted was 1,698 of whom 1,094 were cured and discharged, 188 left treatment, 165 were discharged otherwise, 180 died and 121 remained under treatment at the end of the year.

The daily average of indoor cases was 113. The total number of surgical cases in the indoor hospital was 187, most of which were performed under chloroform.

Refuge for aged and invalid men: There were 8 permanent inmates in this refuge during the year.

Refuge for aged and invalid women: In this refuge there were 7 inmates during the year. With a view to making an extension of this refuge the construction of a building has been undertaken, the cost of which has been estimated at Rs. 40,000/-. The Home hope to complete it in the near future with the help of the generous public.

Refuge for paralytic patients: During the year under review 14 paralytic cases in all were accommodated in this refuge, of which 3 were provided for under the Lachmi Narain Paralytic Fund.

Dharamsala for poor and helpless: During the year about 192 people were given shelter and food under this head. The annual income of Rs. 273/- accruing from the Chandri Bibi Dharamsala Fund being insufficient had to be supplemented with money from other sources.

Girl workers' Training Home: In this Home there were 2 inmates up to May and 1 up to August during the year. They helped the work of the women's Department which is conducted solely by the ladies and received their education under the guidance of the Lady Superintendent.

Out-Door Dispensaries: The number of the new cases treated during the year in the Out-door Dispensaries attached to the Home was 49,679 as against 44,765 of the previous year and the number of repeated cases was 80,558 as against 71,246 of the previous year. These include the patients treated at the Branch Out-door Dispensary of the Home at Shivala where 17,100 new cases were treated and the number of repeated cases was 51,738. The daily average attendance was 356 and the total number of surgical cases was 394.

Out-door help to poor invalids and helpless ladies: There were 120 permanent recipients of outdoor relief and it cost the Home Rs. 2,139-11-6 in cash (including Rs. 175/- yearly interest derived from the Audhar Chandra Dass Charity Fund especially constituted for money relief) and 116 mds. 28 seers of rice and Atta besides blankets and clothings.

Special and occasional relief: Under the head 1,004 persons were given help in the

shape of books for students, food for strangers or railway fare for stranded travellers or similar relief as occasion demanded.

Finance: The receipts for the year under General Fund were Rs. 38,733-5-1 (including the amount received as endowment and meant for investment) and expenditures Rs. 32,709-9-6. The receipts under Building Fund were Rs. 14,252-11-5 and expenditures Rs. 8,147-8-0 and the receipts under N. C. Das Estate were Rs. 602-11-9 and expenditures Rs. 280-15-3.

THE RAMAKRISHNA MATH CHARITABLE DISPENSARY, MADRAS REPORT FOR 1934

The number of patients treated during the year under report is 68,913 of which 27,831 were new cases and 41,082, repeated cases. This shows an increase of 1,992 over last year's number. The total number of surgical operations is 3,250.

With the completion of repairs of the newly purchased building, the dispensary has been shifted to it, and the problem of accommodation has thus been solved. The present needs of the dispensary are two-fold, viz. (i) a general fund for the maintenance of the dispensary and its workers, and (ii) up-to-date modern appliances and other necessary outfits. We hope the generous public will come forward to remove these two needs, as they have done many others. Contributions will be thankfully received and acknowledged by:—The President, Ramakrishna Math and Mission, Mylapore, Madras.

THE RAMAKRISHNA-VIVEKANANDA CENTRE, NEW YORK REPORT FOR 1934-35

On June 10, 1934, the Ramakrishna-Vivekananda Center of New York brought its work to a close, after a highly successful first season; and in the same week Swami Nikhilananda, founder and leader of the Center, sailed to Europe for a three months' vacation, during which time he found the opportunity of meeting many people interested in Hindu thought. The first meeting of the new season was held at the chapel of the Center, on Sunday, September 9th, shortly after the Swami's return to America.

During the current season, a number of special celebrations have been held at the Centre, all of which were very well attended, and in addition several dinners, at which notable speakers of New York have addressed the students and guests of the Centre.

At the service in celebration of the Durgâ Pujâ, on Sunday, October 21, 1934, Swami Nikhilananda delivered a sermon on "Mother-Worship." The same evening, at the dinner in the same connection, Miss Josephine MacLeod, Dr. Charles Fleischer, Swami Nikhilananda and Mr. Stansbury Hagar addressed the guests.

On Tuesday, December 25th, a Christmas service was held in place of the regular Upanishad class. The subject of Swami Nikhilananda's sermon was "A Hindu View of Christ." On this occasion there was a special altar, with the picture of the Madonna and Child, while the whole chapel was appropriately decorated with Christmas greens and a Christmas-tree. There was also a programme of Hindu music; and refreshments were served. In addition, Swami Nikhilananda made a gift to everyone present of a copy of his lecture on "Christ, the Great Yogi." There was an unusually large attendance on this evening.

The birthday of Swami Vivekananda was celebrated in the chapel on Sunday, January 27, 1935. Swami Nikhilananda spoke on "Swami Vivekananda's Ideal of Man-Making Religion." A special altar under the large portrait of Swami Vivekananda, decorated with flowers and lighted candles, gave a festive spirit to the occasion. At the dinner in further celebration of Swamiji's birthday, held the following Sunday, the speakers were: Miss Ruth St. Denis, Mr. Joseph Auslander, the well-known poet and lecturer, Dr. John Howland Lathrop, pastor of the Unitarian Church of Brooklyn, Miss Josephine MacLeod, Swami Nikhilananda, and Mr. Stansbury Hagar.

The ninety-ninth birthday of Sri Ramakrishna was celebrated in the chapel on Sunday, March 10th, at which time Swami Nikhilananda delivered a sermon on "The Religious Experiences of a Great Master." A large quantity of flowers brought by the devotees were used to decorate the altar, while the pictures of Sri Ramakrishna, Holy Mother, and Swami Vivekananda were garlanded with flowers also. On an additional altar was placed a small image of Sri Rama-

krishna. There was a musical programme and refreshments were served. After the service, Swami Nikhilananda presented to everyone a card with the picture of Sri Ramakrishna and some of his sayings printed on it. At the dinner on the following Sunday, Mr. Dhan Gopal Mukerji, Professor H. P. Fairchild, of New York University, Dr. Owen Hillman, of Brown University, Mr. Stansbury Hagar, and Swami Nikhilananda addressed the guests.

In addition to his many other duties, Swami Nikhilananda has spoken before numerous other groups of people, here and elsewhere. Among these were: The Society of Spiritual Arts; a group of student nurses at Maxwell Hall, in the Medical Centre; a memorial service for the late Professor William R. Shepherd, in St. Paul's Chapel, Columbia University; a group of students at the Harvard Divinity School, Cambridge, Massachusetts; and the men's club of St. Mark's-in-the-Bouwerie church, New York.

On Sunday, April 7th, Swami Nikhilananda announced that it would be necessary for him to discontinue his work at the Centre for some time, in order to receive medical treatment and take a complete rest, as a result of overwork. The work of the Centre was not interrupted, however, as the Swami was able to obtain the services of some friends and students to conduct the lectures and classes. The attendance at both lectures and classes, during his absence, has been very encouraging as an indication of the strong spirit of loyalty which has grown up among the students during the two years of the Centre's existence.

The schedule of lectures and classes during the past year has been as follows: On Sundays, at 11 A.M., a general service with lecture on some subject of religious or philosophical interest. On Tuesdays, at 8-30 P.M., a study-class on the *Katha Upanishad*. On Wednesdays, at 8 P.M., an informal class on the Gospel of Sri Ramakrishna. On Fridays, at 8-30 P.M., a study-class on Sankara's *Vivekachudamani*. The attendance at all these services has been steady and satisfactory.

NOTICE:—The February issue of *Prabuddha Bharata*, which will contain much more than the usual matter, being the Centenary Number, is likely to be delayed for some days. So we request our Subscribers to give us time till the 10th of February, 1936.