

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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

—SWAMI VIVEKANANDA.

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TALKS WITH SWAMI TURIYANANDA AT BENARES.

24th January, 1921.

One of the Swami's toe-nails had come off of itself. Referring to this, the Swami said, "Thus is the body left behind, and the soul flies off, though, of course, not unperceived ;—the mind, the ego feels its departure. During my illness at Puri, I did on one occasion actually feel a struggle going between the soul and another, and my breath became automatically controlled. But at last the soul was victorious. I said afterwards that I was not going to die that time. I had then no consciousness of the external, so fully absorbed was I in the struggle. After that I saw a vision of Swamiji saying to me, 'What is this? Get up! This lying down won't do.' From this also I knew that I would not die."

The Swami quoted from the Gita, "The great elements, egoism, intellect, and also the unmanifested, the ten senses, desire, aversion, pleasure, pain, the body,

intelligence, fortitude ;—these briefly described constitute the Kshetra—the Field, and its modifications’.” And he added, “The Kshetrajna, that is, the Jiva, alone is real, and its reality makes the Kshetra, the body, mind etc. appear as real. In his last birth, man becomes conscious of the Truth, knows God and succumbs no more to egoistic delusions.

“Attachment and aversion are at the root of all evil. Hence the injunction to relinquish them. For, free of them, one can do with impunity whatever one likes.

“One attains Knowledge through the grace of the great sages.—‘Through the grace of the great ones or of the Lord,’ says the scripture. Then one feels a strong yearning for emancipation from the world, and the Cosmic Will makes circumstances favourable to him. This is beautifully illustrated by Sri Ramakrishna’s story of a man seeking for snake poison deposited in a human skull under specified conditions.

“The Jiva is bound. Like a tethered cow he is free to a certain extent only, not fully. But he is emancipated if he utilises that limited freedom in a full measure. He does not do it, but rather abuses it in various ways.

“Each man has his own world and sees the same Substance in a different way. Realising the Self in all things, one attains to Peace Eternal.”

26th January, 1921.

The Swami began by remarking on D— who was showing signs of insanity. He said, “To keep company with a madman, one must be mad oneself. I know if I can devote my full energy to him, I can cure him. But my health is so bad that if I do it, this body will go in two days. I find I have not been my usual calm self these last two days. I get easily excited.”

The Swami strongly reproved Dh—for being slack in Sadhana. “He is daily going down into Tamas,” said he, “augmenting laziness in the name of Sadhana. They think that inaction in itself is the ideal. If it be so, why, then the wall also should be considered to have realised


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Samadhi. Should one not transcend all dualities? To maintain one's mental balance under all circumstances, to remain absolutely unmoved,—that indeed is the goal!

“ ‘Worship of Narayana’—how exquisite! This is the beautiful characteristic of the present age.

“Meditation and work both are excellent, if *properly* done. They are equally good. While staying at Darjeeling, Swamiji said to me, ‘I shall inaugurate a new system of Brahmacharya. There shall be no more of begging and roving about.’ I replied, ‘But begging and wandering about is not all bad.’ Swamiji agreed with me. ‘Yes, you are right,’ he said, ‘there must be some kind of Tapasya.’

“At the time when P— joined the Order, the idea prevailed in the B—Math that Swamiji has preached differently from Sri Ramakrishna, and he imbibed it deeply. The idea is considerably discredited now. But it is hard to change one's nature. A leopard will not change his spots.

“Practice of medicine is bad if you seek remuneration. Selflessly done, it leads to salvation. They say that work binds. Well, if it binds, it also unbinds. What kind of meditation is this, half an hour in the morning and half an hour in the evening? Must not there be an uninterrupted flow throughout the day? Closing eyes for a few minutes and spending the remaining day in gossip! One must try long and hard, only then can one have realisation.

“As you sow, so you reap. If you want anything, start seeking it at once. You may not do the best, but do as best as you can. Now or never!”

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# THE RIDDLE OF RIDDLES.

## II

The birth of species and their evolution are an interesting study. Every organism, packed with life, has an inherent tendency to live. Impelled by this tendency it struggles to make the best of its situation, suiting itself to the favourable and unfavourable forces of air, water, heat, light etc. But nature selects only those organisms which are the fittest, and the rest perish. Nature has therefore been compared to a gladiatorial show where the strongest and the fittest get the palm of victory, and the weak and the unfit are eliminated. It was Darwin who first worked out fully the doctrine of evolution by *natural selection* in his epoch-making work, *The Origin of Species*, which revolutionised science and philosophy in the West. Huxley, a follower of Darwin, nicely illustrates the method of nature thus: "You want to kill a hare in a field of clover. Now you may proceed in either of two ways and accomplish your object. You may have any number of guns and fire them all at random, and perchance you may kill the hare. Or you may be armed with a single gun and kill the animal aiming and firing straight at it." The latter is, no doubt, the economical method. But the former, though extravagant, for it means infinite trials and failures with a few successes only, is the way of nature. There are numerous evidences, direct and indirect, of the selective principle of nature, and the works on biology are full of them. Natural selection has different modes, *lethal* and *reproductive* being chief among them. The former works by "the discriminate elimination of the relatively less fit," and the latter through "the increased and more effective reproductivity incident on the success of the more fit." Besides, there is *sexual*, *germinal* and *family* selection. Thus the factors involved are the *will to live* manifesting itself as the *struggle for existence*, and the *selection of nature* resulting in the *survival of the fittest*.

This is not all. *Heredity* and *environment* also play



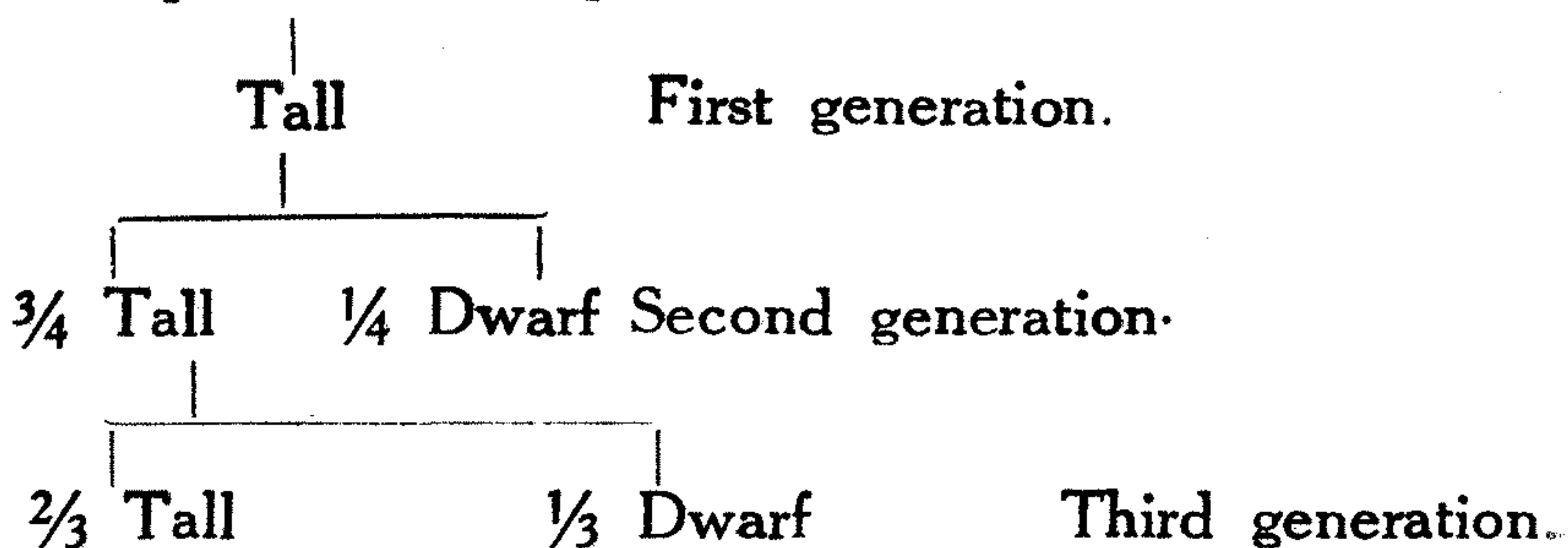
a great part in the origin and evolution of species. The variations going on within the cells and the modifications acquired by the influence of environment are both transmitted to the new cells derived from them, and these characters being slowly accumulated from generation to generation ultimately bring into existence new species. For examples we may cite the cases of giraffes and swift-footed deer. Both of them perhaps primarily belonged to one family but afterwards became divided, one having long necks, the other swift-footedness. The influence of environment and the transference of acquired modifications are factors first suggested by Lamarck and adopted by Herbert Spencer, and finally also recognised by Darwin himself. But they have been discounted, specially the latter, by biologists like Weismann and others. They hold that changes of structure earned by individual organisms, however beneficial, cannot be transferred to new organisms, and so the original germ-cell remains intact and is transmitted as it is by duplication. There has been a considerable progress in the idea of evolution and the study of variations since Darwin's time. The *mutation theory* and *Mendelism*, among others, deserve special mention.

In 1900 Hugo de Vries of Amsterdam wrote under the title of *The Mutation Theory* an account of his experiments and observations on the origin of species in the vegetable kingdom. The salient point of his thesis is that nature does not always creep but sometimes jumps. Unlike Darwin he says that "species arise from one another by discontinuous leaps and bounds as opposed to a continuous process. Darwin relied on the action of selection on minute individual variations or fluctuations ; De Vries believes that these have nothing to do with the origin of species which appear *all at once* by mutations." In support of his theory he cited many evidences obtained first-hand. He once came across a stock of evening primrose whose progeny exhibited sudden and repeated leaps followed by remarkable constancy of attributes. Mutations are thus variations by

which new and distinct types arise. They are the sports of nature. Although they occur fairly often, they are not generally noticed until the new form has already made its appearance. De Vries is of opinion that all the simple characters and attributes of plants and animals have their origin in this way, and he proves that there are many characteristics which remain integral and refuse to blend. At this stage of our knowledge we cannot decide as to the relative importance of fluctuations and mutations. We must wait patiently and see.

Johann Mendel, an Austro-Silesian abbot, is the author of a very important discovery in biology known to the general public as Mendelism. He experimented for many years on crossing different varieties of garden peas and wrote a thesis that remained practically unknown till 1900. Prof. R. C. Punnett, himself a productive investigator, states the characteristic Mendelian result thus: "Wherever there occurs a pair of differentiating characters of which one is dominant to the other, three possibilities exist. There are recessives which always breed true to the recessive character; there are dominants which breed true to the dominant character and are therefore pure; and thirdly, there are dominants which may be called impure, and which on self-fertilization (or inbreeding, where the sexes are separate) give both dominant and recessive forms in the fixed proportion of three of the former to one of the latter." The following geneological table will bring home to us the central points of Mendel's conclusion:

Tall pea  $\times$  Dwarf pea.





The law of heredity as depicted here is true not only with regard to domestic plants and animals but also with regard to wild ones. That there are exceptions in nature, which cannot, strictly speaking, be proved by the Mendelian theory, is undeniable. But we must say that Mendelism is a distinct advance in the line of biological experiments and throws a flood of light upon many natural phenomena.

We have considered briefly the different theories of cosmological and biological evolution. Now let us notice here the famous *evidences* furnished by evolutionists to support their thesis. First, there is the *historical* evidence. Evolutionists say that fishes emerge before amphibians, and these before reptiles, and so on. But what is the proof? How do we know for certain that it is so and not otherwise? Modern archæology has unearthed many remains of extinct plants and animals that bear an eloquent testimony to the fact. The famous fossils of the horse species which Marsh discovered from American tertiary beds is an instance in point. They indicate a regular series and are one of the most impressive of pedigrees that has yet been disclosed. Besides, there are the wonderfully complete fossil series, e.g., among cuttle fishes, elephants and crocodiles, in which one can almost read evolution in process. But we must also confess that there are other cases in regard to which we have not as yet obtained any definite knowledge. Next, there is the *embryological* evidence. Embryology, an interesting science, tells us that an individual organism in the process of growth in the womb often repeats the presumed stages of the evolution of the race. "The Mammal's visceral clefts are tell-tale evidences of remote aquatic ancestors, breathing by gills. Something is known in regard to the historical evolution of antlers in bygone ages; the red deer of today recapitulates at least the general outlines of the history." Thirdly, there is the *physiological* evidence. It is a fact that there are many plants and animals which are evolving before our very eyes. Those who

critically observe the behaviours of plants and animals from generation to generation must admit it. The physiological evidence is specially applicable to domesticated animals and cultivated plants which are very variable and quick in progress. Finally, there is what might be called the *anatomical* evidence, and it is very convincing. The fore-limbs of backboned animals, say, the paddle of a turtle, the wing of a bird, the flipper of a whale, the foreleg of a horse, and the arm of a man, have the same essential bones and muscles used variously for various purposes. Does it not indicate blood relationship? These are the main evidences in favour of the doctrine of evolution. When we take all these evidences into account we cannot easily question the validity of the doctrine and call it a mere speculation. The fact of evolution, as we have said before, is generally accepted, but the quarrel and difference of opinion is about its actual method.

We have shown that the mechanical explanation of nature and life is not satisfactory. It is logically fallacious and factually contradictory. Even if we can explain the inorganic world as the outcome of a blind chance, the organic world, extremely complex and showing intelligent adaptations of means to ends, of lower ends to higher ends, remains a mystery. Then again, if we take the inorganic and the organic worlds as separate like two parallel straight lines running indefinitely, how are we to account for the evident interaction and co-ordination that we find between them? The so-called stock theories of the occasional interference of a Supreme Being and of the pre-established harmony improvised to maintain the desired balance have long ago been exploded. It is clear, and we think every rational man will agree with us when we say that nature, inspite of the aberrations and sports we meet with here and there, is the manifestation and unfoldment of an idea. We must not create an unbridgeable gulf, separating the two worlds, for, the apparent difference and disparity that we notice between them is due to the degree



of manifestation. Recently it has been proved scientifically by Sir J. C. Bose, as it was done thousands of years ago by the Vedic seers synthetically, that there is one life and consciousness throughout nature. Evolutionists like Darwin, Lamarck and others, though they may be given the credit for explaining the evolution of the physical organism, the outer sheath of life, have not been able to solve the riddle of life. The body is nothing but a projection of the mind, and the body is evolving because the mind wills it so. Henry Bergson faintly echoes this idea in his newly propounded doctrine of the *creative evolution*. He calls life the *elan vital*, and this "life is like a current passing from germ to germ through the medium of a developed organism. \* \* \* The essential thing is the continuous progress indefinitely pursued, an invisible progress, on which each visible organism rides during the short interval of time given it to live." This life is an intelligent principle with an innate tendency to create new forms and has become, under different circumstances, inert matter, plants, animals and men.

The theories of evolution considered here are mainly what prevail in the West. Though the Western physicists, biologists, sociologists and metaphysicians have gone into details and furnished various convincing data to establish their hypotheses, they labour under many difficulties some of which we have pointed out. They have not been able, in one word, to explain the deeper issues of the problem of evolution. Those who have gone through the *Upanishads* and other philosophical literatures of the Hindus are aware that the Hindus conceived the idea of evolution about 5000 years before Christ and gave to the world some of the most convincing theories explaining the mystery of existence. Of course, they did not go into details, and we do not find in their system a systematic and elaborate treatment of the genesis of the world and of living creatures. But it must be admitted that in those pre-historic times when the modern European nations were not even heard of,



the Hindus gave in germs some of the fundamental principles of the idea of evolution that will serve as the connecting links in the present day theories.

In the *Upanishads* it is said: "From the undifferentiated Absolute Being gradually evolved vital force, mind and all the sense-powers, ether, heat and all that is gaseous, liquid and solid." This undifferentiated Absolute Reality is the causal energy called differently as Maya, Prakriti or Sakti, and it is associated with an intelligent Principle called Brahman, Purusha or Siva. At the dawn of creation or projection, the Ultimate Reality, who was one without a second, reflected and wanted to be many, and the result is this world evolved gradually from subtle to gross. The different stages of the evolution of the cosmos and living creatures, recorded in the Vedanta, the Sankhya and other philosophies though very interesting, need not be referred to here. We shall simply notice some of their final conclusions, which have special bearing on the problem of evolution in order to supplement what we have stated before. They are: (1) Something cannot come out of nothing. (2) The effect is but the cause reproduced. (3) Death or dissolution means the going back of the effect to its causal state. (4) Laws of nature are regular and uniform throughout. (5) That which is in the microcosm exists also in the macrocosm. (6) The cosmos is the outcome of the Primal Energy. (7) Every process of evolution is followed by a process of involution, and there is no evolution in a straight line. (8) The chain of evolution and involution is endless. Besides in order to explain the evolution of species the Indian thinkers have brought in the doctrines of reincarnation and Karma. They are, it may be said without any fear of contradiction, the most cogent doctrines, which go deep into the question and explain the life-principle encased in different subtle and gross bodies, weaving out the web of Karma from generation to generation in different transmigratory existences under different garbs. Space will not permit us to develop the Hindu ideas of evolu-



tion, reincarnation and Karma which we reserve for some future issue.

Before we conclude we shall quote here the closing words of Darwin in his *The Descent of Man*. He says : "We must, however, acknowledge, as it seems to me, that man, with all his noble qualities, with sympathy which feels for the most debased, with benevolence which extends not only to other men, but to the humblest creature, with his God-like intellect which has penetrated into the movements and constitution of the solar system—with all these exalted powers—man still bears in his bodily frame the indelible stamp of his lowly origin." Here an undeserved fling has been cast at man, for man according to Darwin must trace his descent to brute animal. But we who believe in the solidarity of the human personality say that man is God, and the brute animal-forms through which he passes in order to work out his Karma are also Divine, for everything that we see is permeated by Divinity.

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## INDIA'S MALADY AND ITS REMEDY.

BY SURENDRA NATH CHAKRAVARTY, M.A.

Swami Vivekananda's one prop was God. He saw that India had almost everything that was needed to constitute a civilised nation, viz., intellect, culture, manners etc., but she forgot her faith in the Lord—she forgot the most important lesson taught by the great Master, the charioteer of Arjuna, before setting in motion the tidal wave of reconstructive destruction in the field of Kurukshetra. "It is certainly the self which is the friend of the self. It is again the self which is the enemy of the self. Save yourself by the self. Depress not the self."

Craven fear pervaded India, a spirit of dependence on anything except the self,—a magic, superstition and supernaturalism obsessed her. Time-serving paltroons

dictated to her counsels of fear. Rapacious jealousy—the inevitable offshoot of cowardice and weakness—cankered into her vitals. The weevil of a mean self-love which is begotten in darkness when the search-light of the true self is no more to detect the growth of this vermin, had eaten away her substance, and real India had gone, and a hideous mockery of her real self remained to be a butt of ridicule to the foreigners. On the breath of the foreigners depended her good name. A word of praise from them was hailed with avidity by the Indian patriots. The present offered to them a dismal, dreary and cheerless prospect. Their minds harked back to the past only for examples of greatness. Von Hegel, the celebrated German philosopher, looked down upon India with an unmixed contempt. The beauty of her civilisation may be compared with the pallid beauty of a woman just delivered of a child—a pale, sickly and anæmic beauty without the vigour and ruddy complexion of a normal and healthy life. He thought that in the hierarchy of civilisations India ranked lowest but one, viz., China. Persia, Arabia, Greece, Rome and Germany all were, in his estimation, superior to India. The contributions of India to the world civilisation were insignificant. The reason for holding such a low opinion of India must be sought in the fact that it was, as far as I can recollect, a pet theory of this philosopher outlined in his *Philosophy of History* that a conquering nation is invariably superior to the vanquished. It is difficult to counteract the truth of this theory by marshalling spurious arguments unsupported by practical demonstration. The opinion of an acute philosopher like Hegel is a pretty sure index of the mental attitude of an average foreigner. I have heard of an inhabitant of Persia taking deliberate care to make himself understood that he is not an Indian Parsee. To be an Indian is a stigma. But while you will not perhaps meet with a single barbarian Kabuli dressed as a civilised European, you will meet, in your daily round of duties, scores of Indians, who make miserable attempts to pass themselves off as Europeans, unconscious of the degrada-



tion in which they sink themselves and make others, by their contagious examples, follow the same path of darkness and shame.

The time has now come when each Indian should cast off the wisdom of the ostrich and know where he stands. He should know that it is not they, who adapt themselves to environments and basely copy the models of the West in their speech, manners and thought and accumulate wealth by foul methods, that are the real saviours of India ; but that it is the true Sannyasins, whether in the world or outside it, who have fearlessly consecrated their lives to keeping aflame the torch of India's real culture, and who are vouchsafed, in the solitude of profound meditation where the inward eye opens and sees things in a true perspective, a limpid vision of the ills from which the body corporate of India is suffering as well of the methods for doctoring the ills. From time immemorial, it is not the selfless sages of India, but the lily-livered and chicken-hearted braggarts, who, apprehensive of the loss of shadowy prestige and vested interests of their own, encrusted the life of real India shells after shells of life-killing forms and customs and pressed out of her body the juice of vitality and originality. From time immemorial the hoary guardians of the welfare of India have been teaching the all-important lesson of the absolute necessity of *fearlessness* as the essential pre-requisite of a religious life. But we have heeded them not. Herein lies the basic explanation of the downfall of India. Many mountebanks and empirics have risen in India and are still rising, who pose as reformers and, full of self-conceit at the possession of an ephemeral wisdom, culled from the thoughts of the hour, pass upon the unthinking multitude, any reason as the cause of the downfall of India, which he finds ready at hand and easily acceptable to them.

Early marriage, caste restrictions, Brahminism, idol worship, foreign domination, in short everything that is a symptom of the disease and not the disease itself, has been laid hold of in turn and forced to yield an explana-

tion of the degradation of India ; and each quack, only too anxious to find a market for his potent herbs, is ready on the field with basketfuls of valuable drugs for removing the distemper of India. Some of the "modern," "enlightened" and "advanced" teachers would go beyond the attempts of the mere tinkers and suggest the most heroic measures for making India whole. Lop off the limbs which are affected. Abolish marriage, abolish caste, abolish Brahminism, break the idols, they would cry and try to. In short demolish India, and then all on a sudden a new India will rise like Urvashi from the bottomless sea of destruction. These people, sincere though they may be, forget that when gangrene sets in the body of a diabetic patient, the operations and incisions on the body serve no useful purpose beyond merely exposing the extent of the hideous havoc which the fell disease has worked on the body. The maladroit attempts of these quack operators only hasten the end of the patient unless they are attended with intelligent attempts to restore vitality to the body. When the disease has made the body its home it must find out an outlet, and no artificial attempts to smother it will succeed. Infuse vitality, infuse the positive resisting power, and then the disease will die a natural death. Now that the body politic of India is suffering from loss of resisting power and the effects of physical and moral prostration, early marriage, if merely abolished, will reappear in the form of other moral evils, caste restrictions in the form of rancorous and heart-killing jealousy, Brahminism in the shape of a grovelling libertinism, flunkeyish snobbishness and turn-coat manners.

Let us therefore come back to ourselves, collect our thoughts, concentrate our dissipated energies and convert them into motive forces of an enduring character.

Let us remember that "in the end," as says Ruskin, the God of heaven and earth loves active, modest and kind people, and hates idle, proud, greedy, and cruel ones," and let us cease to spurn and bluster, and calmly and meekly set ourselves athinking how the great-



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est seers and prophets of India have thought, lived and died. Unless we are obsessed with an unconquerable spirit of cussedness and egotism the conclusion will irresistibly force itself upon us that they were unanimous in declaring that *fearlessness* forms the foundation of the edifice of a religious life. We shall find that this truth which was seized upon by the Indian savants will furnish a wonderful explanation to the brain-racking riddle which must have been tormenting the minds of many a sincere and pious thinker. How is it that the God of Heaven allowed Hindustan who excels perhaps the whole world in the virtues of meekness, innocence and charity—Hindustan who of all countries in the world made vegetable-eating into a social institution—Hindustan who perhaps of all countries in the world has succeeded in materialising the ideal of chastity of women into an actual practice and has suffered herself to be laughed at and ridiculed and reviled by the lustful tribes for her grim tenacity in holding on to the feeling of extreme reverence for her mothers, sisters and wives, which would not suffer so much as a touch of impurity to sully the purity of the womanhood by permitting them to harbour even in thought a feeling of so-called love for any person except the one to whom they are wedded for once—Hindustan where the highest idealities have passed into actualities—how is it that God allowed this Hindustan, this land of Maharshis and Satis, to be defiled and desecrated by civilised and uncivilised barbarians and allowed her children to be butchered in thousands like lambs by the ruthless conquerors without appearing to feel the least perturbed therefore?

There is one and only one answer possible to this. Because we were cowards, because our faith in God was lip-deep, and we forgot the real spirit of religion. God saw that instead of worshipping Him, we worshipped the Simularum, the dark-visaged Fear, and we preferred dishonour to death. He saw that we loved life more than we loved the Life of life, the eternal Brahman, abiding in the inward tabernacle of our soul, that to save our skin

we were prepared to give up even our wives and properties. It was as a punishment for such a contemptible love of life and its inevitable offspring, debasing fear, that the Author of the universe whose ways are hidden from the public ken appears to have sent Timurlaines, Nadirshahs, plagues and famines to India, to bring home to her people what little value He attaches to the lives of men who have not sensation enough in them to feel the necessity at times of gladly courting death for gaining a truer and better life, who are not, to quote Ruskin, "true in affection to the death, as the sea-monsters are and the rock-eagles." He suffered them to be shorn off like sheaves of corn and permitted a general holocaust of them at times. God can commit no wrong. We blame God when the "faults in ourselves lie." Out of His infinite mercy for the children of India, however, He has not allowed India and her culture to be swept off the face of the earth like the Maoris and Red Indians, because, it seems, that India once reached the acme of moral and spiritual perfection, and because, as profoundly observed by the late Swami Prajnananda somewhere perhaps in his *Bharater Sadhana*, that a truth once discovered cannot die, but will remain hidden somewhere in the body of the nation. This explains the possibility of the cataclystic religious upheavals inaugurated by a Nanak, Chaitanya and Ramakrishna even in these degenerated times. These plainly indicate that the Hindu cannot die. In spite of the doleful cries of lugubrious pessimists who have no other measure of life excepting the meter furnished by physiology, we must believe that the Hindu and his culture are not intended by God for extinction. But even God's mercy has its limits. If one deliberately blindfolds oneself and in spite of warnings proceeds to the edge of a bottomless abyss, there is no power on earth which can save him from destruction.

The time has now come when each Indian should think within himself, take stock of actual facts and try to read a telcological import into the dire scourges with which God has lashed India from time to time. These


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rude shocks are the signals of warning, calls of the spirit of India to her children to arise and awake and put their houses in order unless they are prepared to be deleted from the face of the earth.

Laws we have had enough and more than enough, maxims we have had galore, criticisms, destructive and constructive, we have had a rich harvest of, but followers we have few and far between. As Paramahansa Deva used to say : "Teachers can be had by tens of thousands, but disciples very few." It means that talkers there are many but doers extremely rare. Victor Hugo observed that the character of a true leader was that "he did what he preached." It was Paramahansa Deva who preached and practised to perfection the gospel of "making the mind and mouth one," and Swami J—, one of the truest knights of the Order of Ramakrishna, a veritable emblem of broad-minded catholicity of spirit and unostentatious self-renunciation, observes in a letter written to the writer : "The world is a mystery there is no doubt. It will never be solved. All theories are inconsistent. It must be so. A theory is nothing. It is only sincerity of purpose that tells. X—is not so much respected for his theories as for his most sincere life."

We have, it is hoped, diagnosed the disease from which India has been suffering, and also suggested its cure. But how to procure it is a problem, the treatment of which will require a lengthy disquisition. But it is clear that mere legislation can avail very little in this direction. Swami Vivekananda cried himself hoarse over the necessity of giving a man-making education to the people of India. His exhortations seem to be bearing fruits now. India seems to be gradually waking from the stupor of age-long self-hypnotism and listening to the clarion call of the real prophet of new India. But we are yet far from the goal, we are yet under the spell of "Everlasting No," we have still got the stoop of decrepitude and cannot look straight and walk straight. We loudly advertise to the public whatever little good we are capable of doing—a sure symptom of spiritual bank-

ruptcy. We are still suffering from the after-effects of a moral paralysis. But is there no means of getting rid of this soul-throttling incubus, this morbidity of the national mind, this horrible distrust of one's power?

A Rishi of the hoary antiquity, calm and self-possessed, warbled forth in the Upanishads to the blessed children of India : "That great birthless Spirit is free from decrepitude, deathless, immortal and fearless and is Brahman Himself. Brahman is well-known as *Fearlessness*. Whoever knoweth the Spirit thus becometh Brahman who is *Fearlessness*."

To get back this lost treasure, this Brahman of India who was held by the Rishi Yajnavalkya to be synonymous with *Fearlessness*, we shall have to undergo a spiritual fire-baptism. Sri Ramakrishna came to us not for nothing. Swami Vivekananda was sent to us not for nothing. Signs are visible on all sides that the Indian Leviathan is shaking its limbs. We are a race of hero-worshippers by instinct, by tradition and culture. The ochre cloth has almost always lured India with a subtle fascination. It is still exercising a tremendous influence on the fate of India. Let us, in a spirit of true comradeship, rally round the banner of Sri Ramakrishna, the lord and master of hundreds of Sannyasins who have consecrated their lives to rejuvenating the ancient culture of India, and in the face of the heaviest odds, malevolent criticisms, and what is even worse, an impressive callousness, are bravely toiling for the spiritual liberation of India. Let us lay our all at the feet of him, the truest and bravest of kings, and form ourselves into a death-defying knighthood. *Wah Gurukî Fateh!*

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# NALANDA.

BY SWAMI NIKHILANANDA.

A few days before the last Christmas, myself and a brother monk one morning left Patna to see the famous excavations of Nalanda, the great University of the Buddhistic culture and aptly described as an epitome of the "age of artistic cultivation and skill, of a gorgeous and luxurious style of architecture, of deep philosophical knowledge, of profound and learned discussions and rapid progress in the path of civilisation." The journey was a pleasant one. From Buktiarpore we travelled by the Behar Light Railway to Rajgir mentioned in the Mahabharata as the capital of Jarasandha, which figured prominently in the Buddhistic period as the capital of King Ajatasatru and as the place where the first Buddhist Council was held. Surrounded on all sides by five lofty peaks, the once famous city is now a debris overgrown with bushes and prickly shrubs. Even now the visitors are shown the wrestling ground of Jarasandha and a mysterious hall hidden in a solid rock which is reputed to contain fabulous wealth, and which has hitherto baffled all attempts to break through its stone wall. Rajgir is famous for its Jaina temples as well as a few warm springs in which we had a very pleasant bath even in the early morning of cold December.

We reached Nalanda station after sunset and stopped for the night at the Jain Dharmasala, about two miles from the station, which affords all comforts to the travellers. Early next morning after a hurried breakfast we come to the spot of excavations, first discovered by Cunningham and now indicated by melancholy tanks and a lofty line of mounds extending north and south over an area 2,600 feet by 400 feet. The University now identified with the village Bargaon has been mentioned in the Ceylonese Pali books as situated about a *yojana* (x miles) from Rajgir, and according to

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Hiuen Tsang, the noted Chinese traveller, it was about 7 *yojanas* from the Peepul tree of Bodh Gaya. Both these accounts as well as those of Fahien point to the present village Bargaon as the site of Nalanda, and this enabled Cunningham to locate the famous Buddhist University, for which he has rightly earned the gratitude of all lovers of Indian history. The excavations under the supervision of the Archæological Department which began about a decade ago, are still going on revealing every day the glories of the Buddhistic civilisation.

It was an extremely foggy day, and the sun did not appear for about two hours in the morning. We came to the spot but could see very little ahead of us in that misty twilight. About three hundred coolies were working, and a Bengali gentleman, very kind and courteous was looking after the excavations. The first thing that attracted our notice was an extensive court, now identified as the monastery of Baladitya, which contains in its centre a magnificent building, only two stories of which are all that have escaped the ravages of time. Each story consists of thirty-two-seated rooms, each twelve cubits in length and eight in breadth. The massive structure is built of bricks much bigger than modern ones. The University buildings were constructed with bricks of superior quality and admirable structure, and Dr. Spooner remarked that as brick-work the construction was admirable and far superior to any modern work he had seen in modern years. As we stood on a mound, suddenly the sun arose, and we saw around us a marvellous and awe-inspiring scene. Even in the midst of those ruins stood before our vision the Royal University of Nalanda with "the richly adorned towers and fairy-like turrets like pointed hill-tops congregated together." One can even now easily imagine why the Chinese traveller stood agape with wonder when he saw the observatories lost in the vapours of the morning and the upper-rooms towering above the clouds. He, indeed, saw from the windows, as he described, the winds and clouds producing new forms.

Of course, one can get now a mere glimpse of the magnificent buildings so passionately described by Hiuen Tsang in his Indian travels. The deep, translucent ponds which bore on their surface the blue-lotus intermingled with Kanaka flowers of deep-red colour are now only gloomy marshes. The "Amra Groves" have disappeared for good. Looking around we only found a mental picture of the courts and priests' chambers, "their dragon projections and coloured eaves, the pearl-red pillars, carved and ornamented, the richly adorned ballustrades and the roofs covered with tiles that reflected light in a thousand shades." Originally the buildings of Nalanda stood four-square like a city precinct. The gates had over-lapping eaves covered with tiles. The whole compound contained innumerable Chaityas, two of which we had the good fortune to see. They reveal exquisite workmanship. The Chaityas were built on various sacred vestiges and adorned with every kind of precious substance. One Chaitya commemorated the place where a Brahmin with the bird in his hand put questions to Lord Buddha. A raised space marked the place where Buddha walked. There were lotus flowers carved out of the stone, a foot high, fourteen or fifteen in number, to denote his footsteps. All these things were extant at the time of the Chinese traveller.

The whole establishment was enclosed within a stone wall whose trace has not yet been found out. A gate-keeper, a monk of vast learning, used to test all the new-comers who sought admission into the University, and it is said that out of ten prospective students not less than seven or eight failed in this entrance examination. The two or three who succeeded were generally humiliated in the hall by the assembly. This denotes the high standard of culture maintained in the University.

Only a little of the original University, as the officer-in-charge told us, has been excavated. For instance, they have not yet been able to identify the central temple so brilliantly described by the ancient travellers. Nor could we find a trace of the magnificent libraries.

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One house, complete with roof, has been excavated, a rare thing indeed of the old age. We were most amused to find rice grains now black and charred, which were used in the monasteries about ten centuries ago. Again the discovery of the two wells used in those bygone times but still containing sweet and pure water is no less startling. The excavation department has been doing admirable work in one direction. They have made bricks of the same size as originally used in the construction of the monasteries. As in the process of excavation, the original structures are being destroyed, the repair work is immediately done with new bricks and therefore in many cases we still get, in full, the idea of the original structures.

No description of an excavation is complete without a mention of its attached museum. In this case also all the ancient relics that are being discovered every day are carefully preserved in a small museum, where we saw innumerable statues and statuettes of stone, bronze and other metals, parts of wood works, earthen pots and utensils, seals of various kinds, inscriptions, bricks with coloured enamels and fine engravings on stone, and thousand other things which testify to the high level of excellence and fine æsthetic perfection which India reached fifteen centuries ago. The University Seal with which was stamped the diplomas of the successful candidates bear the words :—

श्रीनारान्दा महाविहारीचार्य भिक्षु संघस्य ।

There are three remarkable statues outside the University compound. One is of Vajrasana Buddha in his "earth-touching posture." The posture alludes to the story that when the Lord attained his final illumination under the Bodhi Tree, Mara asked for a witness to testify to the veracity of his knowledge. Buddha touched the ground and said that mother earth was his witness. The statue is a huge one—as can be known from the following measurements. The height at the back is a little over 5 ft. 10 in. The breadth is 3 ft. 6 in. Dimension of the



neck is 3 ft. 2 in., the chest is 5 ft. 9 in. The second figure is on the southern edge of the mound at Jagadishpur. It is a statue of the ascetic Buddha seated under the Bodhi Tree of Buddha Gaya and surrounded by horrible demons and alluring females. On each side are engraved other scenes taken from the life-incidents and Nirvana of the Tathagata. The slab is 15 ft. high and 9½ ft. broad. The third figure has been described by Cunningham as that of Vajra-Barahi. All these figures were being worshipped by the villagers as Hindu deities.

Some information regarding the origin and growth of the great University, its fall and decline, may be interesting to our readers.

There is no clear mention of Nalanda in the accounts of Fahien who visited India in about 400 A.D. He came to Rajgir and mentions a village called Nala. So it may be said that the University did not exist in his time—though some historians opine that Nala afterwards developed into Nalanda. The earliest mention of the place we get in Taranath (450 A.D.), the Thibetan historian, according to whom Asoka built the place. The Buddhist tradition says that Sariputra, the famous disciple of Buddha, was born here, and 8,000 Arhats attained Nirvana in this place. Nalanda has been immortalised by the glowing accounts of Hiuen Tsang who stayed and studied here for ten years. The spot is intimately associated with some life-incidents of Buddha. As regards its name, the tradition says that Tathagata, in his former days practised here the life of a Bodhisattva and became the king of a great country. He selected the place as his capital. Even then he was sorely affected at the sight of human misery and affliction. He refused none that came to him for relief. He gave away all he had for their good. In remembrance of this virtue he was called “charity without intermission”—*Na-alam-da*. The Sangharama was so called to perpetuate his name. According to another tradition there was a tank in the middle of the Amra-grove situated to the south of the monastery. A Naga (snake) called Nalanda used to live

there, from which the monastery derived its name. It is further stated that while the foundation of the monastery was being laid, the diggers accidentally struck the snake, and it bled profusely. One of the monks present there remarked: "It is a very good omen. The fame of this monastery will spread far and wide."

Buddha during his itinerary period came here. A very rich man called Lepa used to live there at that time. It is mentioned that Buddha stayed there for three months in a rest-house named Amra-Batika. The place, according to Hiuen Tsang, was originally a garden of the Lord (Sresthin) Amra or Amra. Five hundred merchants bought it for ten lacs of gold pieces and presented it to Buddha. Here he was met by Sariputra and solved his difficulties. Here again Buddha was asked by a young householder to perform miracles which the Lord refused. From Nalanda, he moved to Pataliputra which was then much inferior to Nalanda. Ananda preferred Nalanda to Pataliputra as a better place for Buddha's Nirvana. According to Jaina Kalapasutra, Mahavira also come to Nalanda.

The great Chinese traveller writes that not long after the Parinirvana of Buddha, a former king of the country, called Sakraditya, laid the foundation of a monastery at Nalanda in order to perpetuate the sacred memory of the Lord. The original Sangharama was embellished by the addition of four more monasteries by his four successors, named Buddhagupta Raja, Tathagata Raja, Baladitya (who gave up his royal estate and himself became a recluse and Vajra. The sixth monastery was built by a king of Central India who also surrounded the entire establishment with a massive brick wall. The entire University with its residential students was maintained from an endowment of two hundred rent-free villages. The villager daily contributed rice, milk, butter and other necessities of life.

"A true University is," as Carlyle remarked, "a collection of books." And one cannot check the temptation of giving a little description of the famous Nalanda



library as furnished by Hiuen Tsang. The library was situated in a quarter known as Dharmagunj. It consisted of three grand buildings—Ratna Sagara, Ratnadodhi and Ratnaranjaka—all associated with Ratnam, i.e., jewels—there being three jewels of Buddhism called Buddha, Dharma and Sangha. Ratnadodhi was a nine-storied building and contained the sacred scripts, especially the *Prajnaparamita Sutra*. The Mussalmans first destroyed the library, but it was subsequently repaired. The final destruction came from the Jains as we shall see later on.

Hiuen Tsang has immortalised the glory of the Nalanda University. He travelled all the way from China to India (630 A.D.) to study the great teachings of the Master in the land of his birth. His ambition was more than fulfilled by what he saw and learned at Nalanda. He could hardly find adequate words to praise the magnificent buildings of the University and still more magnificent wisdom that pervaded its atmosphere. At his time ten thousand students resided there. They all studied the Great Vehicle, though other branches of knowledge found their fit places in the curriculum. There were thousand men, at his time who could explain twenty collections of Sutras and Sastras, five hundred men who could explain thirty collections and perhaps ten men including Silabhadra, the head of the establishment who could explain fifty collections. Silabhadra alone could explain the entire collection, of Sutras and Sastras. His advanced age and mature wisdom earned for him unbounded reverence from his colleagues and pupils. Discourses were given daily from fifty pulpits and the students attended these without fail.

Students lived a life of simplicity and restraint. Hiuen Tsang was daily supplied with 120 Jambiras, 20 Pagas (areca nuts) and Mahasali rice "which was as large as the black bean and when cooked was aromatic and shining like no other rice at all." He was also given oil, butter and other articles of necessity. The prominent teachers of his time were Chandrapala, Gunamati, Sthiramati, Prabhamitra, Jinamitra, Jnanachandra and

Silabhadra. In Nalanda the names of the famous scholars were written on the lofty gates, surely a more permanent way of perpetuating their names than we have got at the present day.

I-tsing, another Chinese traveller, who came to Bengal in 673 A.D. wrote about Nalanda where he stayed for ten years. At his time, the University contained 8 halls and 300 apartments. He mentions some great scholars of Buddhistic philosophy, such as Nagarjuna, Asvoghosha. Vasubandhu, Asanga, Dignaga and Kamalasila.

The fame of the University was not confined within the boundaries of India. During its heyday, its fame spread far and wide. In 750 A.D. the Thibetan King sent for Kamalasila, the high priest of Nalanda, to preach in his country the Great Law and to confute the heretics. But everything in this world of phenomena must have its birth and growth as well as its decline and decay. The inevitable end of Nalanda came at last. After shining as a star of the first magnitude in the cultural firmament of India for about four centuries, the University showed signs of decay which set in from the middle of the 9th century. With the revival of Hinduism, the University of a Vikramsila was started, and royal patronage was transferred from Nalanda to the newly-founded University. The buildings of magnificent Nalanda became old and dilapidated. The penniless Bhikshus could no longer look to royal coffers for their repairs and maintenance. The University finally fell a victim to the vandalism of the iconoclastic Mussalman hordes. Even after its destruction at their hands, the temples and the Chaityas were repaired by a sage named Munditabhadra. The final blow came from the Jains. The story runs thus : One day while religious sermons were going on, two poor Tirthika monks arrived there. Some young novices of the monastery insulted them by throwing dirty water on them. This made them furious. After propitiating the Sun for twelve years they performed a fire sacrifice and threw burning ambers inside the monastery. All the



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buildings and libraries were burnt. A sad *finale* of a glorious chapter of Indian civilisation !

Even in that age when we find learning in Europe to be only in an incipient stage the Imperial University of Nalanda manifested a spirit of wonderful catholicity and broad mindedness. It has left behind it a lesson that every university can learn with great profit. Though professedly a Buddhistic seat of learning, it was by no means narrow or parochial. The students studied the Great Vehicle as well as works belonging to eighteen schools of Buddhism. Such subjects as the Vedas, the Hetu-vidya, the Savda-vidya, the Chikitsa-vidya, works on Tantra and Sankhya found due place and importance in the curriculum of the University. Such secular subjects as architecture and masonry were taught with equal zeal. But the grandest feature of Nalanda was not the amount of information that was put into the brain of the scholars, but the atmosphere which prevailed it and helped the students to get a true impress of the University. The spirit of humility and service was instilled into the minds of the students. The professors and the pupils maintained the closest touch with one another. The idea of serving the teachers was looked upon as a great glory by the taught. Hiuen Tsang writes, "The distinction of the students is very great at the present time, and there are many hundreds whose fame has rapidly spread through distant regions. Their conduct is pure and unblamable. The rules of their conduct are severe, and all priests are bound to observe them." No wonder that Nalanda has left an imperishable name among the perishable things of the world !

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## DESHABANDHU.

BY PANDIT SURESHWAR SHASTRI.

Deshabandhu C. R. Das was more prominent as a man than as a politician. In him, head, heart and hands combined in a beautiful harmony. It is perhaps inevitable in a fallen nation that even its politics is not mere politics but savours of a superior reality. It is but natural. When a nation falls, it is not this or that limb only that is endangered and impaired, but its very life-vigour wanes and spirits droop, resulting in gradual collapse of the different national functions. And what is needed then is not separate treatment of the ailing limbs, but the invigoration of the central spirit that sustains them. Therefore it has so happened that during the last years our leaders have been most of them much more than only politicians. They have been saints, mystics, poets, philosophers, artists, etc. They have dived deep into the inner strata of the national being and derived inspiration from them. They have felt that a mere surface adjustment will not do nor peacemeal action, but that the entire nation should be lifted up in all its different phases. Would it not be more correct to look upon Mahatma Gandhi, by far the greatest leader India has known for many years, as a spiritual reformer rather than a politician? It was because he felt that the national being of India is sustained by spirituality alone, and made it the pivot of his own life and movement, that he achieved such a conspicuous success in galvanising the national consciousness.

Similarly the man who followed him in the guidance of the nation, though not so well-known for his spirituality, was also an all-round expression of the national soul. Those who knew Chittaranjan Das at close quarters found in him not a politician so much—though such he was of a high order—as a man versatile in genius and above all



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overflowing with the milk of human kindness which was the real secret of his great popularity and tremendous hold on the country and his lieutenants and followers. He stood not merely for the political upliftment of India, but rather for her spiritual rehabilitation of which political prosperity was only an aspect.

He may be said to have been a fine representative Bengalee. His life-career itself followed the steps of the evolution of Bengal. Before he came out into the open arena of politics, his work had lain in defending the servants of the nation, irrespective of their political creeds, and helping on the literary movements of his province. One has felicitously described him as the confluence of the three principal currents of the culture of Bengal, Logic, Saktaism and Vaishnavism. These undoubtedly are the three factors that constitute Bengali character. Endowed with a powerful intellect and keen reasoning faculties, and with an inordinate love of power, tempered however by a highly developed sense of the truly and nobly powerful, the Bengalee is yet as soft as a woman. His whole soul vibrates with the rhythm of beauty. He is the soul of poetry. He melts into every fine emotion, and is credited with great sympathetic and intuitive understanding. In fact, this last, his emotionalism, is the very basis and support of his being. Through it he looks at the world and evaluates everything. In Das all these three found dominant expression. A lawyer of all-India repute, he was also extremely masculine in temperament, bold and fearless. Even as a student in England when he was barely twenty-one years old, he evinced this aspect of his nature in a remarkable way. It seems an ex-editor of an Anglo-Indian paper, one John McLean, who was also a member of Parliament, once publicly ridiculed Indians as barbarians having no claim to culture or civilisation. Das, unable to brook this insult silently, called together a meeting of the resident Indians at the Exeter Hall in London and protested in a memorable speech against the unmerited strictures. His speech created quite a stir in the English press so much so that Gladstone

himself, then leader of the Liberal Party, invited him to speak again at a meeting held under his own presidency at Oldham. Das's defence of his civilisation was so able and strong that McLean had to retract his words with an apology.

This is but one of thousand instances. Once while pleading a case before an English magistrate in a mufassil Court in Bengal, Das was several times addressed by the magistrate as "Babu". Though "Babu" is quite respectable among his own people, Das felt that the magistrate used it as usual in a contemptuous sense. He therefore did not keep quiet, but thus said to him, "I say, Mr. C—, you are again calling me Babu, you like to hear many nasty expressions from me." It was enough for the white magistrate.

Political offence is not so rare now-a-days as in the beginning of political movement in India. Then the displeasure and frowns of the police and the bureaucracy were enough to scare away any man from his post of duty by a political offender. But Das was absolutely unaffected by these considerations. He felt that though many of them were misguided, their motives were pure, being the noble desire to see their motherland reinstalled in her ancient glory. He therefore never spared his help to them. Forsaken by others, they found help and sustenance from him. His noble nature fearlessly stood by them. In all these, however, it was his innate nobility and fineness of feeling that primarily prompted him to duty. His generous and large heart was the final arbiter of his duty and destiny. Hence we find that before he became recognised as a mighty power in the country's politics, his strongest inclinations lay towards those pursuits which conduce most to the play and refinement of emotions. Perhaps it is not generally known that he was a poet of no mean order. One of his books, *Sagar Sangit* "Songs of the Sea," has been versified by Sriyut Aurobindo Ghose. Besides this, he had several other books of poems to his credit.

His literary career was no accident. Literature in any

country is the field and instrument for the expression of national emotions and aspirations. It is more fundamentally true of an emotional race. To it, art and literature count as the best fruit of its life and the main channel for the flow of its being. In Bengal therefore we find that art and literature have been made the very foundation of her evolutionary activities. Her politics, social service, religion, education, all are closely knit together with art and literature. Of all her achievements, it is undeniable that the most solid are her religion and art and literature. These have conferred on her a degree of steadiness, strength and pushfulness generally unavailable in other provinces. What wonder then that Chittaranjan whose soul throbbed in unision with the soul of Bengal, should choose the path of literature as the path of his self-realisation? He occupied a prominent place in the world of Bengali literature. He was a fine poet, we have said. He started a monthly which he significantly named *Narayana*, indicating that his objective was the realisation of the all-phased Divine in the varied manifestations of humanity, and conducted it for many years with conspicuous success.

His remarkable presidential address delivered in 1917 at the Calcutta session of the Bengal Provincial Conference marked the beginning of his real political career. From that time onward, his influence over the people grew steadily. Much need not be said on his subsequent career as that is yet fresh in the public memory. But we cannot omit to mention that the wonderful organising skill, high political acumen, unflagging zeal and unwearied perseverance that lay behind the establishment of the Swarajya Party, would have availed little if he had not possessed as he did an infinitely large heart and bought his lieutenants, body and soul, by his generous love. Swami Vivekananda once observed that a leader is not made in one life but has to be born for it. According to him, the difficulty does not lie in organisation and in making plans ; but the real test lies in holding widely different people together along the line of their common

sympathies. In fact, it is the heart that counts most in a leader. Through it, he catches the vision of the Deep and the Distant, which a mere discursive intellect, uninspired by the glowing fire of feeling, cannot even imagine. It makes the dead ideas flush with the roseate light of life and reality. Das's understanding of his country and its needs was through this magic medium. From this he derived the tremendous enthusiasm that characterised his later career. His enthusiasm evoked in its turn the ardour of his countrymen. It was through the door of the heart that he sought entrance into the soul of his land, and he was not refused. Love evoked love. From those who were his co-workers and followers he held nothing back. His house was their house, his possessions were their possessions. He left no barrier between himself and them. Who could resist such self-surrender? It is said that one of his near relations once told Das in reference to one of his lieutenants that he (the relative) hated him. Das's characteristic reply was: "The difficulty with *me* is that I cannot hate him." He had made himself one with them in a great love, and that love never hesitated to stand in defence of even the least of them. But there was nothing despotic about it, it granted absolute freedom to express itself and differ. But he expected that when a course had been determined upon, all differences of opinion should be merged in faithful action. Love and obedience thus joined hands in his organisation and endowed it with a unique vigour and efficiency.

Of his charities, it is difficult to speak adequately. No one was ever turned back empty-handed. His munificence extended in all directions, and there are to-day thousands who remember him as one who came as God's emissary in the moments of their crises. Even his enemies were not excluded. One of these once came for his help, and out of the six hundred rupees that constituted his purse at the time he gave away two hundred without a murmur. He had a large collection of rare and valuable Bengali Mss. which he prized highly. A prominent Bengali *littérateur* sought them as a gift to the

Bengali Academy of Letters. The gift was made instantly and unhesitatingly. As he had earned, so he had given away. But there was no self-consciousness about it all. He was contented by giving himself away. In the country's cause he gave himself unsparingly. He never liked or did anything half-way. In religion also he sought the path of absolute self-abandonment. In charities also his passion was the same, which culminated ultimately in his dedicating his all in the service of the mothers of Bengal. He was a very large-hearted man with everything large about him. This largeness of conception and feeling is characteristic of the Bengali people, which he delighted to call "Bengali Vedanta," and through him many seem to have caught a glimpse, however distant, of the soul of Bengal.

Not that therefore he was provincial in temperament and outlook. It happens that the outlook of Bengal is synthetic and all-comprehensive. It rejects none, but reconciles all the conflicting elements of life in the loving atmosphere of harmony. Head, heart and hands are allowed their legitimate play. The here and the hereafter blend into each other in the bosom of the Inmost Divine. For all these Das stood. He was therefore also a capable and fit leader of the Indian nation. It is said that some days before his passing he felt within himself a great spiritual change. It was but natural. For, did he not choose for himself the path along which the Divine communicates with the human, the path of renunciation and love?

How significant of his broad humanity is the following tale which one who was a fellow prisoner with him, recounts in his reminiscences! He says that while suffering incarceration in the Alipore jail during the N. C. O. movement, Das used to be waited upon by a convict, who was a perfect jail-bird, and whose life-career was one long tale of thefts and robberies. Of such an one it was difficult to contemplate any reform. But the impossible did happen. The loving sympathy of Das touched the heart of the man. Das offered to take

him into his service when he had served his term. Accordingly on the day of his release, Das sent a man to bring him to his house. For three long years he was constantly with Das, going about the country with him, doing faithful and loving service. How reminiscent of the immortal story of Victor Hugo's Jean Valjean! For like this fictitious prototype, he also, it is sad to say, went away during Das's last days at Darjeeling with silver plates from his Calcutta house, and nothing more has since been heard of him. It is quite possible that if Das had lived, the sequel would have been as happy as Jean Valjean's. For surely he would have come back and knelt with tears at his feet, and as surely he would have been pardoned and taken back. But Das died, and it never came about. But how eloquent is the episode of the greatness of C. R. Das, of his noble heart and broad sympathy for the fallen and the defeated! Of such stuff indeed are great souls made. He has passed away, but has left behind a memory which will ever remain green in the love and gratitude of the nation. Verily, he did not come out of the past, but was rather a forecast, however imperfect, of the future Bengal and India.

SRI KRISHNA AND UDDHAVA.

(Continued from page 324.)

जनस्तु हेतुः सुखदुःखयोश्चेत्किमात्मनश्चात्र हि भौमयोस्तत् ॥

जिह्वां क्वचित्संदशति स्वदद्विस्तद्वेदनायां कतमाय कुप्येत् ॥ ५१ ॥

51. If the body be the cause of pleasure and pain, the Atman has nothing¹ to do with it, for it all concerns the gross and subtle bodies, which are material in their nature. If one² chances to bite one's tongue with one's own teeth, whom should one be angry with for causing that pain?

[Verses 51—56 elaborate the idea of verse 43.]

¹ Has nothing &c.—Neither causes nor experiences pleasure and pain.

2 *If one &c.*—The point of the illustration is this : Supposing that the pain caused by another did affect the Atman, still there is no ground for anger, for the same Atman is present in all. The two bodies are virtually one body.]

दुःखस्य हेतुर्यदि देवतास्तु किमात्मनस्तत्र विकारयोस्तत् ॥

यदङ्गमङ्गेन निहन्यते क्वचित् क्रुध्येत कस्मै पुरुषः स्वदेहे ॥५२॥

52. If the gods be the cause of pain, the Atman has nothing to do with it, for it concerns the two gods which alone are affected by it. If one¹ limb of a person be struck by another limb, with whom should he be angry in his own body?

[1 *If one &c.*—Suppose the hand strikes the mouth, or the mouth bites the hand, then it is the respective presiding deities, viz., Fire and Indra, who, being finite, are concerned in it. And if this happens between two bodies, instead of one, then also the situation is unaltered, for the presiding deity of each organ is the same in all bodies. The Atman in any case is unaffected.]

आत्मा यदि स्यात्सुखदुःखहेतुः किमन्यतस्तत्र निजस्वभावः ॥

न ह्यात्मनोऽन्यद्यदि तन्मृषा स्यात्क्रुध्येत कस्मान्न सुखं न दुःखं ॥

53. If the Atman¹ be the cause of pleasure and pain, nothing in that case happens through any extraneous agency ; that pleasure and pain are of the essence of itself, for there is nothing² other than the Atman ; if there be, it must be a fiction.³ So whom should one be angry with? There is neither⁴ pleasure nor pain.

[1 *Atman*—in its individual aspect, as Jiva, that is.

2 *Nothing &c.*—as is borne out by numerous Sruti texts.

3 *Fiction*—being superimposed by Nescience.

4 *Neither &c.*—Only the Atman is.]

ग्रहा निमित्तं सुखदुःखयोश्चेत्किमात्मनोऽजस्य जनस्य ते वै ॥

ग्रहैर्ग्रहस्यैव वदन्ति पीडां क्रुध्येत कस्मै पुरुषस्ततोऽन्यः ॥ ५४ ॥

54. If the planets be the cause of pleasure and pain, the birthless Atman has nothing to do with it, for the planets influence the body only. Besides, one planet is said¹ to influence adversely² another planet. And the

Atman³ is different from either the planet or the body. So whom should one be angry with?

[1 *Said*—by astrologers.

2 *Adversely &c.*—according to their position in the zodiac.

3 *Atman &c.*—It is only due to his mistaken identification with the body, born under a particular constellation, that a man comes under planetary influence. In reality he is the ever-free Atman.]

कर्मास्तु हेतुः सुखदुःखयोश्चेत्किमात्मनस्तद्धि जडाजडत्वे ॥

देहस्त्वचित्पुरुषोऽयं सुपर्णः क्रुध्येत कस्मै नहि कर्ममूलम् ॥५५॥

55. If indeed work¹ be the cause of pleasure and pain, how does it affect the Atman, for work is possible to an agency which is both sentient² and insentient?³ But the body is insentient, and the Atman is Pure Intelligence. So there is no such thing as work, the (alleged) root of pleasure and pain. Then whom should one be angry with?

[1 *Work &c.*—as the Mimamsakas hold.

2 *Sentient*—Because without intelligence purposive activity is impossible.

3 *Insentient*—Because only matter, and not Spirit, is subject to change.]

कालस्तु हेतुः सुखदुःखयोश्चेत्किमात्मनस्तत्र तदात्मकोऽसौ ॥

नाग्नेर्हि तापो न हिमस्य तत्स्यात्क्रुध्येत कस्मै न परस्य द्वन्द्वम् ॥

56. If Time be the cause of pleasure and pain, how does it affect the Atman, for It is one¹ with Time? Surely² a flame is not adversely affected by fire, nor a hailstone by cold. The Supreme Self is never affected by the pairs of opposites.³ So whom should one be angry with?

[1 *One &c.*—Because Time is identified with Brahman.

2 *Surely &c.*—Things which are of the same essence never harm one another.

3 *Pairs of opposites*—such as pleasure and pain, etc.]

न केनचित्क्वापि कथंचनास्य द्वन्द्वोपरागः परतः परस्य ॥

यथाहमः संसृतिरूपिणः स्यादेवं प्रबुद्धो न बिभेति भूतैः ॥ ५७ ॥

57. This Atman, which is beyond Prakriti,¹ is nowhere subjected in any way to the pairs of opposites by anything, as is the case with the ego,² which conjures up

the relative existence. The illumined man is never afraid of the material world.

[1 *Prakṛiti*—which alone, as the primal state of the universe, is subject to modifications.

2 *Ego &c.*—This it is which superimposes the universe on the Atman. It has been aptly called the 'knot between Pure Intelligence and matter.']

एतां स आस्थाय परात्मनिष्ठामध्यासितां पूर्वतमैर्महर्षिभिः ॥

अहं तरिष्यामि दुरन्तपारं तमो मुकुन्दांघ्रिनिषेवयैव ॥ ५८ ॥

58. So I shall practise this devotion to the Supreme Self which the great sages of old had taken recourse to, and only worshipping the feet of the Lord, I shall cross the limitless wilderness of ignorance.

श्रीभगवानुवाच ॥

निर्विद्य नष्टद्रविणो गतक्लमः प्रव्रज्य गां पर्यटमान इत्थम् ॥

निराकृतोऽसद्विरपि स्वधर्मादकम्पितोऽमुं मुनिराह गाथाम् ॥ ५९ ॥

The Lord said :

59. This was the song sung by that sage who, having lost his wealth and getting disgusted with the world, wandered over the earth as a monk, free from anxiety, and who, though insulted thus by the wicked, remained unshaken in his path of duty.

सुखदुःखप्रदो नान्यः पुरुषस्यात्मविभ्रमः ॥

मित्रोदासोनरिपवः संसारस्तमसः कृतः ॥ ६० ॥

60. The world consisting of friends and neutrals and foes, which affects a man with pleasure and pain, is a phantasm of his mind owing to ignorance and nothing but that.

तस्मात्सर्वात्मना तात निगृहाण मनो धिया ॥

मय्यावेशितया युक्त एतावान्योगसंग्रहः ॥ ६१ ॥

61. Therefore, My friend, possessed of an intellect wholly attached to Me, control the mind perfectly. This is the very gist of Yoga.

य एतां भिक्षुणा गीतां ब्रह्मनिष्ठां समाहितः ॥

धारयन् श्रावयन् शृण्वन् द्वन्द्वैर्नैवाभिभूयते ॥ ६२ ॥

62. He who listens to, understands and recites before others this song of steadfastness in Brahman, as sung by the Sannyasin, is no more overcome by the pairs of opposites.*

THE TWENTY-SECOND ANNUAL REPORT OF THE MAYAVATI CHARITABLE DISPENSARY.

In submitting the report of the Mayavati Charitable Dispensary for the year 1925, we appeal to the kind-hearted public for a more generous and active sympathy for our humble service to the poor and the diseased Narayanas in these interior mountain tracts. As the appended statements will show, the number of persons who require medical relief but are too poor to pay for it, is not inconsiderable. We specially require liberal contribution to the permanent fund of the Dispensary in order to enable it to render more extended and efficient service to the people as well as secure its stability and better equipment. May we hope that our appeal will not go unheeded?

The following statements will indicate the extent of our service :—

(a) OUTDOOR HOSPITAL RELIEF.

Altogether 3162 cases were treated from the out-door dispensary, of which 3159 were new cases and 3 old. Of these patients, 1425 were men, 698 women and 1039 children, belonging to various castes and creeds.

(b) INDOOR HOSPITAL RELIEF.

The number of indoor patients admitted into the hospital was 35, of whom 27 were cured and 8 relieved.

* For want of space this series will be discontinued from the next issue. The remaining portion will be included in the second part of the book which is expected to come out in the course of the year. We regret that the June instalment of "*Sri Krishna and Uddhava*" was repeated last month through oversight.—ED.

Among them, there were 16 men, 12 women and 7 children of different castes and creeds.

(c) STATEMENT OF DISEASES.

Name of Diseases.	Indoor.	Outdoor.	Total.
Dysentery ...	...	27	27
Pox ...	...	6	6
Fever ...	8	195	203
Malaria ...	9	311	320
Rheumatism ...	...	115	115
Debility ...	...	81	81
Diseases of the Eye ...	2	545	547
„ „ „ Ear ...	...	33	33
„ „ „ Nose	...	2	2
Paralysis ...	...	2	2
Pneumonia ...	1	7	8
Asthma ...	2	19	21
Cough, H. cough etc.	5	236	241
Colic ...	1	112	112
Piles ...	...	3	3
Spleen ...	...	15	15
Dropsy ...	1	12	13
Diseases of the Skin & Ulcer	1	950	951
Injury ...	...	69	69
Male diseases	...	27	27
Female „	...	14	14
Worms ...	1	34	35
Gout ...	...	5	5
Lumbago ...	...	32	32
Diseases of the Tooth	...	8	8
Operations ...	...	26	26
Phthisis ...	...	1	1
Dyspepsia and Constipation	...	144	144
Boil ...	3	45	48
Pain (local)	...	18	18
Diarrhoea ...	1	70	71
	—	—	—
TOTAL ...	35	3162	3197

RECEIPTS.				DISBURSEMENTS.			
	Rs.	A.	P.				
Last year's balance	2,466	1	1	Doctor's maintenance and travelling	...	411	4 0
Donations &c.	...	596	4 0	Allopathic medicines	...	117	8 0
Interest	...	47	0 0	Homœopathic	..	15	0 0
Miscellaneous	...	4	12 6	Freight for	..	45	11 0
				Instruments	...	58	14 0
	Rs.	3,114	1 7	Blankets	...	31	8 0
				Miscellaneous	...	5	7 0
						Rs.	685 4 0
				Balance in hand	..	2,428	13 7

All contributions may kindly be sent to the under-signed.

SWAMI MADHAVANANDA,
President, Advaita Ashrama,
Mayavati, Dt. Almora.

REVIEWS AND NOTICES.

(BENGALI)

VEDANTA-TATTVA (PRINCIPLES OF VEDANTA):—By Bhavesh Chandra Mazumdar Vedantabhushan. Published by the Pravartak Publishing House, 66 Manicktola Street, Calcutta. Pp. 329. Price Rs. 2-8.

The book contains the first two chapters, that is, the metaphysical portion, of the Brahma-Sutras, with texts of the aphorisms and their translation in the margin and a running commentary following that of Sankara, interspersed with comparative excerpts from Western philosophers, especially, Kant and Hegel. It is altogether a very laudable attempt and will help the spread of the original Vedantic literature to some extent. Only, a more lucid and clearer style and explanation would have been more welcome. We wait for the last half of the book.

KARMAVADA O JANMANTARA (THE DOCTRINES OF KARMA AND TRANSMIGRATION):—By Hirendra Nath Dutt, M.A., B.L., Vedantaratna. Published by Phani Bhushan Dutt from 139 Cornwallis Street, Calcutta. Pp. 295. Price Rs. 1-4.

Sjt. Hirendra Nath Dutt is a scholar of repute. His


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proficiency in the sacred scriptures of the Hindus and the Western science and philosophy combined with his lucid style has made the book specially attractive. The first part deals with the doctrine of Karma in all its metaphysical and ethical bearings, the second with the theory of transmigration. Belief in the doctrines of Karma and transmigration is one of the many common features of almost all the schools of Indian philosophy. The author has spared no pains to make the book easy-reading, substantiating his remarks and conclusions by facts and arguments in the light of modern scientific research. The doctrine of evolution and the origin of species of Darwin, the mutation theory, Mendelism, Creative Evolution theory of Bergson and such others have been brought in and discussed. We hope the book will have a large sale.

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## NEWS AND NOTES.

### SWAMI BODHANANDA'S TOUR IN THE PACIFIC COAST.

A friend writes from America :

"After spending the winter in California, Swami Bodhananda has returned to New York, visiting Oregon and Washington en route.

"He left New York on the 6th of November, 1925, thereby escaping much of the severity of the eastern winter. Arriving in Los Angeles on the 10th of November, he was met by friends, with whom he visited Los Angeles and vicinity.

"Though the primary object of the Swami's trip was rest, he gave lectures and held classes in Los Angeles during December and January.

"Coming north to San Francisco in April, he was the guest of Swami Prakashananda at the Temple of the Vedanta Society for a month. Here many hours were spent in happy reminiscences of old days in India when the Swamis were together in the early days of the Society. Here, too, Swami Bodhananda gave four lectures and held

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 four classes on the Gita, which were much appreciated by all who were so fortunate as to attend ; and, as one of the members wrote me : 'He has helped us much in our meditation classes. He radiates great power during meditation.'

"Resuming his trip in early May, and journeying still farther north, he visited Swami Prabhavananda and the newly founded Vedanta Centre in Portland, Oregon, and gave three lectures under its auspices. There was much entertaining for him by the members of the Society, during the week he spent with Swami Prabhavananda, and when he bade Portland 'Good-bye' there were many expressions of regret at the shortness of his stay, for he had endeared himself to all in his brief visit.

"Coming to Seattle, Washington, on the 11th of May, he gave two lectures under the auspices of the Theosophical Lodge. After the final lecture he came to Tacoma to spend a few days quietly in the home of a friend, before his lectures in the Universalist Church on the following Saturday and Sunday evenings. One comment on the lectures which I will repeat here, voices the thought of nearly all who heard the Swami's lectures : 'How beautifully he spoke ! So scholarly ! One feels that he speaks of that which he knows through personal realisation.'

"During the time Swami Bodhananda was in Tacoma, Swami Prabhavananda made his second visit to Seattle, giving three lectures under the auspices of the Theosophical Lodge and one on Sunday morning in the Chamber of Commerce Auditorium for the Congress of Religions, sponsored by the First Unitarian Church of Seattle.

"As on Swami's previous visit, the large hall was crowded to capacity, many standing throughout the entire lecture. By the tense interest during the lectures and the eager questioning afterwards, the people prove they are hungry for the wonderful truths of Vedanta.

"On Monday Swami Prabhavananda came to Tacoma to be with Swami Bodhananda for a few hours to bid him

farewell as he left for New York, *via* Chicago, on the late afternoon train.

"In the evening Swami Prabhavananda also lectured in the Universalist Church, Tacoma, going back to Portland the following morning.

"Much to the delight of the members and friends of Vedanta in the west, Swami Bodhananda has promised to visit us again next year. In speaking of his travels he expressed himself as delighted with the friends and followers of Vedanta wherever he went, and with the work of Swami Prakashananda and Swami Prabhavananda in California, Oregon and Washington, and said he realised an awakening in the people for a higher spiritual understanding and felt the necessity of new Centres where competent and authorised teachers could expound the teachings of Vedanta on its broad universal principles. 'This spiritual need,' he said, 'must be met'."

BUDDHISM AND THE FUTURE.

It may be interesting to note what Mr. Har Dayal, the same perhaps, whose name is not quite unknown in India, has got to say on the future of Buddhism. Our readers may remember that in course of last May's editorial on the same subject, we opined that the negative philosophy of Buddhism has little chance at the present time of getting any strong hold on the popular mind. We said that this philosophy, in fact, was not the strong point of Buddhism. Its strength and value lies in the personality of its great founder, and that alone can again sway the minds of men. Mr. Har Dayal believes that of all religions Buddhism comes nearest the Truth of things, and suggests certain internal reforms in an article contributed to the May issue of *The Young East* (Tokyo, Japan), before, he thinks, Buddhism can meet the needs of mankind. He proposes that all the superstitions that have gathered through ages round Buddha and his religion should be mercilessly lopped off. He wishes that Nirvana should be interpreted not in the usual negative way, but as "Deliverance from sin and sorrow in

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this life." We must reject metaphysics, he says,—“From barren Metaphysics to fruitful Science”—should be our watch-word. Buddhism must not insist on vegetarianism, and its preachers should be married men and women.

Some of these suggestions are fine, it must be admitted, as for example, the clearance of superstitions and the positive interpretation of Nirvana. But we confess, we fail to see the points of the other suggestions. Why should the preachers be necessarily married? “Celibacy as a principle is unnatural and anti-social. It leads to mental impurity and other evils. It deprives the men-preachers of the ennobling society of women, and it robs the women-preachers of the joy and inspiration that come from the company and friendship of men.” Indeed! It is wonderful how people sometimes talk! We are all natural and pure people, and those great ones,—Buddha, Christ, Sankara, Ramanuja, Sri Ramakrishna, and the monkish hosts that followed in the footsteps of those masters, were all unnatural, anti-social and impure! Fortunately however the truth and strength of monasticism lies elsewhere than in the good-will of people of Mr. Har Dayal's ilk. To think that the religion, essentially monastic in outlook and preached and founded by a prince of monks, should have to forego the yellow garb in order that it may suit the modern taste! We concede that merely not marrying is not always fruitful of good; for persons who have no self-control, who cannot check the impulses and passions of their heart, can be of little good to either themselves or society. They would rather prove a menace to social peace, being tempted to lead irresponsible lives. It was on this consideration that the Hindu society has always discountenanced celibacy except in the service of a high spiritual ideal. But does it follow therefore that marriage would supply the spiritual strength required in the life of a religious preacher?

The writer commends the Buddhistic rejection of Personal God and Creation as scientific. We have yet to know that science is nihilistic. And why again should



metaphysics go to the wall? Is the conflict between metaphysics and science absolute?

Mr. Har Dayal's noblest suggestion, however, is when he pleads that "Neo-Buddhism should be expansive and all-inclusive." He rightly says, "It should honour and accept Zoroaster, Christ, Muhamad, Socrates, Confucius, Mahavira, Moses and all other great teachers of the past. .... We regard Buddha only as a great man ; we can honour all great men and study all great scriptures. Neo-Buddhism should take all these historic tributaries and thus become the broad River of Religion for all nations. Synthesis is the ideal of the future..... It will absorb in itself Christianity, Islam and all other systems, past and present. New realms will thus be annexed to the Republic of Religion under the flag of Buddhism. This should be our new idea..... No mere rivalry with other systems ; but synthesis and assimilation all-round."

Noble aspirations these. Not only Buddhism, but other religions also, we think, should aim at this synthetic ideal. But we fail to see how the reforms suggested by the writer—e.g., rejection of Personal God, immortality of soul, the fact of creation and metaphysics, and insistence on married teachers etc.—can make of Buddhism that ideal Republic of Religions in which all creeds and faiths will live in harmony. It looks as though the proposed reforms, if carried out, will make it extremely narrow and autocratic. One would like to have more light from Mr. Har Dayal on the methods he would like to employ to achieve the desired end. In the mean while, we may recommend to him the lives and teachings of Sri Ramakrishna and Swami Vivekananda, the great teacher of the Harmony and Synthesis of Religions and his chief disciple, who, in our opinion, of all men have contributed most towards the realisation of a Republic of Religions.

#### INDIAN CULTURE IN THE WEST.

We are indebted to the July issue of *The Modern Review* for the following informations about the culture of Sanskrit in Russia.

Sanskrit studies began there as early as 1880 with Professor J. Kossowitz who edited portions of the *Mahabharata* in Sanskrit. His pupil Minayeff published the text and translation of *Pratimokṣhasutra* and a Pali grammar with introduction and also *Bodhi-Charyavatara*. Next comes Prof. O. Boethlingk, a German scholar, who published the famous St. Petersburg dictionary at the expense of the Russian Academy in 1855 in seven volumes, which is considered the best Sanskrit dictionary that has yet been written. He also published two editions of Panini and a translation of *Mricchakatika* and of some of the Upanishads. The most eminent Sanskrit scholar in Russia at the present day is Prof. Th. Stcherbatsky. He studied Nyaya in India for two years, can speak Sanskrit as fluently as a European language and has been working for a very long time on the philosophy of Mahayana Buddhism. He is the author of several works on Bauddha, Yoga and Nyaya philosophies, and he writes in a letter to Prof. Surendranath Das Gupta, the reputed author of the first history of Indian philosophy, that he has in preparation a full translation of the *Nyayavindutiḥ* and a treatise upon the Logic of Dignaga and Dharmakirti. He adds: "You know my high opinion of the works of these great men, whom I consider to be the greatest philosophers of India and of the whole of mankind."

Incidentally it may be mentioned here that Prof. Das Gupta was one of the three persons specially invited from India by the Russian Academy of Sciences (which include also the study of Sanskrit), in last September when it celebrated its bi-centenary. And though he was unable to accept the invitation, still the Academy of Sciences paid a tribute to his Sanskrit scholarship by presenting him with a copy of the big St. Petersburg Sanskrit-German dictionary which is now out of print and exceedingly costly. One is glad at this appreciation of Indian culture and Indian scholarship.

Another similarly happy news is the invitation of Prof. Radhakrishnan by the University of Oxford to



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deliver the Upton Lectures on the Philosophy of Religion for the year 1926, a position which was held in previous years by eminent thinkers like Dean Inge, Estlin Carpenter, L. P. Jacks of the Hibbert Journal and Miss Evelyn Underhill. Prof. Radhakrishnan occupies the George V Chair of Philosophy in the Calcutta University and is an author of considerable charm and reputation. Besides his book on contemporary Western philosophy, he has also a history of Indian philosophy to his credit. His equal understanding of both Eastern and Western philosophies and his easy mastery of a fascinating English style make him peculiarly fit to interpret Hindu thought to the Occident. And we are highly gratified at the happy choice of his subject in the Upton Lectures. His theme has been the synthetic genius of Hinduism. The Professor showed how Hinduism, when it was confronted with a heterogeneous mass of cultures, races, creeds and superstitions in the great continent of India, tried with great success to bring the great majority of the millions of such people to a higher level of culture, social system, habitual conventions and more than all, to a greater and nobler conception of God. According to Hinduism, every one has a right to follow the truth of his experience, and there need not be any quarrel among the different experiences of the individuals, so long as the goal is the same, the realisation of the Divine, and so long as the paths are made to lead towards the same goal. In this way the fathers of the Hindu society have brought the different races that came to settle down in India at different periods of the ancient history into the all-embracing fold of their religion. And, as the Professor said, if only the world follows the example of Hinduism, the different peoples inhabiting this earth will reach the Ultimate Goal with less friction and clearer conscience.

We are glad Professor Radhakrishnan dwelt beautifully and emphatically on this great message of Harmony, which is such a desideratum in the present-day West. His work there will not end with the Upton Lectures. *The Calcutta Review* (May-June) tells us that the British

Institute of Philosophical Studies has asked him to deliver a course of four lectures in place of Dean Inge who, it was originally arranged, should speak at the Institute during the months of May and June. The Prof. has also agreed to address the Aristotelian Society of Cambridge and the Institute of Philosophical Studies, London. Across the ocean Prof. Radhakrishnan is going out as the representative of the Calcutta University to attend the Sixth International Congress of Philosophy to be held at the Harvard University in September next. The University of Chicago has elected him Haskell Lecturer for the year 1926. In his lectures in America he will deal with ancient Hinduism and modern philosophical tendencies. He will also deliver a course of lectures to the University of Yale, Harvard, Princeton, Columbia, and to the Theological Colleges like the Union Theological Seminar of New York and the Specific School of Religion, California.

THE RAMAKRISHNA STUDENTS' HOME, JAFFNA (CEYLON).

The Ramakrishna Society of Jaffna decided some time back to establish a Students' Home in Jaffna, with a view to provide free board and education to orphans and poor deserving students. To give effect to this resolution, the President of the Society, Swami Vipulananda, and some friends visited Colombo in April last and appealed for funds. The appeal met with a ready response, and friends and sympathisers subscribed liberally. It was then decided to make a beginning with six students for the present, and increase the number gradually according to the amount of financial support the public are able to give. The formal opening ceremony of the Home took place on Sunday, the 6th June, at 7 a.m. Three students were then admitted into the Home. In the evening the Swamiji delivered a very instructive and inspiring speech on "The Student-life at Gurukula," and dwelt on the great necessity of such a Home for Hindus, whose poor children were often lost to the community on account of the indifference of the Hindus to their welfare.
